



HAUKARI e.V.

Arbeitsgemeinschaft für
Internationale Zusammenarbeit
Association for International Cooperation



medico international

Transnational Exchange on Staff Care and Psychosocial Accompaniment Practices in Contexts of Violence

November 9, 16, and 23, 2020

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Background

Aluna Psychosocial Accompaniment (Aluna) is a Mexican civil association founded in 2015. Their objective is to provide a variety of tools for human rights organizations, journalists, and communities who are victims of human rights violations so they can face the impacts and effects of socio-political violence and improve the conditions that will allow them to develop their work.

medico international is an aid and human rights organization that promotes good living conditions for all human beings alongside the highest possible standards of health and social justice. medico has long been committed to recognizing the effects of massive social exclusion and violence on individuals as being a separate element in project promotion and opposes attempts to treat this as a medical condition of the individual.

HAUKARI – Association for International Cooperation is a Germany-based NGO founded in 1995. HAUKARI focuses on the Iraqi Kurdistan Region and Iraq and supports local projects and organizations in the realm of psychosocial support, empowerment, and self-organization of women survivors of political, social, and gender-based violence and young people in contexts of crisis and violence.

Since 2014, Aluna Psychosocial Accompaniment and medico international have been discussing and exchanging ideas about the challenges of psychosocial accompaniment in their own respective work contexts, specifically in relation to the conceptual and theoretical framework of accompaniment and its methodology.

From Aluna's understanding, the need to dialogue and exchange views and tools with others' practices and experiences has been identified as a means to nurture its work and, ultimately, also contribute to developing strategies of resistance in Mexico. That is why, within the framework of the Civil Peace Service Program of Bread for the World, Aluna has developed a project aimed at sharing its model with people from other continents who are accompanying socio-political processes in contexts of violence. Aluna's goal is to share its framework while learning from others' experiences at the same time, and to, in turn, create a space for mutual exchange.

In October 2018, as a first step in this process, a workshop was organized that involved the participation of several organizations who were invited to reflect on Aluna's accompaniment model. The aim was to confirm the model's relevance for other contexts and find ways to share it more effectively with others' experiences. The workshop took place in Berlin and involved the participation of people who have been close to the Aluna model and/or the psychosocial approach.¹ The debate was based on the "Aluna Psychosocial Accompaniment Model," published in 2017, as an attempt to systematize Aluna's accompaniment and thinking model.

Stemming from this workshop and from the feedback provided by participants, Aluna made adjustments to their proposal and included other classifications, such as the varied types of violence that exist and the feminist perspective, and they also further expanded their methodological proposal. Additionally, the model was translated into English to make it more accessible to a larger group of people.

¹ 19 people from 10 different organizations participated (Bread for the World, JASS Just Associates, Kolko - Menschenrechte für Kolumbien eV, Medico International, Martin Roth Initiative, Transnational Institute, CAREA eV. Evangelische Akademie Bad Boll, EAGT for PBI Project, and Aluna Psychosocial Accompaniment).

In November 2019, a second workshop² was organized in Berlin. The aim was to share, learn, and exchange accompaniment experiences in contexts of violence from various countries as well as to share challenges and perspectives of the same work. Within this workshop's framework, Aluna and medico international identified their shared approaches and discussed the possibility of meeting again to further develop the dialogue and exchange accompaniment methodologies with other people who accompany in contexts of violence:

- While there are different types of violence, socio-political violence is affecting a number of organizations that accompany victims and vulnerable populations.
- While there are people and organizations that have their own ways of accompanying in these contexts, their practices may not be systematized, and they do not always have a more comprehensive outlook.
- Accordingly, the tools provided by Aluna's model would contribute to other people and organizations.

Therefore, a meeting was proposed prioritizing individuals or organizations that provide accompaniment, and that operate in the Middle East. medico suggested that Haukari e.V. attend, a German NGO which provides support in Iraq and the Kurdistan Region of Iraq.

Transnational Exchange on Staff Care and Psychosocial Accompaniment Practices in Contexts of Violence

General objective

For participating organizations to strengthen their accompaniment work in contexts of violence by integrating and utilizing the psychosocial approach.

Specific objectives

- Identify the issues faced by accompanying organizations, such as the types of violence that exists, how this impacts them, and how they handle it.
- Share accompaniment experiences and examples of "good practices."
- Identify common challenges that are dealt with in accompaniment work and provide a space for possible exchange of experiences.

² 11 people from 8 different organizations participated (Bread for the World, Medico International, Martin Roth Initiative, Evangelische Akademie Bad Boll, AfroKids International e.V., Simama - Steh Auf e.V., Aluna Psychosocial Accompaniment and Cameroon Trauma Center).

*First workshop “Introduction of participants, contexts, and approaches”
(November 9, 2020)*

Introductions

Latin America

Mexico. Aluna Psychosocial Accompaniment. *Clemencia Correa*³

Aluna works in a context of sociopolitical violence with rights defenders and journalists who find themselves at risk for the work they do because they are threatened, criminalized, and, often, murdered for defending their rights and territory. Mexico has a major violence problem; many women are victims of femicide and enforced disappearance, and there are currently more than 3,000 mass graves in the country which hold the bodies of disappeared persons.

At Aluna, we have realized that people do not only suffer from these risks, but they are also impacted by the ongoing situation of injustice, by the cruelty present in their work, by suffering day after day from patriarchal and socioeconomic violence. This has been heightened by the pandemic, as the health care system is overburdened and economic conditions have deteriorated further, which creates an even more complex context.

Aluna’s focus is based on three important pillars:

1. The conceptualization of sociopolitical and patriarchal violence.
2. Mental health (composed of physical, spiritual, and bodily aspects as well as relationships between human beings and the environment—a concept of health that allows for developing human dignity).
3. The need for States to enforce human rights.

From this viewpoint, in our psychosocial work, we address four fields of negative effects on the political subject:

1. Psycho-emotional (fear, guilt, and somatization, among others).
2. Internal dynamics and relationships (both within the family and in collectives or organizations).
3. Protection (violence and repression seek to dismantle and disturb, and, often, life is at risk).
4. Political project (organizations’ visions).

We adapt these four spheres to both emergency situations and to the strengthening of organizational processes, because the organization weakens if they do not do this work. We believe it is important to strengthen individuals, but it is also fundamental to do so with collectives and social movements in the field. We do all of this with a cross-cutting perspective and with consideration for the different forms of oppression: patriarchal, racial, classist, and gender-based.

³ www.alunapsicosocial.org

Guatemala. ECAP. Vilma Duque⁴

For more than 20 years, ECAP has been working with victims of different types of violence, especially political. I have coordinated these efforts for 15 years, 10 with the support of the Bread for the World and five with GIZ, the German Cooperation Agency. We are using different assistance models to work on the impacts of violence, especially with human rights collectives and organizations as well as those that pursue justice. The psychosocial supervision model is the one we use most, which is comprised of processes for accompanying staff who work in contexts of violence. We have also developed a series of strategies to care for staff and promote selfcare. We look for ways to create a culture of fair treatment and wellness in order to enable collectives to do their work in a sustainable and healthy way. I have included two of our publications here; one is called *Cómo montar un caballo muerto: Retos de la supervisión en Mesoamérica* [*How to Ride a Dead Horse. Challenges of supervision in Mesoamerica*], and the other is a manual that gathers experiences from the past 10 years of group work, a process in which Aluna has played a key role in fostering Latin American meetings on staff care.

ECAP is based in Guatemala, a country located in Central America or Mesoamerica, which forms the northern triangle with Honduras and El Salvador. We have done many cooperation exercises with Aluna, especially through exchanges.

Our work is carried out in a context where violence has become chronic, structural. Guatemala went through a war that lasted over 36 years and whose effects continue. We live in a context of absolute impunity, with criminal structures that have formed alliances with the State. Moreover, there is rapidly growing unemployment that expels the large majority of the population; entire families from Guatemala, Honduras, and El Salvador are displaced, and there are mass immigration flows, which are tied to a lack of access to work. Seventy-one percent of Guatemala's population works in the informal sector, and there are more than one million Guatemalans working in the United States. It is a country where social protest is criminalized and megaprojects—which ultimately expel communities—are encouraged, in addition to having anachronistic elites.

Nicaragua. Martha Cabrera.

I have not come in representation of a group but rather on my own behalf. I've been doing psychosocial work for 25 years, through the love and the pain. I was an educator in the field of psychology, but I felt I wasn't doing enough, which is why I joined efforts with a Colombian friend, Nely Palomo, to form a group of therapists in Mexico and contemplate what we would do about the sequelae of the wars in Central America. We began by doing psychosocial work with local organizations, mainly with rural women. One of our goals was for women's organizations to reflect on how the war had affected them and how working on its sequelae related to their sustainability and that of their organizations. For many years, we addressed the healing of the grieving process and made the trauma they have experienced visible. Recently, in addition to Nicaragua, I have worked in El Salvador, Honduras, Costa Rica, and Colombia.

In psychosocial work, we focus on leaders and human rights defenders having a space for their health, because the context divides them into fragments, which has an influence on the sustainability of their organizations. I do

⁴ ecapguatemala.org.gt/

psychosocial, therapeutic, and educational work with a political perspective. In my early stages, Martín-Baró inspired me. Then, I started to add other references.

In recent years, Nicaragua has plunged into a great deal of political violence, and as a result, I have been accompanying journalists, students, exiles, and mothers of political prisoners, focusing on allowing them the time to speak, process what they have lived through, and gain strength in order to continue with their work.

Comments

Clemencia Correa. I have two reflections to help in understanding the Latin American context. One is that political and economic interests are being imposed with the process of dispossession and megaprojects, but processes of social struggle are also being formed. Another is that there are alliances between organized crime, the companies, and the States. Each country has different characteristics, but there is a common strategy of dispossession among organized crime that subsumes daily life and the State, which makes rights defense more difficult. In addition, there are several countries with indigenous populations and people of African descent, which has implications of racism and classism in Latin America. Likewise, the pandemic has demonstrated that health conditions are quite vulnerable and that impoverishment is increasing.

Ignacio Martín-Baró is an inspiration for many of us because he said that clinical psychology did not suffice to address this problem and the conflict of war, which needed a comprehensive vision and policy that allowed for addressing trauma in these types of societies.

Africa

Cameroon. Trauma Center Cameroon. *Peter Kum Che Mebeng*⁵

The center has been in operation for 20 years. When it was created, we were the only organization in the country that provided psychosocial care, which is why we had to develop a system to care for the beneficiaries with a holistic approach that covers everything required when they arrive to the center: psychosocial, legal, and social assistance—all types of care. The context is changing, and now there are other associations that also address the issue.

The country is in crisis, especially in the northeast and southeast, which has caused a lot of harm and affected the way we live in Cameroon. Moreover, in the north, we have Boko Haram—a group that comes from Nigeria—that is fighting to create its own State. We also have the Seleka, who come from the Central African Republic and who have reached eastern Cameroon to attack the people there.

At the center, we assist victims of violence and torture, and there have been many victims of these crises, which is why we are facing numerous challenges surrounding how to care for them and assist them. Structural violence has permeated the country; the problems caused by corruption have maintained this violence and they lead people to take to the streets. Recently, political parties called on people to protest, and many of them were arrested. Sometimes we have to intervene so that these people are treated fairly. In addition to this, the

⁵ traumacentrecameroun.org/

pandemic has increased domestic violence. For all of these reasons, we have recorded an upsurge in the number of people who come to the center; they are all huge challenges.

We follow different intervention strategies as part of our holistic program. When people come to the center, we refer them to our different services. For example, we refer those who have been physically abused to the medical service, we recommend social services for those who need housing or food support, we offer legal support to people involved in trials, or we have mental health support, which is the largest area at the center.

South Africa. Sophiatown Community Psychological Services. Mpumi Zondi⁶

Our organization provides appropriate forms of psychological and social care to the disadvantaged population and to those under stress. We strengthen the care network for vulnerable individuals and families in their communities. We do a great deal of legal and social justice work; we make sure that people can see real social changes.

Our context has inherited a great deal of violence from our history and from people's frustrations, because the democratic governments do not fulfill their promises. Many women have suffered sexual, physical, and psychological violence, including 'corrective' rapes of lesbian women and women who have been forced to leave their homes due to extreme poverty. Because of this, we do a great deal of group counseling on matters of violence against women and their bodies.

We do accompaniment work through medical and psychological counseling, and, as a result, we witness the pain of others. We want to reach adults and children in communities who have depression in order to accompany them emotionally and give them the strength to talk about what happens in their lives. Likewise, we have supervision and care systems for the staff, on both individual and group levels. In these spaces, they can share the secondary trauma they experience, since so much violence against women can affect them.

We are facing a number of different challenges. Most of the problems we deal with have effects on a micro-scale, but almost all of them require intervention on the macro level as well, because they result from patriarchal violence that oppresses and abuses. All of this is a source of frustration. I would like to hear how you all deal with this feeling of being stalled out.

Africa and the Middle East. medico international. Usche Merk⁷

medico international is a German organization that works in four fields; one is with a project to support members in 30 countries, which has elements of a psychosocial program and relates to the contexts of violence that exist in Africa and the Middle East. We support organizations that address different problems, and we do it over the long-term, in a stable and transparent way, which creates a safe space. Similarly, we also promote networks of exchange and solidarity, as there can be isolation around violent experiences, and it is very easy for a small domestic problem to worsen if we do not have a network of resources. Accordingly, we try to create spaces that demonstrate the interdependence between individual experiences and their dynamics in experiences of political

⁶ sophiatowncounselling.co.za

⁷ www.medico.de/en/themes/psychosocial-work

contexts and how they influence one another. We hold workshops, congresses, and meetings. In this work, we support political and social campaigns that aim to challenge the power structures that are responsible. Among these projects is the one that Berenice will be sharing with you all.

South Africa. *medico* Community Health Worker Networking Project.

*Berenice Meintjes*⁸

In South Africa, we work on different psychosocial support projects. We have a project to strengthen the self-organization of community health workers in South Africa. In addition to the context of violence that Mpumi mentioned, we have high numbers of HIV, AIDS, tuberculosis, pregnancy, and COVID in the country. Community workers turn to our network, especially when grieving for patients who come to them with chronic illnesses and from a context of extreme poverty. There is a great deal of gender-based and sexual violence, which is reflected by the political and social context and the expressions of unhealthy forms of masculinity. Community health workers have to visit these homes, and they get involved in their dynamics. The most stressful part is the lack of respect from their managers towards them.

Many women who assist people with illnesses do so voluntarily, and they have been delegated a large number of duties. Now they have a lot of experience and receive a bit of help, 10 or 20 dollars a month. However, people expect them to work full time. What's more, they don't even have the basic equipment: facemasks, gloves, etc., which makes them vulnerable in the face of the pandemic and other diseases.

We have gathered these voices, these problems of the five organizations that address this issue. In this project, we are aiming for them to self-organize. *medico* is guided by a principle of not speaking on behalf of these non-governmental organizations (NGOs) but rather helping them to self-organize so they, themselves, can speak to their governments, to their managers, so they are recognized as community health workers and have access to a decent wage and support networks.

Several of these organizations have received support from the Department of Labor. We have approximately 70,000 workers in South Africa that provide psychosocial support, and we are creating groups for them to support one another and share experiences.

Middle East

Iraq. *Al Amal Association. Suhood e Inas Jabbar*⁹

We started working in 2005, from Kirkuk to Bagdad; we are in the area of the dispute where there are political conflicts, corruption, and more than 30 armed groups. The central government that arrived in Kirkuk to protect the border has brought corruption and drugs. Moreover, due to the war, the suicide rate has risen along with domestic violence and the problems that the LGBTTTIQ population faces because of the traditional culture. In addition to this, COVID-19 has provoked market disruption; many women have lost their small businesses, prostitution and the trafficking of women have increased, some mothers are even selling their kidneys to feed

⁸ saccwnetworkblog.wordpress.com/

⁹ <https://iraqi-alamal.org/>

their children, or they have resorted to begging for money. Likewise, last year we had over 100 suicide cases in Kal Kut, where there is a population of 1.5 million people. The gravity of this can be understood if we compare it to Bagdad, where there were certain movements and problems, but even so, the suicide rate remained low.

The association offers support to women who suffer gender-based violence in communities, to people who have been internally displaced, to the administration of certain cases, and to trainings for government employees, police, and medical staff on how to treat survivors. Moreover, we rely on the media to create specific television and radio programs that aim to make women's role visible. In addition, we have helplines to receive cases, and we deal with the government so that it supports these cases. We have success stories; we have saved many people's lives.

At the association, we also do lobbying and advocacy activities for women. We face many difficulties, like armed roadblocks or the liberation of perpetrators. With the coronavirus, the courts stopped operating, and survivors have lost their rights. Hospitals are now centers for treating COVID-19, and, therefore, victims of gender and sexual violence are pushed aside.

We have had protests and demonstrations from October 2019 to the present. In Iraq, we had different forms of violence, and now there are new forms that affect different components of the society. The protests have increased as a response to the country's inadequate services, and they have gained support, particularly from the youth, who have managed to change their concept of community. These movements have also gained a great deal of support from women, who have been able to participate in them and express their voices. However, many of these activists have been arrested or murdered just because they were participating; the government has been responsible for many deaths and abductions through paramilitary activities whose objective was to eradicate these protests. Women activists have suffered physical and sexual harassment and violence, because the perpetrators know this is a way to weaken the movement. Weapons are used, and rumors of sexual harassment at the protests have even been spread in order to frighten them, as it is a good space for women to express themselves, and they want to repress them.

There are many psychological issues, a great deal of trauma. For example, it is common for inappropriate videos of activists to be leaked to insult other political members; they force them to record these videos in order to silence them. All of this has dramatically affected activists' mental health, but we do not have centers that specialize in this area, and so we provide support with our own efforts.

Lebanon. KAFA - Enough Violence and Exploitation. *Celine el Kik*¹⁰

At KAFA, we offer direct support for children and women who are survivors of violence. We have a helpline that is available to women 24/7 and operators who attend to these cases. One of the types of support we offer is a security plan; through the communication received over the helpline, we analyze what is needed and we coordinate with internal security forces if the women need direct intervention. Moreover, at the centers, we provide psychological, legal, and social services. For example, if a case requires a report from forensic medical staff to prove that the person has suffered violence, we provide it for them. In other women's cases, we direct them to shelters, etc.

¹⁰ www.kafa.org.lb/en

COVID-19 has been a great challenge, especially in certain cases that have had a need for shelters. A process is required, which includes testing, before they can be referred to a shelter, which is why our center has given support by administering COVID testing. If the test is negative, we give them refuge for 15 days so they can complete their quarantine before transferring them to a shelter. Furthermore, we provide psychosocial support along with legal services. We have carried out all of these services online, through social media, or by telephone during the COVID-19 lockdown.

Lebanon. Amel Association International. *Rita Tayeh, Youmna Nafaa, Maddi Hart, Caroline Taraff*¹¹

The association offers health, education, and protection services through 30 primary assistance centers in one of Lebanon's regions, to the south of Beirut. We develop projects in challenging contexts with the most vulnerable populations: refugees, immigrants, elderly, and Kurdish. We mainly offer health services with medical staff and activists, but we also have protection and educational services. After the recent explosion in Beirut, we had a great deal of activity, as there were many injured people. In addition to our health services, we contacted other organizations to be able to adequately respond to this humanitarian emergency. Likewise, we offer psychosocial support with psychologists.

The Middle East. HAUKARI. *Karin Mlodoch*¹²

HAUKARI is a German NGO that has been working in Iraqi Kurdistan for 25 years, which has gone through decades of conflict due to the displacement the Islamic State has caused in the region. Our organization offers psychosocial accompaniment and care to women who are victims of sexual and gender-based violence. HAUKARI has also focused on providing chains of resources and support to expand knowledge and skills for psychosocial support; we have also developed local tools.

Iraqi Kurdistan. KHANZAD Social and Cultural Center for Women. *Niga Jamal, Chrakhan Dilshad, Luqman Karim*¹³

KHANZAD was founded in 1996 and focuses on empowering women and on gender equality. At the center, we have counseling for women who find themselves in contexts of violence. We offer assistance—at prisons and in communities—for women who have suffered extreme violence, both sexual and gender-based, and who have been threatened with social marginalization and/or murder. Likewise, we have an approach that focuses on working in an inclusive way with refugee communities, asylum seekers, and immigrants who have suffered violence, regardless of their social contexts. We have a holistic approach to provide psychosocial, educational, and social support in order to achieve sustainable collaboration with governmental structures (for example, with shelters).

¹¹ amel.org/

¹² www.haukari.de

¹³ https://www.haukari.de/Khanzad_Frauenzentrum.html

Our staff has had their own experiences of violence, conflict, instability, and financial difficulties, which is in addition to being stigmatized for working in this area, even by their families. They face so many problems in their work, like social or religious pressure, that members of their families have been harassed or persecuted because of the cases they work on. Because of this, we have the need to supervise our staff.

KHANZAD chose to provide supervision to its staff in order to develop skills and give feedback on our processes, as we have a responsibility regarding the quality of our work. We carry out clinical supervision with our staff every month, which is provided by specialists in sociology, psychology, etc. It is a space for reflecting, for learning to take care of ourselves when dealing with cases, and for preventing trauma. There can be individual supervision as well. Those in charge of the supervision are locals who have a supervision and exchange platform to consult with each other about the care of the staff, where they share experiences, both local ones and those from other regions.

Sigmund Freud University Berlin. *Kate Sheese*¹⁴

I am a social psychologist and researcher at Sigmund Freud University Berlin, a private German university. Over the last four years, I have been collaborating on different projects, both in research and in practical efforts, with organizations that work in contexts of violence in relation to staff care practices and their structures, especially in the Middle East: in Jordan, Turkey, Lebanon, and Kurdistan. We are also developing a new project that will cover colleagues from Syria due to the context of war.

We began with a research project that the German International Cooperation Agency requested from us so we could help them create a culturally sensitive formula for providing care to staff. However, we reflected on the fact that the Middle East is not just one culture, which is why it was impossible to develop something like this. Consequently, we decided we should accomplish something that was culturally sensitive to the region but also sensitive to conflict—something that was contextualized. We spent two years listening to people who worked on psychosocial support projects, hearing about the challenges they faced and the needs they had, which was all done with a cross-cutting perspective.

We found a great deal of overlap between different crises, which is why we determined that it is very important to be anchored to the context when providing care to staff. It is also fundamental to see the nuances of a region, of a city, but, equally so, it is necessary to consider how different people from the same organization face these challenges in individual ways. This is in addition to noting the differences between local people, who have grown up in these conflicts and are constantly experiencing this violence, as compared to people of international origin, who come from different places and leave after having worked in the area for a period.

Based on this research, we developed a toolkit that facilitates the process with groups or organizations. It is based on group facilitation with a participative process to analyze challenges together and identify needs in order to develop a process in which the staff's practices and structures are made visible on different levels, both individual and organizational, which can help in meeting these needs.

We focused on contextualizing everything and making it sensitive to the conflict, because we found that most of the existing models and suggestions are based on people who work in a context of crisis but not on the individual

¹⁴ "What helps the helpers", <https://www.ipu-berlin.de/fileadmin/downloads/forschung/what-helps-the-helpers-introductory-guide.pdf>

realities that might be relevant. Being sensitive to the conflicts contributes to building specific skills. It is a participative process that focuses on protecting vulnerability, because there is a great deal of pressure to be resilient and strong, to endure any injury or lesion, whether physical or psychological, and to carry on, but sometimes, this has a cost in terms of normality.

Working Groups

Guiding questions

Based on the context of your work and the challenges you experience, what kind of impact do you observe on organizations and staff?

What kind of work do you do with people or organizations affected by violence (is it psychosocial accompaniment / therapeutic support / supervision / care of teams, etc.)?

Reflect on differences and similarities due to the context, the population accompanied, and the problems you face.

Group 1

Vilma Duque. It stands out to me that the issue of staff supervision is shared among all the organizations that are present. Secondary trauma was also mentioned as well as that linked to one's own traumatic experiences, from the traumatic impacts of violence. We are immersed in contexts of violence; we have grown up in them and we are part of them. If we do not have the possibility of reflecting on this, we can run the risk of reproducing them. How is the macro reflected in the micro and in our work? How does social trauma make its way into organizations if we do not have supervision? If we do not have spaces for care, for reflection, and for elaborating on our traumatic experiences, we can reproduce them. The personal is social and political.

In our case, the supervision processes are done in groups; within them, the main subject is the emotional impact the work has on individuals, collectives, and the population. It is an outside view, because supervision comes from without, but the viewpoint of several people who are working on specific issues is also included. Group work review processes are carried out. How is the person affected? How are the collectives' dynamics affected? This is useful for clarifying how the work has an impact and how this impact can be worked out.

Martha Cabrera. We provide psychosocial accompaniment for organizations with two components: educational and therapeutic. The therapeutic component is about organizations being able to recognize their grieving process and make it visible. The educational component comes into play because we are disciples of Martín-Baró, who

said that the best therapy was that which changed the culture. We want organizations to realize that they are trying to change reality but to also recognize that they also have life stories with grief and trauma, which is why it is important for them to take this step, which means a cultural change. Many people work for the community, but they do not see themselves as part of the process.

We have different levels. The first level is self-care for worn-down, exhausted organizations; we simply help them see the way they are breathing, which we do through a considerable amount of work with the body. We also reflect on the connection between this work and the organization's sustainability, starting from the notion that all organizations have a crew, and if this crew is not in conditions to make the trip, they don't do it. Accordingly, we use techniques like empathetic communication, conflict transformation, non-violent communication, etc., aiming for these people, who are going through difficult times, to have a moment to regain their motivation or strength to continue.

We have four components: 1) personal; 2) social, because the fact that this has happened to all of us should be made visible; 3) cultural, to see that this deep transformation demands making the patriarchal system visible; 4) political, to connect with the will to keep fighting for a life purpose.

We started working with rural women; we continued with youth, and then with mixed groups. Now, with the political crisis in Nicaragua, we have devoted ourselves to training other therapists, recognizing the political importance of psychosocial work. Including a psychosocial viewpoint is important for organizations that work for social change, because there are micro and macro-politics. Micro-politics is very important, which is why it is necessary to stop for a moment, review what we have in our packs, and lighten them, to bring cycles to a close, and to say our goodbyes with a focus on the future that we deserve.

Clemencia Correa. For Aluna Psychosocial Accompaniment, a way of interpreting contexts of violence is to learn about the impacts they have and create multiple tools so that victims of violence can continue to work for social dignity and transformation. For Aluna, the psychosocial focus needs to have a political viewpoint, which is why we take a political stance; in all the work we do, we take an interest in people empowering themselves by learning about their context, which is why we do a lot of work on context analysis with the aim of understanding how the different forces act. If what is happening is not understood, it will be difficult to work out the traumatic process.

Another important element of our focus is comprehending psychosocial impacts on individual, family, collective, and social logic. We reintroduce Martín-Baró's idea that impacts are experienced on a corporal and individual level but are also the product of collective political dynamics. Therefore, we only have individual sessions when it is necessary, but our stakes are on educational work. We are not all psychologists, which is why we created an educational collective construction process so the people we work with can empower themselves and gain tools for coping with this violence.

At Aluna, we do not like the concept of *resilience*, which is very much the trend right now; we prefer that of individual and collective strengthening. We reincorporate clinical psychology, but we do not do psychotherapy. This is not because we disagree with it; we just believe it is not sufficient for the psychosocial trauma of affected individuals. We work on the psycho-emotional impacts and the rupture of the social fabric of collectives and organizations.

The issue of security is also fundamental, which is why we develop risk analysis as well as individual and collective security measures. We cannot work on fear on a subjective level if we do not create conditions of protection so

that people can continue to work. Likewise, working on grieving processes is not sufficient if we do not create the conditions to reestablish what has been damaged and lost, to strengthen bonds. Self-care is taken into account, but that is not what it is; clinical psychology is taken into account, but it is not psychotherapy; group impacts are considered, but not only the psycho-emotional aspect.

Therefore, the commitment, in part, is made from what is known in Latin America as popular education: collective construction for re-signifying the damage and creating the conditions so that these traumatic events make sense in the fight for better conditions.

Berenice Meintjes. It surprised me that people would share about collective advocacy work in difficult political contexts. There was a question that came up for me: In a context of structural violence, is there a hierarchy of priorities, for example, physical safety, shelter, food? Is work done within these types of hierarchies?

Moreover, I heard several recurring concepts: educational process, popular education, and political education. In South Africa, we have learned from many other people and organizations from South America, but when political education is done in contexts of extreme violence and trauma, individual stories might be activated. How do you find balance in your strategies when you are trying to carry out educational processes and people want to share their personal stories?

Additionally, there is something I would like to ask those who do staff supervision in the Kurdistan region. There is a type of magic that takes place with a team which cannot always happen in individual supervision. What do you all think about this? I am a believer of the group process, but adding to the personal burden worries me because they are already carrying their own trauma, and then we are add on more stories and complex cases. On an individual level, I am interested in the identity of those who help and the pressure we put on ourselves because of the ego's role. There are people who are busy, who are very active, who help a great deal, and we want to challenge the identities of the people who work without bringing them down or taking away their enthusiasm.

Luqman Karim. I am going to speak about the supervision process. In the Kurdistan region, we have diverse religious, ethnic, and cultural groups, but there is a dominant idea about masculinity that is very problematic due to issues of violence against women. When evaluating the needs of supervisors that come up when working in this region, we see that there are many types of violence in Kurdistan and Iraq, that there are cases of violence even within the same family. This is why we have to support the organizations, the counseling centers, in order to provide them with skills for dealing with these types of violence, such as female mutilation, child pregnancy, and gender-based violence. We need to have the capacity for self-reflection and for analyzing power relations and also have the ability to proficiently form relationships.

We do not have workspace descriptions, which is why they have to learn to discern between work and personal space, so they can resolve the related issues. We have to advocate for them to take care of themselves, so they do not reach a point of work-related burnout. In the supervision process, knowledge and skills are combined to have greater cultural competence. I see European countries that have examples of what is not suitable for us; most of us provide psychosocial or therapeutic support that is inappropriate because much of the staff do not receive this support. Local therapy can offer support to traumatized individuals and help the staff, because it is a collective trauma. Nevertheless, managing thousands of people who have witnessed murders, for example,

can be complicated. In Iraq, there are 2 million internally displaced people, which has implications of both diversity and xenophobia from the people who live in this complicated area.

Rita Tayeh. At our organization, we did not plan for having psychosocial support for teams in the field, and now we are seeing the consequences, especially after the explosions in Beirut and all the aftermath, as we have front-line staff with posttraumatic stress and other difficulties. Because of this, we started reflecting on how to develop psychosocial care for our teams that could be on a regular basis, so they do not have to request professional help but, rather, can avoid it.

Informally, we decided to include some therapies, such as expressive activities, aromatherapy, etc. It was impressive. We were all united among the different teams. It was a collective exercise that brought us together. We did not only share tips to manage the stress and trauma, but we also gave them the space to express it, to be in the moment and share what they wanted to share. Now, we are learning a lot from the experiences here.

Clemencia Correa. We can summarize the conversation in several points:

- There is a difference between working directly with the groups of affected people and doing so with people that accompany others.
- Individual work is not the same as collective work. Both are important, but collective work helps by using different devices to move the collective trauma. This is interesting, because now we speak of collective trauma; before, this was not mentioned. This also unites us under the logic of interpreting the impacts.
- It's interesting to work with the body or do drama exercises; they can be taken into account as part of the different techniques that we have started to use in traumatic events.
- Educational and political work in the accompaniment of organizations is relevant.
- How is balance found? What should be done in the case of an emergency? And when you experience the emergency, how can you politicize and empower those who are affected? What can be done? At what point and how are contributions made to the impacts of these traumas? How can processes of awareness and politization be balanced within an emergency setting? How can these processes be strengthened, depending on the victims?

Vilma Duque. I would just like to revisit the magic of the group that Berenice mentioned. Group work has a great potential for addressing traumatic impacts but also for the processes of social change. In supervision, we have people who are experts in the work they do, but they also run the risk of suffering secondary traumatization or trauma of their own. These spaces, where different experts can share how they feel, have quite a strong educational potential. We can see how I face it, how others face it; there is a mobilization of ideas and reflections that helps the group come out of paralysis to seek new paths.

Additionally, I want to recommend the book *What's the Point of the Revolution If We Can't Dance*, which speaks about the work of human rights defenders in contexts of violence and how this reflection has helped them with this inner point of view about how we are producers and reproducers. I stress what Martha mentioned about the importance of the personal story, which is a collective social history; there is a need to see ourselves and each other as social beings.

Plenary session

Group 1

Clemencia Correa. We have found many points where we coincide. For example, many of us speak about collective trauma and not only individual trauma. Some of us do group strengthening work, but from the Latin American viewpoint, it is done especially with the psychosocial focus as an educational process but also as a process of politicization, of empowering organizations to continue to defend rights. Other organizations do supervision work. Nevertheless, there are shared concepts, regardless of the continent, with a concern about the wearing down and exhaustion of those who accompany, as the heavy toll it takes on them is a common element.

Important questions have started to arise: How do we work on the relationship between the individual and the collective? How do we revisit the implications of personal histories? How does transformation take place in a collective space that strengthens the situation in order to face violence? It also seemed important to see how to analyze the relationship with power, to learn about how power operates, about the relationship that exists in the face of this logic of violence. To the extent in which violence is understood, facing it will be more viable.

In addition, we saw that the practices and tools do not only consist of therapy. The need to work with the body is evolving along with other techniques that allow for observing the impact on the body, like psychodrama, for example. Similarly, in the case of an emergency, we asked ourselves when politicization should be worked on, how to incorporate our work when facing the impacts of emergencies, and how to blend in different forms of accompaniment. And finally, what is the meaning? What is the purpose of doing accompaniment and supervision? We started to agree that it is so people can live with better conditions and empower themselves to transform the conditions of oppression that they are experiencing. But that is as far as we got.

Group 2

Usche Merk. In our group, we discussed the focus on COVID's impact and how it has interfered with the psychosocial work we do. The main question was to see how we work with people digitally, due to social distancing, for example. Moreover, COVID is interrelated with other situations and has heightened problems like fear and violence. This has mainly been noted at digital meetings, but it is very difficult to deal with it in virtual settings and interact with people. The pandemic has been robbing us of our psychosocial work because it is very difficult to address these problems digitally and it individualizes the collective effort.

Likewise, we spoke about how the organizations can manage these problems, with site visits, for example, or by meeting in smaller, more sectioned-off groups, since physical meetings and talks are important; it is necessary to be able to feel the body and spirit of these people.

Mpumi Zondi. We also shared information about our care systems for frontline workers and staff members who depend on face-to-face support. It has been an overwhelming process due to the lack of connection and isolation, and the staff also experiences this. There is a widespread sensation of disconnection and loss of relationships.

Stefania Grasso. The pandemic has also had an impact on digital security issues. Repression and violence are now also digital, since a large part of our work is based on digital tools. Consequently, it is a risk to use Zoom, WhatsApp, and other tools. Digital threats are on the rise.

Group 3

Karin Mlodoch. It was a very small group with people mainly from Iraq and Lebanon. We discovered that, for most of the projects, all of their work—the support they offer survivors of violence, in particular women—is similar, with a holistic approach and not a psychological one, but it is also related to education and legal matters. In Iraq, the situation is difficult and pressing. There is a union between different forces of violence; there is a clear militia presence on the streets, for example, which reminds us that it is fundamental to include the presence of ISIL (Islamic State of Iraq and the Levant, also known as ISIS) and the militia in the context analysis, as well as the lack of a properly operating government, which has created a relapse in women’s rights. An example of this is the minimal possibility of denouncing gender-based violence, as women are subjected to more violence at court and from police, authorities that do not do more than send them to shelters. Even the NGOs involved in these aspects are entangled with the militia and political violence. What’s more, the economic crisis and the coronavirus have intensified the situation.

Chrakhan Dilshad. The financial crises in Iraq have brought about many disadvantages in activities and have created more violence against women. One of the main problems in Iraq is the mentality of people who work in government human rights institutions, as they do not believe in their work, they only do it for the salary, but they do not do the work that is necessary for bringing about a change in our society, in the people.

Caroline Taraff. In Lebanon, the situation has also become more complicated with COVID, and it has worsened with the explosion in Beirut.

*Second workshop “Impacts of trauma, violence (against women), institutional conditions, and coping mechanisms”
(November 16, 2020)*

Going further in depth in the contexts

Latin America. *Clemencia Correa*

When we speak about accompaniment, it is fundamental to see the context we are doing it in. It is not the same to do it in one of ongoing violence as in one of war, for example.

Latin America is made up of three blocks of countries: South America, Central America, and North America. Those of us representing the region in this workshop are Aluna, from Mexico, ECAP, from Guatemala, and Martha Cabrera, from Nicaragua, countries that are part of both Latin America and Mesoamerica.

In the region, there is an excess of neoliberalism, a new phase of capitalism in which different projects and economic measures are positioned. For us, the relationship with the United States and the dispute over the

geostrategic interests of China, Canada, and the United States frame the context. Likewise, in recent years, an interest in the displacement of natural resources has heightened because it is a region that is very rich in petroleum, wood, water, etc.

In addition, there are alliances between the States, the ruling political class, and multinational companies, and organized crime has a presence as an actor that disputes these territories. All of these agents attack the populations that defend territories. In addition, male chauvinism is very strong in the region; the patriarchal system intensifies violence in different ways.

Nicaragua, in its case, has experienced many dictatorships. There was a revolution with its guerrillas, leftist groups that rose up against these dictatorships. In 2006, a man who was the leader of one of these guerrilla groups won the presidency, which was a historic situation for the country. However, this person remained in power for a long time, and instead of creating a more just and equitable society, he became further and further entrenched in power. In 2018, a massive, student-driven mobilization broke out because the government was cutting social programs. A leftist guerrilla who was seeking other living conditions is now a rightist dictator who goes against the population, who has been carrying out brutal repressions against students and NGOs. In 2018 alone, he murdered more than 300 people. Similarly, sexual violence has been a weapon of war; a great many women and men have suffered sexual torture. At this time, there are also storms and hurricanes that are worsening the situation.

Furthermore, for over 36 years, Guatemala suffered a civil war of the State against paramilitary groups in which people's land was destroyed, especially that of indigenous communities, who were massacred. It was a genocide, with more than 250,000 people who were brutally murdered by paramilitary members. Here, sexual violence was also a weapon of war.

In 1996, peace agreements were signed, and a Commission for Historical Clarification was created to seek truth and reconciliation. There was hope that the war would end; it was a historic event. Yet, the agreements were not kept. The commission stated that the army had been responsible for 93% of the brutal acts, and more than 83% of the victims had been indigenous.

Since then, there have been democratic elections, but this has not brought about compliance with the agreements, return of land, or respect for indigenous communities. The current president is from the right; corruption and collusion with organized crime have deepened, drug and human trafficking have risen. Recently, a UN commission that was monitoring impunity problems was thrown out of the country. Violence, repression, and poverty are rising in the country, and all of this is without the possibility of international support.

Finally, in Mexico, an institutional party that promoted nationalist policies was in power for 70 years; it had different repressive social controls at different periods. In 2000, there was rising hope due to a change of party, but instead of being democratic and creating social policies, it positioned itself from the right. In 2006, this same party, the PAN, declared a war on organized crime, but it was not really against these groups but rather against the population, against social leaders and people who defended territories. Since 2006, more than 80,000 people have been disappeared and there are 3,000 mass graves in different regions of the country, each grave holding over 100 bodies.

In addition, Mexico is the most dangerous country for journalists, and it has the highest number of feminicides in Latin America: 10 women are murdered every day. We hoped this would change with the new government administration, but it has remained the same.

The entire region, including South America, has militarized countries with an appearance of democratic States. Megaprojects are being embedded, and there are attempts on the lives of social leaders. Moreover, we must not forget that we are right next to the United States and that the immigration policy has a large impact on this area.

Vilma Duque. It should be added that the neoliberal model has had disastrous impacts when facing natural disasters. There is a palm oil megaproject in the north of Guatemala through which the population has been displaced. Many of the communities that were impacted by the war are now constantly affected by natural disasters. For example, north of Cobán, many dams have been overflowing.

Middle East, Iraq, Lebanon and the Kurdistan Region. *Karin Mlodoch*

There are some shared characteristics among these three zones; the most relevant one is that they have gone through decades of humanitarian, economic, military, and political crises with multiple episodes of extreme violence at the hands of government, militia, and terrorist groups. In Iraq, for example, we had the reign of Saddam Hussein, which spread terror and repression throughout the country, causing over 1 million deaths and a genocide, and he even used poison gas. Afterwards, the U.S. interventions took place in 2001 and 2003, and then the occupation by this same country. Over the past 15 years, the militia and terrorists have governed; in 2014, the Islamic State in Iraq (ISIL) made advancements, leaving thousands dead throughout the entire country, 2.3 million people displaced, and 1.5 refugees in neighboring countries.

In the Kurdistan Region, we have another history of violence. De facto autonomy was gained in 1991 and the region became formally autonomous as a federal republic in 2005. It has gone through civil wars, interventions by Turkey and Iran, and conflicts with the central government.

In Iraq, there are now protests and marches in the entire country, in particular in central Iraq and Bagdad, because people have not received their salaries for months, even during the pandemic. Furthermore, there is a great deal of corruption with non-sectorial governments in central Iraq and in Kurdistan.

In Lebanon, there was a civil war between 1975 and 1990 that left 120 thousand victims as well as displaced individuals. The major actors have been the militias together with the tremendous interference of Israel and Iran. Lebanon now has 1.5 million Syrian refugees plus 300,000 Palestine refugees. In addition, the explosion in Beirut has deteriorated these humanitarian, economic, and political crises, which has led to many demonstrations and manifestations in the country.

The common traits of these countries are their weak governments, fragile public and social services, corruption, and nepotism. Likewise, the militias are taking control of different regions, and there are constant interventions from neighboring countries and international forces. All of this has caused a great number of internally displaced individuals and refugees, which results in the fragmentation of regions due to the religious and political groups. In addition to all of this are the crises generated or heightened by the pandemic.

Women are also exposed to patriarchal, family, and social violence. The concept of honor and shame and the belief that they are the bearers of the family's virtues have a great influence on family and social life. We have many arranged marriages that are based on this honor code, honor killings in the case of premarital or extramarital relationships, cases of domestic violence, female genital mutilation, and stigmatization of divorced women or rape victims, among other problems. For example, women of Kurdistan who have been ISIL prisoners are not welcomed by their family for having been raped. Similarly, abortion, adultery, and prostitution receive martial punishments. Moreover, social media has increased violence against women, as there are many cases in which some of their reputations have been destroyed through Facebook to pressure them to give in to sexual intercourse. COVID-19 has also increased violence against women and caused many limitations.

There is different legislation related to women in Iraq and Kurdistan. We have government counseling centers for women who are affected by violence. However, in Iraq, there is no legislation against domestic violence. There are laws from the 1959 constitution and the 1969 criminal code that have been amended, but with a minimal sentence for honor killings. In Lebanon, there are 15 laws that coexist with the different religious communities.

Due to these conditions, all the organizations that are participating in this workshop have holistic approaches that combine psychosocial accompaniment, legal advising, financial support, education, and empowerment activities. They are strategies based on the community and the family. Furthermore, they advocate for legal reforms with the government as well as police and judicial systems.

The staff members of our organizations are working with women who have been through different layers of violence and that are wrapped up in this governmental and jurisdictional mess. The staff members themselves have suffered from violence and experiences of political and financial difficulties; they have been stigmatized for their work and their relationships with women who have violated the code of conduct. These are organizational problems that require supervision and assistance for our staff.

Chrakhan Dilshad. What is most crucial in Iraq and Kurdistan is the economic crisis that leads to domestic violence among families, as they cannot provide for basic needs.

Luqman Karim. Regarding statistical information about domestic violence between fathers and mothers, daughters, and sons, it has been reported that during coronavirus, the rate and proportion of violence has risen. Moreover, in the region of Kurdistan and Iraq, in the 80s and 90s, like in Guatemala, we found hundreds of mass graves and thousands of people were traumatized by the civil wars, both Iraqi and Iranian.

Clemencia Correa. Throughout Central America, COVID has also increased domestic violence and violence against women. While listening to the presentation, a question came up for me about what is being referred to when you all speak about militias. In Latin America, we talk about guerrillas, which are leftist groups that have a political project and confront the State, although they have also violated human rights a great deal. Also, what do you all mean when you speak of weak states? Because, at least at Aluna, we consider that ours are not weak, but rather strong, because they militarize, repress, and violate human rights. They are strong states because they use authoritarian and repressive politics and do not fulfill their social obligations or protect human rights.

Karin Mlodoch. We mentioned weak, failed States, which is a very Western concept. ISIL developed from a militia. When we speak of *militias*, we are referring to political factions with ethnic or religious affiliations that are armed and seek to control the government and act independently from it. For example, ISIL is composed of

Sunnis that were betrayed after Saddam Hussein's regime, which is why they adopted their own ideology, recruited outside forces, and created an opposing force against the U.S. occupation and the central government, thus managing to make advances and occupy different Iraqi provinces.

By weak states, what I mean is that it was not the Iraqi government or Kurdistan army. They could not detain ISIL without the help of Shia militias, another faction of the Islam religion that is financed by Iran and which took a very strong stance against ISIL. Therefore, the power struggle was with the government in the middle of these two factions. There is a parliament and an elected government, but there are even political parties that do not have decision-making power in the government; they have their militias, and they make the real decisions with them and not in the parliament or with the government.

Luqman Karim. Each party has its own militia. We have Sunni Kurds and Shia Kurds.

Younna Nafaa. In Lebanon, the militias are armed groups that have their own rules and regulations that are separate from the government, which can be categorized based on ethnic or political beliefs.

Africa: Cameroon and South Africa. Peter Kum Che Mebeng, Berenice Meintjes, and Mpumi Zondi

Peter Kum Che Mebeng. We are still struggling with many human rights abuses from the different civil wars we are facing. There is a war in the north between Boko Haram and some ethnic groups. We also have a war between the two regions of the northeast and southeast. These abuses have been executed by the militias, which are separatist movements made up of 80% French-speakers that have bases in the region and that want to be independent from the rest of Cameroon. These armed groups have caused many atrocities, abductions, murders, rapes. For example, the only cardinal in the country, who had already retired, was abducted and interrogated for over a day. We do not know the result of this interrogation, but there have been many reports filed by the population, as no one from these groups has been arrested for it. They also abducted a traditional leader.

Furthermore, members of armed groups who have been arrested by the army have suffered torture, sometimes they have died, other times they are found in local prisons, but treated in a humiliating way. Also, there has been a great deal of tension between the country's political parties. Recently, a law was decreed that prohibits saying anything against the government; any person who is guilty of this will be tried as a terrorist. This creates a situation in which people cannot speak freely in public; freedom of expression has been paralyzed.

Similarly, the death penalty exists in the country, and while it is not practiced often, sometimes this penalty transmutes into a life sentence. Many separatist members have been given life sentences; many others have been arrested without knowing why. In addition, there are many other gender-based, human rights violations and abuses. Many women have come to our center with sequelae of sexual violence. We just received a case that was referred to us by the High Commissioner of Human Rights in Geneva of a woman raped on 10 different occasions by soldiers; she was pregnant and HIV positive. The baby was born HIV positive and has just recently died.

We have many similar cases, many challenges in this repressive environment where one cannot speak or act freely. There are extrajudicial killings, torture, arbitrary detentions. Sometimes, there is even a fear of traveling to certain regions; for example, I have not gone to one of the regions in four years, and I had to take my father

out of another region because they said they were going to decapitate him. The government has not been capable of managing the situation, and we ask ourselves why the international community has not intervened if more than 15,000 people have been murdered, displaced, tortured, etc.

Berenice Meintjes. South Africa is in the southern part of the continent, with a globally strategic position in terms of trade routes. Historically, it is a country of great mineral and cultural richness. We had Great Britain and Holland as colonizers, which started centuries of wars between these countries and the Xhosa peoples. In the early twentieth century, the Dutch took control and established apartheid, which was literally a separation of the population based on skin color, a hierarchy. White people represented only 10% of the population but they had 80% of the country's resources. This system became increasingly more oppressive, with an unequal separation of resources and rules that prohibited interracial marriage and even interracial relationships. We had a national Christian government that caused violence between different ethnic groups to destabilize and weaken antiapartheid groups. For example, they armed certain groups so they would fight against others. There was government violence and oppression that was very visible, which even involved wars between the colonies. Today, if you speak with any South African person, the majority will have a firsthand experience with some type of violence from these times.

In 1994, Nelson Mandela won the first democratic election in the country and took power. The South African Truth and Reconciliation Commission came about, a religious movement that spoke about the discovery of mass graves, and the truth came into the light. Three volumes were published with stories that were shared from this time. It was a very controversial process, as it was not completely healing or positive; the past was made known, but amnesty was given to the guilty parties. During this process, a time was granted so people could confess without having legal repercussions, which continues to be very disturbing for many people because there were no sentences or consequences; it was only brought out into the light.

In this same year, the country's most progressive constitution was written, which has remained strong despite several attempts to change it; our legal system is very robust. Many black South African people who were involved in the Anti-Apartheid Movement became pillars of the legal system.

Nevertheless, we do not currently have a healthy society. For example, last year I saw lines to buy something at a store; afterwards, I realized that it was because they were selling alcohol. We have some of the highest rates of alcoholism and gender-based violence in the world. Recently, I learned about the case of a young woman who filed a report of a rape, and the detective told her that her case could advance more quickly if he could sleep with her sister. This reflects the sequelae of the Christian governments' toxic masculinity.

In the new regime, the ANC won, with a majority in the assembly, which is why there was hope that conditions would improve. Yet, inequality, high levels of corruption, xenophobia toward people from other African countries, and widespread violence continue. We have many waves of different types of violence in addition to HIV and COVID.

Mpumi Zondi. The way a nation ignores these traumas from generations past, which we continue to bear as a people, is very problematic in the field of psychosocial work. Part of this violence is because reconciliation efforts, efforts to be a nation, were made too quickly, without having the opportunity to process our trauma as white and black people. This continues to present itself, even in recent crimes. In South Africa, everything is violent;

they kill, they rape, etc. If a process is skipped as a nation, then a more painful and profound process comes forth; a nation is not created in a constructive way.

We have had debates about which life is more important and we forget our humanity, that we are human beings regardless of the color of our skin. In this country, they always want us to avoid speaking about certain problems, about the difficulties. I think, perhaps, that we do not have the same problems as other continents, but in recent years, there has been a feeling that this war is also against women: rapes, domestic violence, feminicides with women hanging from a tree; all of this represents a very prevalent issue. How can we deal with this step that we have skipped and that keeps coming back up along with the traumas in our minds as a nation?

Clemencia Correa. Whom are these aggressions usually aimed at? In Latin America, they are generally against indigenous communities or sectors that have an active role in defense; leaders, activists, journalists are repressed, but women are also repressed in general with femicides and domestic violence. In Cameroon and South Africa, who counteracts the State? Which sectors are the violence and repression aimed at?

Peter Kum Che Mebeng. At the beginning of the crisis, the violence became widespread, but now it is aimed at specific targets, people from the Cameroon government and the militia as well as social activists who are believed to be working to enable or facilitate pacificism; these people are considered to be enablers. The second target are the members of the militia, who are sent to the field to keep order and control separatists. In general, any person who wants to pacify the situation receives violence from separatists.

Vilma Duque. What has civil society's role been in the fight against human rights? In Guatemala, after the peace agreements were signed, civil society had a very important role in promoting peace together with organized sectors of communities.

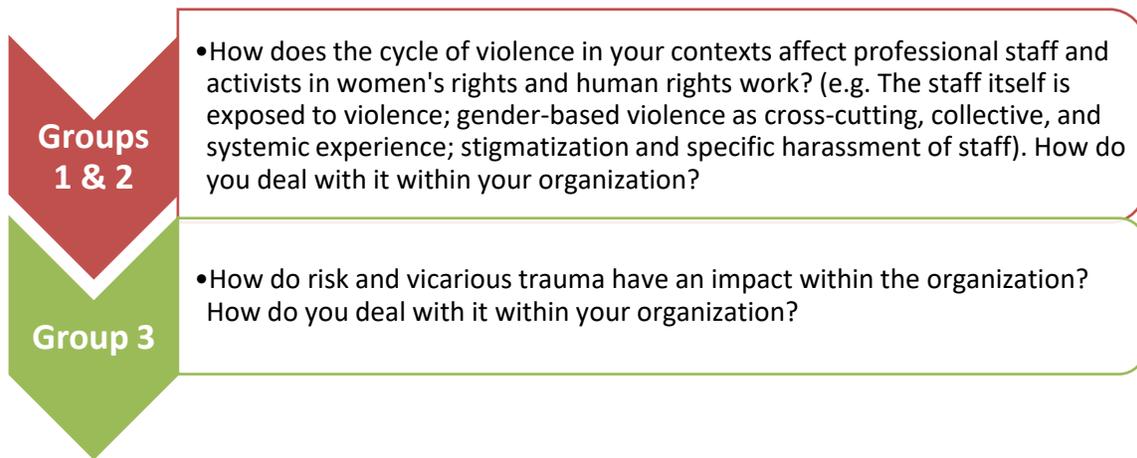
Peter Kum Che Mebeng. Civil society has done a great deal. For example, we have a recognized organization, Women in Action, which does a lot of advocacy and has given trainings to youth. The attacks were started by youth, which is why a program was formed to encourage them not to join terrorist groups. There are more groups and organizations from civil society, but they are limited because the situation is very tense. They are actively trying to pacify, which is why they are attacked by both the army and separatists.

Berenice Meintjes. In South Africa, civil society is very organized, very strong. Regarding gender-based and sexual violence, there is a major community movement against it, not only of the large NGOs that try to raise awareness but also of small movements, because violence is everywhere, and it has many facets. In addition, we are dealing with matters of poverty, the trauma of separation, gender-based violence; they all cross through these layers.

Mpumi Zondi. Our constitution is very progressive and quite useful, and people have the right to express themselves, organize, and mobilize. Many things happen in the field, and the president has said that there is a lot of talk but no action against gender-based violence. However, there are not only strong NGOs; people also mobilize, create hashtags, and express themselves against human rights violations.

Corruption is another democratic challenge, and we have organizations like Corruption Watch, The Right to Know, which compel the government to see its own wrongdoing. The tension between those who have and those who do not have—all of the protests for services—is a result of people starting to rise up; we are no longer apathetic.

Working groups



Group 3

Clemencia Correa. In this group, we are going to discuss the effects and impacts we see when we accompany groups made up of people who suffer risks, when there is someone who has been murdered, received threats, or who suffers constant risk. Those of us who work in organizations in a context of violence are already at risk because of the context or threats to the organizations. Moreover, there is a negative effect that comes from working with victims; we speak of secondary trauma, the subject of injustice, of powerlessness. If we have time, we'll see what we do with this situation, how we work on it.

Chrakhan Dilshad. I have been through dangerous times working on our cases. People go through difficult moments, the psychological effects are difficult, and they affect us. Sometimes we face danger, problems, fear, but we dissolve this through different group activities. We speak with other people, supervisors and psychologists, about what we have done in the cases in order to communicate the common characteristics, in order to share the problems that we face and the way we feel, if we are scared or worried, for example. Sometimes supervision is group-based and sometimes it is individual. We sit down with the person who is supervising to receive advice about how to deal with these problems and dissolve these apprehensions and fears.

I have never worked alone on any of our cases. Usually, each person does a part, psychological or legal, and we share about where we are in both aspects in order to advise the other person. Even so, these cases affect us. Occasionally, the families of beneficiaries attack us, since they do not understand why their daughter or wife is visiting the center. Sometimes their families know someone in the police department, and the police track the beneficiary we are accompanying down and cause problems.

We can say there are three main points in our work that are related to what we are discussing:

1. Everything we do is group-based.
2. We have supervisors with whom we talk about our problems in order to dissolve apprehension about working on these cases.
3. We also discuss it with our friends in order to decide how to solve these problems.

Niga Jamal. As a social researcher in Hamza, I have many cases in Kurdistan. The country is going through a major economic crisis with a lot of violence in our societies. However, we never see our cases on their own; we treat them as a group since we have to address the psychological and legal aspects. The culture and religion affect us; we have to make our best effort to work together, as women do not express themselves that freely because of the religion or culture. Many cases come our way that require us to establish trust so the beneficiaries may speak about their problem with greater ease. Sometimes we face difficulties with the families because, in our society, women's organizations are not viewed favorably. But today, the situation for women has improved; they can express themselves more. As women, we are all working to reduce the levels of violence. Even so, we often face attacks, or we do not participate in some of the cases because we have received death threats.

In Hamza, we have some cases at shelters and prisons where we have not been able to offer legal or psychological help. We have a project with 12 sites in which anti-violence organizations and centers collaborate with supervisors to work on the problems that we see; 12 sites have supervision, professional psychological counseling, to solve these problems. Sometimes we get blocked and we don't know what to do, but these supervisions help us free ourselves of these problems. When we get home, we're really tired and can't do our chores, but if we did not have supervision, we would be like the cases we assist; this is why it is very important.

Mpumi Zondi. The women social workers are the ones who go to the communities; the advisers are at the offices, and people go to them. We also have another program through which we go out and support other organizations that bring along their community workers to tell us their stories internally.

The threat and danger they face is not physical but rather psychological, which is why we had to develop eight assistance and care systems to ensure that our advisers would receive attention and could face and overcome the challenges of this job. We also had individual supervision.

I am one of the staff supervisors, and in supervision, they share about their work, their feelings, and how their work has been affected. We always say it affects our innocence. My work is to support everyone in accepting everything that is happening to them, to not judge. Some people feel they cannot carry on, and it is my job to normalize what they are feeling. Supervision allows me to see each staff member, one on one, which offers the opportunity for them to talk about their cases, and that is the best tool we can use: talking among ourselves.

Some cases can stir up an old pain, trauma, or problem we have as women, and so we provide the opportunity to receive individual counseling. We also have meetings in which each person shares the best moment of her/his past week and the lessons learned, including personal moments, which communicates to staff that, before anything else, they are human beings.

Similarly, once a month, we have a method called *Conversations from the Heart*, which is part of our staff meetings. In this space, we first speak about administrative aspects, and then we set a topic about sociopolitical issues, for example, what cultural practices are oppressive toward women. There is a great deal of debate. It is a vibrant space where people have the opportunity to speak about what is affecting them. Once a month, we have another one called *Soft Moments* in which all the staff members have one minute each to talk about something that makes them proud of their work. We take a small loaf of banana bread and share it at this time.

In addition, at the beginning of the year, we select a team that will be in charge of taking care of our wellness; we call it the de-stressing and wellness team, and it is formed by people who are responsible for making sure we

have fun, that we do an activity each quarter, or throw a party on special occasions. At any point in the year, we can make a complaint if they are not de-stressing us.

Vilma Duque. In Guatemala, after the peace agreements were signed, we found out that most of the people who were working on this issue were burnt out. They were very sick, both physically and psychologically; there were even those with chronic problems or people in hospitals. So, we started discussing the issue of who helps those who help.

I worked with GIZ, and we were able to introduce supervision. I was trained in supervision, and, with a German professor, we established a curriculum to train supervisors for the organizations that were affected by the work done before and after the war. We managed to keep training more people. With the help of Bread for the World, where I was an aid worker, we did not only advise NGOs in the human rights field, but we also started to expand the educational agenda.

In the third group of supervisors, we managed to have a regional approach: Mexico, El Salvador, and Guatemala. The issue of supervision started to penetrate organizations that did not have staff care policies. We did not only expand the educational offer, but we also trained professionals about secondary trauma, on the connection with traumatic experiences, and on crisis assistance with a technique that allows for working with people who have had a potentially traumatic event so they can work it out and keep it from becoming a trauma.

Over time, we started to realize that supervision was important, but something else was lacking: a series of strategies so organizations would have a culture of fair treatment and wellness, since there were many organizations with dynamics of violence and trauma. We did a lot of work on how organizations can be traumatized as well as the criteria for identifying organizations at-risk of being traumatized and how to introduce the issue of staff care in order to change that culture and create a fair treatment policy with institutional protection measures for workers (salaries, insurance, wellness) and strategies for working on the effects of trauma.

We started to analyze our personal stories and found that the large majority had a variety of trauma, including cases of enforced disappearance and torture, especially people who worked in the sphere of human rights. Surprisingly, many had not gone through their own processes to work out the trauma. It is a long journey that we continue to build, but there are different lines of support, individual and group-based supervision, and game-like activities to de-stress, to celebrate life and accomplishments.

Clemencia Correa. At Aluna, the work we do is a little different because we do not talk about staff supervision but rather about collective strategies to care for and offer tools to people affected by violence. We identified the most significant impacts and collaborated so rights defenders can cope with them. We do a whole lot of work on fear, because defense workers who are in contexts of violence carry a great deal of fear, as do those in indigenous and rural communities. We work on fear collectively; it is not very often that we provide individual assistance for crises. When we do collective work, we give importance to the organization's internal functioning in order to strengthen it as a whole.

For fear, it is important to at least know who the actors are and where the aggressions come from, which is why we do a lot of context analysis and strengthen mechanisms for coping with fear on a subjective level, revisiting individual and collective experiences. We also work on security measures with organizations to create security and protection measures.

Secondly, when there are threats, murders, people being called out, there are also significant negative effects on political projects; repression seeks to affect the collective's internal relationships and political project, which is why we work on internal strengthening so that they do not lose their strategic perspective. One of the impacts is confusion. How can a strategic vision of their project be created collectively so they do not lose their political perspective?

Other important elements are guilt and mourning processes, especially for women when they have not been able to save their colleagues' lives or when there are people who have been detained. There is a lot of mourning and there are many losses, of lives or because people leave organizations out of fear. Therefore, we work out the mourning and guilt as a collective, and not on an individual level, because we revisit it from the psychosocial approach, in which violence is not an individual problem, which is why the way of handling mourning should be collective. It is about depathologizing the pain, removing individual pain, deprivatizing individual pain, and making it a collective problem.

Likewise, we work on strengthening mental health, labor, gender-based, and conflict resolution policies within organizations, because violence is reproduced within the organization. It is about creating a process inside organizations so they can have a strong structure and repair the base that has been damaged or broken. We work on restructuring collectives. With the repression that exists in Mexico, both the individual and the collective are harmed; group work provides a mirroring process that contributes to reconstruction.

We don't speak about a holistic approach, but rather one of integration, which allows to resignify and restructure what has been damaged. It's about comprehending all the related impacts in order to reintegrate and reconstitute the organization.

With COVID and its humanitarian aspects, we do a lot of work on uncertainty, trying to identify what can be done and what cannot be done within organizations so that they specify what is in their hands and what is not. If accomplishments are not seen, despair increases. We need to have goals that are possible to meet. Therefore, we work on an overall strategic and political perspective of the organizations' action so that they are empowered and have the autonomous capability to continue carrying out their efforts and to avoid as many risks as possible.

Vilma Duque. What do you all do at Aluna internally to care for your staff?

Clemencia Correa. At Aluna, we have a mental health policy: time management, spaces for conflict resolution. Often, our weariness involves conflicts, apprehensions, an excess of work; we are all very tired. Sometimes we have spaces for supervision, but now we are working on the subject of psychodrama to include it in our work with the body, so that it moves us, so that it does not just stay in rationality. But we've seen that it is not enough if we do not create spaces inside of the organization for rest, for planning, for conflict resolution. Supervision remains in the emotional and the rational, but if it is not brought down to daily life, it won't work for us. Therefore, we have security and protection policies that make us feel safe when we are working.

Julia Manek. In Latin America, the point about the body is very important; it is part of social struggles and feminist movements, which is why I wanted to ask Chrakhan about it. I heard some feminist points made in your comments, and I'm wondering if you all also have this focus on work with the body and emotions, because Mpumi mentioned that there is not a war in South Africa but that there are problems surrounding women's bodies. What is your approach to this?

Chrakhan Dilshad. In addition to supervision, we have medical and psychological personnel, and so if a staff member needs this assistance in order to talk about the problems they had, we can offer them help on an individual or group basis. Sometimes we do have projects with other organizations in which we offer them psychological support for mental health. For example, if this type of support is needed in a refugee camp, we can offer it together with other organizations. In particular, women who have suffered violence have needed this support.

Plenary session

Group 1

Lorena Peralta. Dr. Luqman commented that they mostly work with torture survivors, but also address the issue of violence against women in the family. He spoke about the categories of their accompaniment work: physical, social, cognitive. Based on this, they identified quite a few impacts, on physical aspects, weariness, headaches, insomnia, repetitive thoughts, negative effects on sleep, and on eating habits, depression, anxiety, and guilt; on a social level, there were issues of avoiding people, fear due to threats and stigmas, especially among the LGBTTTIQ population that is not accepted due to the sociocultural context; on a cognitive level, there are problems with focusing on work and having suicidal thoughts.

Regarding the perpetrators, it is mainly the woman's partner or husband(s). A big question is: How can women be protected from violence from their partners, considering that this sometimes crosses into tribal matters? In terms of the forms of coping, it is important to have spaces for periodic supervision where the main question is: What do these women need in order to be well? A challenge for the staff is to establish how to separate or how to avoid bringing work matters into the personal space. Likewise, there was discussion on mediation work.

Usche Merk. There was also a debate about how to deal with the feeling of shame and guilt due to gender-based violence and rape. How do organizations in Lebanon take action, for example? Because it is a very sensitive matter; there's a stigma around it and women do not want to file reports. Women need safe spaces with social support to be able to speak about it afterwards. Organizations use different strategies to create social and financial support and networks so that these problems can be discussed. At Aluna, you all try to politicize what happens and why we feel guilt. There is a more active movement in Mexico; women go out and march, and they express their anger, although sometimes they can be at-risk, while in Lebanon or Iraq, it is still very difficult to speak about these problems.

Luqman Karim. At our organization, we have regular meetings on a microlevel to define how to deal with stress. In addition, we have individual and collective supervision sessions, problem resolution, etc. We also collaborate with other organizations to empower them in case presentations and staff care. On the macrolevel, we have counseling for families, staff training, retreats, and other activities. All of this is to care for our staff. With regard to survivors, when they come to the center, we interview them to find out what we have to do, if they need psychosocial or legal support, or another type of service. Occasionally, survivors feel ashamed and don't want to file a report, which is why we try to resolve it at our family mediation centers through the psychosocial approach.

Group 2

Kate Sheese. We heard examples from different contexts, because there were people from Kurdistan, Cameroon, Lebanon, South Africa, and Germany in the group. There is a general concern about rape and violence against women, about how these types of situations continue to come up during confinement. We also discussed how legal support can be accessed and how to raise awareness in certain areas to increase the number of reports on crimes of violence.

Similarly, we spoke about how difficult it is to do this work and constantly hear about topics of violence. We have this sensation, which is difficult to elaborate on—it's hard to know what to do with it—and counseling helps us discover where we can get strength from. Support groups allow us to sit and talk; it's an experience that gives hope and reenergizes in these settings. We take a step back to give the survivors space.

We identified differences in some areas, especially Kurdistan and Iraq, but whenever there are displaced people, we always find high levels of stigmatization, taboos, and a fear of community gossip. These groups of survivors can feel that they are at risk, and those who work with these people offer general support instead of specific support for victims of gender-based violence. There might be community and family support to allow a woman to be part of these spaces, and awareness is raised through these actions.

Regarding stigmatization, taboos, and shame, we heard about how, in Iraq and Kurdistan, women who do this type of work are not free from the victims' stigma simply because they work with them, because they get involved, for example, with sex workers. This cannot be overlooked in staff care; we should see how it creates an extra burden or an additional threat for the people who do this type of work.

In addition, we spoke about how gender-based violence is considered a private matter in different areas. The overall idea is that, to a certain extent, there is a legal apparatus for dealing with gender-based violence everywhere. Nevertheless, these legal matters in Iraq and Kurdistan are part of the public discourse. For example, the matter of Yazidi women abducted by ISIL caused a great deal of public debate about what should happen. The way this leaks into the daily experiences of people or families is not so different. Practices of stigma and shame are present despite the legal apparatus. In many places, domestic violence is still handled as a private matter, as something that involves shame.

Finally, we debated the deconstruction of masculinity, how it is worked on with men who are victims of gender-based violence but also with the perpetrators. The stigma of violence against men is very hard to discuss.

Group 3

Vilma Duque. We spoke about the impacts and the risk of vicarious trauma in the organizations where we work and on those with whom we work. We identified a common denominator, which is that it is a job that cannot be done if there is not support for staff. I told you all about my experience in Guatemala; after the war, we had personnel who had collapsed because there were not any care measures. Our colleagues from Iraq, Kurdistan, and South Africa commented on the importance of collective processes to face the emotional impacts of the work through individual and collective supervision, counseling, work with other professionals, and psychosocial and legal support.

Our colleague from South Africa told us how they have developed an entire staff care system, which includes supervision and counseling as well as a series of measures, including gatherings to celebrate the best and worst parts of the week, spaces to share how they have felt on a more private level, discussions about cultural elements that affect the team, or soft moments for sharing emotions. We also spoke about the importance of having comprehensive care measures that get organizations involved. Aluna commented that they don't talk about supervision because they work on the impacts of fear, guilt, and mourning processes on a collective level along with ways of reinforcing these spaces of collective discussion to empower organizations. Internally, Aluna has developed a mental health policy that entails a series of measures, which range from organizational—like time or conflict management—to spaces for supervision or work with the body to progress on the emotional impact of their labor.

There was a broad understanding that this is a job that can only be done if care and wellness measures are implemented and also that this should be an integral part of the policies of the organizations where we work and of those with whom we work so that it is sustainable and gratifying.

In matters of time, the issue of boundaries is important. At Aluna, you all have worked on uncertainty in this period of COVID, and it is something we are seeing at many human rights organizations where we often feel like world saviors, and this can involve high stress levels. On the subject of care, it is important that we start to see the impact it has on bodies—how social, individual, and collective traumas get into the body as well as their relationship with vicarious trauma. In Guatemala, many of us who work with these types of organizations are also survivors; working this out and healing are individual and social processes. We are producers and reproducers of conditions.

Clemencia Correa. At Aluna, the subject of individual and collective protection and security also seem important to us. Likewise, we see the need to strengthen collective political projects, hopes, dreams that are being broken down by this system of violence. Finally, we spoke about deprivatizing pain, how to work on a collective level, that violence is not an individual problem but rather a collective one. We all spoke about restructuring what is broken within organizations: the bonds, the projects, the work. At Aluna, we do educational work through a workshop process that allows for understanding what has been experienced in order to restructure in different dimensions. In addition to the psycho-emotional aspect, we work on organizations' political and relational aspects.

Third workshop: “The challenges we face and the responses we have developed” (November 23, 2020)

Middle East. KHANZAD and HAUKARI

Chrakhan Dilshad. In KHANZAD, we work on offering protection, counseling, and empowerment to women who are affected by sociopolitical and gender-based violence in prisons, government shelters, and communities of Iraq and Kurdistan. We work with women who have suffered extreme violence, atrocities, and losses, who are survivors of sexual or gender-based violence, who are threatened by social marginalization or honor killings, women who continue to live in precarious situations, even without a perspective of change, and also with women who experience overlapping political and gender-based violence.

The specific challenge for our staff members, which they are always experiencing, is political and social violence. Their lives are in the middle of conflict, instability, economic difficulties, and above all, stigmatization because of the work they do or widespread disapproval from their families and society; moreover, they may suffer threats and harassment from beneficiaries' family members. There is compassion and empathy, but also fear.

Working conditions are very difficult, and, to add to this, there is the stress caused by donor policies to finance certain projects that do not offer security for the organizations' planning: funding is constantly changing, there are stressful requirements, application requirements are frequently modified, etc. Because of this, we must lobby with donor institutions so they include local staff in project planning, so there is long-term funding for psychosocial work, so they open up options to us for the personal and professional development of staff members, and so we can offer proper working conditions in addition to a good working environment with a budget that covers supervision.

Karin Mlodoch. At HAUKARI, we consider staff care for all our Kurdistan projects, not only in terms of supervision and psychosocial accompaniment, but also in different sectors. For example, one of them is having monthly group supervisions for the team and project members. We also believe it is important to have staff meetings, retreats, and excursions so the team can relax and support each other. We consider trainings to be part of the staff care as well, so they can continue to grow and meet their challenges. We think that working conditions should be secure and that planning and contracts should be part of this.

Luqman Karim. Supervision is a space for discussing feelings, thoughts, and experiences from our practices and all the exchange this involves. We gather with organizations and governments to determine what is lacking, to get a feeling for what gaps and expectations there are. We have a monthly supervision group where we talk about transference, countertransference, case management, problems at the workplace, and staff assistance.

Staff support is carried out through good practices and the quality of work at organizations. We have selfcare tools, legislation for all the help centers, and individual supervision sessions upon request to raise awareness about personal problems like depression, anxiety, and low self-esteem. These issues are discussed throughout the entire counseling and supervision process.

We have local staff that carries out supervision with a contextualized approach using tools that make it possible to have a helicopter overview. They are experts in clinical psychology, sociology, and psychotherapy. Every two months, we have meetings to discuss the challenges and opportunities about supervision and to raise the standards of quality for the work with people in Kurdistan.

We also have local supervision processes and international regulatory processes. If we need to discuss issues, we do so, and we establish what we have in common in the context and what the challenges are for supervisors; we comment from our experience. Similarly, we have a group of people from different countries who come to Kurdistan to give training workshops on case narratives, models, techniques for steps to manage the cases and the risk of transference. Additionally, we have other objectives, such as providing training for our supervisors on how to promote selfcare as well as some relaxation techniques and team building exercises.

Regarding challenges and opportunities for supervision, there's the matter of handling open spaces, balancing training, and reflecting on excessive workloads, managing conflicts, and carrying out the transition between cultural values and transformative energy.

As far as expectations go, we have precedents in supervision. Sometimes we can have problems because of our experience, which is why supervisors also regularly evaluate themselves and receive feedback.

Karin Mlodoch. There's a university with professors, like Dr. Luqman, who lead assistance for our staff, and we also have a feedback system with the government. Pauline Boss, one of the pioneers or research on resilience, once said that we should be careful when adopting the model of resilience, as it sets the status quo. We should not accept war and poverty as a permanent condition, as if something could not be done against them. We cannot accept that individual resilience is the only answer. Individual health should be an essential criterion for resilience, but we should also accept that people can only grow in a healthy environment and society.

Comments

Rita Tayeh. In Ahmed, we do not have this staff empowerment; we are learning a lot. Our cultures are very closely related, which is why it's possible to adapt easily.

Surood. Before the presentation, I had heard a lot about HAUKARI, and I know they do marvelous work in the region. I would like to ask them if they could give us a session about their work.

Clemencia Correa. Regarding the vicarious or secondary trauma of those who accompany sexual violence, how do you work on these impacts in supervision?

Berenice Meintjes. I've visited KHANZAD several times, and I see a sense of family. They're familiar with people's personal affairs. It feels like people know about the others' lives, which is something that's different about these organizations. Is it part of the region's culture? Or how did you all create such a family atmosphere?

Mpumi Zondi. There's a pressure within supervision to have all the answers. In my experience, I know that it is a process, and it has to be worked on together. How do you all deal with this expectation?

Vilma Duque. Regarding the necessary staff care measures in these contexts, we have a similar experience in the supervision process in Guatemala, which has been key in treating and preventing vicarious trauma. It's important to share experiences between continents. With PMM and medico international, the role of international cooperation has come up in discussion about the issue of the stress that organizations experience around regulations that create greater demands for staff. With Usche, we have been discussing this for five years, and for Bread for the World, the subject of supervision of local staff is already a common practice. Both organizations can continue to have a pioneering role in this work, since it seems to me that it is important to revive this discussion within the setting of international cooperation.

Stefania Grasso. What was said about empowerment resonates with me, about not only putting the responsibility of care on our person, because we would be repeating the vision that we are responsible for our destiny; we should separate this from the psychosocial point of view. The topic of conflicts of value also really resonated with me. From the perspective of Aluna, I have experienced it around the security and protection work. Sometimes it is difficult to implement selfcare or staff assistance measures because they don't align with some people's points of view. Sometimes the thought of "if God wants something to happen, it will happen" prevails. We respond that, even so, they can try to implement some security measures. Sometimes activists sacrifice too much instead of taking measures to take care of themselves or taking free time; we struggle with this a great deal, and I know it is also a challenge for all of you.

Kate Sheese. The connectiveness is very visible, and a clear message was sent of not only focusing on resilience—that improving is not only the responsibility of the affected person. I am very familiar with the challenges of supervision that you all mentioned. It is important to underline how these are associated with organizational challenges in terms of contracts, planning, security, etc. How are organizational security problems relayed in shared spaces, in discussions?

The local supervisor staff also intrigues me. What benefits and experiences have they brought with them and what kind of abilities are necessary for training? From the donors' point of view, the subject of supervision is thought of as something that is too complicated. There are many expectations; they want fast answers and solutions. How can it be made into an accessible task, not only for trained personnel but also for people who participate monetarily, without having to implement an intricate system?

Luqman Karim. On sexual violence, we have case managers who meet with the supervisors. We have training for working on the urgent cases of those who turn to a counseling center or to the police. They have to be referred to the hospital to do a vaginal examination to see if the girl or woman has lost her virginity or not. Afterwards, there should be exploration to see if there is psychosocial trauma. If the victim agrees, we can refer the case to the courts, but many women do not want to do this because of the stigma of sexual violence. They do not like sharing their experience or the evidence with other people. Regarding psychosocial support, they do not like therapy because they don't want to share about what happened to them; it is very shameful for the family. If the patient has financial trouble, we have legal representatives who do their work pro bono. We follow international guidelines on how to manage these types of situations.

Karin Mlodoch. At HAUKARI, we see that this cohesion between staff members only happens if there is long-term planning. KHANZAD is really connected with HAUKARI, and we can guarantee ongoing funding, as we have done for the last 25 years. This helps the team feel secure.

Chrakhan Dilshad. There are many factors that have an influence on us being like a family. We come from a culture in which families are very close, and when we come into an organization, we work together. Another factor is our staff's professionalism. We love our work, which is why we get involved as necessary.

Wolfgang Seiss. From the perspective of donor institutions, together with other donors, we have to focus more on the type of work that pertains to organizational development. Up until now, we have been more accustomed to supporting planning, monitoring, objectives, indicators, and strategic planning, and we leave these kinds of matters for organizational development. Nevertheless, for work in complex contexts, this empowerment of personnel should be considered essential.

Africa. Sophiatown Community Psychological Services.

Mpumi Zondi. At Sophiatown, we try to understand the organization as a human being; we evaluate and analyze what motivates us to serve, have compassion, and seek justice. Furthermore, we have realized that, because we have several office locations, we should have selfcare systems that create group cohesion, that the system should be seen as a whole; if not, we would risk neglecting the team's heart and soul. We see the organization as a person, with a soul and mind, who needs physical and mental care. How can we care for the organization's soul? We have realized that we are very reflective and that this is something we should do all the time: ask ourselves why and for what reason we are doing our work and what impact it has.

❖ **Highlights and lowlights meeting.** Every Monday, we have a meeting about the best and worst things that have happened in the past days. Staff from the different offices come together for an hour to talk about the good things and the challenges from the previous week as well as the plans for the week ahead. Information is also shared about what each member of the team is doing. There are more sensitive questions about experiences and about what is needed. This contributes to an increase in empathy and the extra support that is needed, not only for people who are in charge of supervision but for everyone.

❖ **Conversations from the heart.** This is a monthly staff meeting where we discuss sociopolitical matters that affect us on a personal and professional level. We take off our hats of psychology, social work, etc., and we think as people with different genders, religions, sexual orientations, and sociocultural practices, and we talk about a topic. For example, what is the impact of our history of trauma in South Africa? We talk from the heart and based on our experiences. This helps us evaluate our differences and go into further depth about our self-awareness, about what we have in our hearts and souls.

❖ **Opening reflections at every staff meeting.** Each member takes on the responsibility of choosing a topic for reflection at one of the meetings; the person can ask anything. Sometimes, people ask serious questions, like what is sense of belonging and if it must be part of human rights. Others are different, like if we believe there is a special place in hell for some people. Occasionally, they're fun questions. This helps us share our opinions and understand each other.

❖ **Individual and group supervision.** This is a space for gaining self-awareness in order to be capable of dealing with our own demons and problems, with what has affected us in our lives. We work with people who have had experiences of violence, violence toward their bodies, for example. Many of the cases are with women. In supervision, there might be talk about how these stories touch our story and about ways of speaking with our beneficiaries. In group supervision, feelings come out—pain, anger, fears—and they're shared, as there are no judgements and people are there to offer support. There is also a great deal of debate, since we have urgent matters related to toxic masculinity, the patriarchy, and male chauvinism. As men and women, we have different perspectives, but it is a space for learning about each other, about our experiences, skills, and knowledge.

❖ **Debriefing.** These are meetings that are very focused on one subject. For example, we have two or three staff members working on a particular program, a vacation program or one for adolescent mothers. After the program, they sit and have an informative session where they share what they did, their experiences, and the emotional impact. There might be conversations about frustrations and feelings, and later feedback is given among everyone. One facilitator might be very emotional, another might join the group and try to protect the others; there are many different personalities. In this space, people speak about the dynamics that unfolded in the program. They can get to know each other better and support one another.

❖ **Soft moments.** This consists of having one hour each month to speak about accomplishments. We can't talk about problems here, and if someone does, we have them leave. It's a time for talking about the achievements of others, and we might share some banana bread or tea. This motivates members and reminds us of our excellence and about what we do.

❖ **Wellness staff.** These staff members are in charge of getting rid of our stress. Three members are appointed to be on this team; they should help us de-stress for an entire year. They organize the year-end party, plan something for Valentine's Day, plan outings, etc.

❖ **Wellness and mental health day.** After six months of work, the administration gives us a day to just be and enjoy each other's company, to watch movies, etc., which does not count as an absence.

Comments

Peter Kum Che Mebeng. We do similar things, but with different names. Every two weeks, we have coordination meetings where staff members report on the work they're carrying out and the difficulties they have faced. There, we all share advice about how to best handle the cases. We also have seminars on cases with the technical staff, the psychology, legal, medical, and social work areas, who meet to share the problems they had, the major or most difficult cases they received, as well as suggestions for changes to case management. As technical staff members, we decide together about what cases should be managed on an urgent basis.

Likewise, our staff suffers work-related burnout when collaborating with clients on difficult situations, which is why we organize activities through which we can empower the staff, especially the technical staff, who are managing the cases directly. They are selfcare and staff care activities, ranging from reflections on how to handle burnout or a discussion on how to deal with crises among the staff to a dance or drama activities.

My question for Sophiatown is how they form relationships with other organizations and how they make referrals if they cannot manage a case.

Berenice Meintjes. It was a very good presentation. It surprised me that you are creating spaces to talk about issues that are complex for South Africa, like gender, crime, trauma; this has effects on society. What can you do to have constructive discussions about such thorny issues?

Clemencia Correa. How do you build trust for talking about such difficult issues that could generate conflicts among the staff? For us, speaking about power relationships, about conflicts, is very complicated.

Vilma Duque. I like that you talk about care systems, and, to me, it seems like an idea that you have already developed. In Latin America, we are just barely creating a debate about personal care; it's something new in our continent, since the idea of fighting now and healing afterwards had prevailed, that when we get what we are fighting for, then we'll get care. I have the impression that you all are further ahead, which is why I'm also interested in hearing the answer to Clemencia's question about how to work on trust in highly traumatized societies, as there is a distrust that has been generated by surviving very traumatic experiences.

Kate Sheese. I like the part about the holistic systems that you have developed, which is not easy, and I'd like to know more about the work that *Conversations from the Heart* entails. What kind of things are needed to build an atmosphere where conflicts can be discussed? It seems important to me to talk about anger and rage as part of staff care, since they're often brushed aside in approaches that make us believe we need to feel calm in professional contexts. Accepting our differences is very important, but difficult, especially in settings of international cooperation where there's a mentality that we are all the same, all equal. How can we accomplish this?

Surood. It is not just a job—it is something we believe in. I know it's difficult to work on these issues, but it is a life mission for us. I love the way you specialize and devote a day to staff assistance or supervision. We do the same, because this work creates energy, and we need selfcare with our families and colleagues. When we have a staff meeting, we have to tell each other positive stories or experiences so that others can learn and so there is mutual support.

Chrakhan Dilshad. You mentioned that you celebrate others' accomplishments, and I believe this gives us optimism to continue with our work. It gives us a very positive and relaxing vibe for carrying on.

Usche Merk. As donors, we have to work with other donors, we are used to monitoring budgets, plans, but empowerment work should be essential.

Mpumi Zondi. I would like to respond to Peter's question about the way we work with other organizations around us. It is not an easy process, because the standards are not the same and sometimes there is conflict. We hope we can be equal within the same setting, that they might offer assistance in the same way we do, but the struggles are massive, and we have to focus on creating networks with other organizations. Once a month, we have a *Directors' Cycle* where those who lead other organizations meet, because the more they form relationships the easier it will be for them to work on cases and support one another. If we all know each other, we are all responsible. Nevertheless, we do have conflicts with other organizations, especially government organizations.

In terms of trust, it has been really challenging for us. For *Conversations from the Heart*, sometimes it's hard to think of an issue because, as managers, we have to be intentional. If we take on a difficult subject, we implement rules about how to debate it and how to express our opinions. Sometimes, someone might describe something crudely in these conversations, and so we explore this in individual supervision; we mention to this person that she/he has very strong points of view or that it seems it is difficult for her/him to listen to other opinions. Generally, this is tied to fundamental matters of religion or sexual orientation. We have had cases where someone discriminates against another staff member for having a different sexual orientation even though the same person appreciates this staff member as part of the team. We know we are discussing sensitive and problematic issues, but we try to establish cohesion in these spaces. We have built trust over time, which is why we can ultimately ask what they learned from the conversation. Moreover, we develop the closings so they might elaborate on some specific issues.

Furthermore, I would like to clarify that these assistance or care systems also include administrative and interpretation staff, as we all have something to contribute to them and receive from them.

Latin America. Aluna Psychosocial Accompaniment

I am going to summarize our psychosocial accompaniment model, which we have been systematizing. First, I should clarify that we do not do supervision. We carry out collective educational processes to strengthen organizations; we do not do psychotherapy, but it can be therapeutic.

We aim to accompany processes to strengthen the autonomy of people and organizations, to establish tools and devices so that people and groups can continuously cope with the situations of violence they experience, and we do so with a cross-cutting perspective that helps us observe the patterns of patriarchal domination that present themselves in situations of violence.

Yes, we believe in therapy, in the clinical part of therapy, but it is not what we do. When we see that people are affected on an individual level, we refer them to psychologists or psychiatrists that help us in special situations, but our team focuses on the collective educational work.

We work with journalists and human rights defenders, both individuals and organizations. Sometimes, we provide express assistance, in one or two sessions, but we lay ours stakes on accompaniment processes of one to three years, depending on the seriousness of the effects. Every two months, we do one-to-two-day workshops

that incorporate tools which contribute to strengthening their process. We support work with the body, spiritual work, everything that is necessary to have an integrative process, which is then complemented.

We believe that there are four fields of the political subject (individual, organization, or social movement) that are affected by political violence: 1) psycho-emotional; 2) dynamics of social relationships (family, organization); 3) political project; 4) security (all the organizations for victims of violence are affected in this field).

I'll share a specific example. An organization formed by 12 people who defended labor rights confronted a multinational company, Volkswagen, as well as the State. They advised unions in the defense of their labor rights. In 2015, they received death threats, but they thought they were far removed. Then, the director suffered a social smearing campaign with sexual violence in the media, which sexually harassed her with grotesque publications that caused silencing within the organization because they didn't know what to do. Afterwards, questions of money were added to the smear campaign, with statements that the organization stole money. In 2016, their office was raided, documents were taken, and they left death threats written in blood.

It was then when they decided to turn to Aluna. We began to advise them by doing a risk analysis about what else could happen and what measures they should take. This is what we were doing when one of the union members that they had worked with was murdered, which was a blunt message of the level of aggression. At Aluna, we are part of a National Network of Women Defenders that attends to and supports emergencies. With its support, we got 10 people out of the organization as an emergency response. In the first month, we devoted our efforts to creating humanitarian conditions for housing, food, and security.

Facing these impacts, we first provided accompaniment to give meaning to the experience: What did this mean in the face of confusion? What was the traumatic impact of these events? They had to leave as an emergency response, also leaving behind their families and work. Then, we provided collective accompaniment to help them understand the events, because we believe that in order to face the situation, it is important to understand what happened, why it happened, what power relations they are facing. This is the deprivatization of pain; it is not a personal problem. While it lives in the body of every person, it is a political and collective problem. It is not only my pain—it is a caused pain: an intentional harm provoked by other people. When we understand the impacts, the confusion starts to clear.

They were suffering posttraumatic stress as well as impacts on their health, on their social relationships, on the team. We had to work for several days so they would understand what was happening, with the aim of identifying the needs as the next step, defining what was in their hands and was not at that time in order to get away from the feeling of powerlessness.

We worked on the issue of fear on individual and collective levels, not only fear as a way of personal and subjective coping, but also on a collective level, in addition to the different forms of protection. Furthermore, we also worked on the issue of mourning processes and guilt so that they could identify the ruptures: the murder, leaving family and their project behind, the stigmatization for having been a victim of sexual violence. We also addressed the topic of the bonds within the team with rituals surrounding the memory of the person who was murdered, for example. All of this was to strengthen the organization.

After this entire process, a year later, they started to recreate their political project, to form new bonds, because, based on experience, we know it is not possible to work on posttraumatic stress and burnout if there are not conditions of security and mental health policies among the staff. They strengthened their ties and solidarity

within their team but also with other organizations. Now they can demand truth and justice for what they experienced since they now have the conditions to do so.

For Aluna, strengthening and accompanying teams involves developing a mental health and collective care policy that allows them to manage these impacts with tools for facing continuous harm. We do not speak about resilience but rather about strengthening the coping mechanisms that all people have to be able to live, which entails political and emotional work.

Comments

Vilma Duque. Aluna does pioneering work in Mexico. Their psychosocial approach is relatively new. At ECAP, we have over 20 years of experience, and we know the importance of working from a psychosocial focus when dealing with human rights violations, past or present. We have faced the question of how the individual is connected with the collective, because traumatic experiences affect collectives, but they also affect people on the individual level. It is necessary and appropriate to integrate individual forms of assistance, supervision, or crisis assistance, but to also do so on a group level. With supervision, traumatic impacts and bodily symptoms can be seen. In individual supervision, we've been able to help organization leaders who are put under enormous pressure. The issue of the individual and the collective is linked to this with the transgenerational effects of trauma and the personal story. We need approaches that allow for transformation. We must not forget that what is individual reflects the social.

Surood. Listening to Clemencia's presentation, I was thinking about how we had a lot of similarities due to the political issues, with militarization and the difficulties of being able to work in this field when we lose colleagues. We face these same problems.

Peter Kum Che Mebeng. In Cameroon, we also experience a lot of abuse from militias and the government. We can learn a lot from Aluna and their activities, in particular about how they connect with other organizations to manage stress and care for victims that suffer human rights abuses.

Berenice Meintjes. It is a very useful perspective for helping organizations. What are you referring to when you mention having an educational approach? It sounds to me that it's about learning together and analyzing the situation together. I like the tools for getting out of powerlessness, for accepting what is out of our control. I understand that accompaniment is a form of mutual support, that it is not about going directly with people to the field so that they feel safe. I believe we have a different definition.

Mpumi Zondi. When Clemencia spoke about accompaniment not being psychotherapy, it made me think that there are so many ways to respond to trauma and violence. We have to do so in a way that is meaningful for the communities where we offer the service. This is a creative way. We have collective ways of working with these activities, so that people don't feel like we're taking something away from them. Many things have been privatized, which is why I really liked this collective way of working in which people can mutually support each other.

Karin Mlodoch. I am very impressed, especially by the focus on deprivatizing suffering, the challenges, and the collective responses.

Julia Manek. Aluna's concept of the notion of the body seemed special to me, and I would like to know if you all integrate the concept of the body as territory and how you integrate it into the broader concept. In contrast, in Germany, when we say we're going to do spiritual work, a lot of people feel uncomfortable. What is your notion of this type of spirituality and how can it take place within context?

Kate Sheese. I feel a strong affinity. The deprivatization of suffering seems very important to me. It is crucial to show the difference between the social and the psychological as well as threats, risk, and fear and what we can and cannot do about them. I would like to hear more about how you all incorporate the body and in what sense. Corporal autonomy is important, but so is mindfulness, yoga. What would be your focus?

Clemencia Correa. The personal is important, but we must also look at the relationship between the individual and the collective. When work was done on Latin American dictatorships, it was done on an individual and clinical level. In contrast, in the psychosocial process, we look at how to integrate a collective viewpoint of trauma and how to face it. In the 70s and 80s in Latin America, this work was done from clinical psychology; social psychology came afterwards, and then the psychosocial approach started to be developed. The effects are different on a personal level. At Aluna, we opted for prioritizing collective work, and when we cannot, we have people who provide support on a personal level. It is not that we don't agree with it, but rather that we don't have that capacity and we prioritize, because we believe psychosocial trauma expresses itself on a collective level, and the causes and consequences of sociopolitical violence are seen.

Furthermore, the educational approach is a collective construction of knowledge, of lessons, of developing ourselves in settings of violence. In Latin America, we speak of popular education—of how I learn from my experience, from the acts of violence. Aluna, by not doing psychotherapy, becomes a channel for identifying the tools that people and collectives already have for strengthening their coping mechanisms. This is why we do not talk about resilience but rather about strengthening devices and tools so that people and groups can face the acts of violence on their own. Violence is ongoing, and we are only with the organizations for a little while, which is why people should identify how violence happens in order to be able to cope with it. If they do not understand, it will be very difficult for them to create coping strategies. This is why we aim to establish security, mental health, and conflict resolution policies in their processes so they can implement them. It is a form of empowerment based on memory, on their struggles. Indigenous peoples, communities with African heritage, rural organizations have been fighting for a long time. We come for a short time, which is why we should merely foster the memory of their struggles, help them have a more political and strategic perspective for facing the violence.

Regarding the body, it has been a learning process over the last several years. We are talking about an individual and collective body—it's the territory where social violence takes place, where power relations take place. Thus, the patriarchy, for example, takes women's bodies as weapons of war. The body materializes power relations. Speaking about selfcare is important, but it is not enough. Selfcare is composed of the ways each person strengthens her/himself on an individual level, and it is important. All the work involved in yoga, spiritual activities, exercise is important, but for Aluna, if we do not foster collective or social care, we return to individualist practices created by the capitalist system. We see the heart of collective political construction in collective care, and we recover all the ways people or groups have for coping with violence. For us, the spiritual aspect is new, but there are indigenous communities whose form of resistance has been ancestral, which is why we include it. The spiritual is the reference for all our beliefs, earthly and unearthly, that allow us to consolidate our lives. The spiritual, the bodily, the political are spaces where meaning cannot be lost, where we strengthen

ourselves as not to lose sight of our political and life projects. If we lose them, we believe that we are handing our project over to the strata of power and domination.

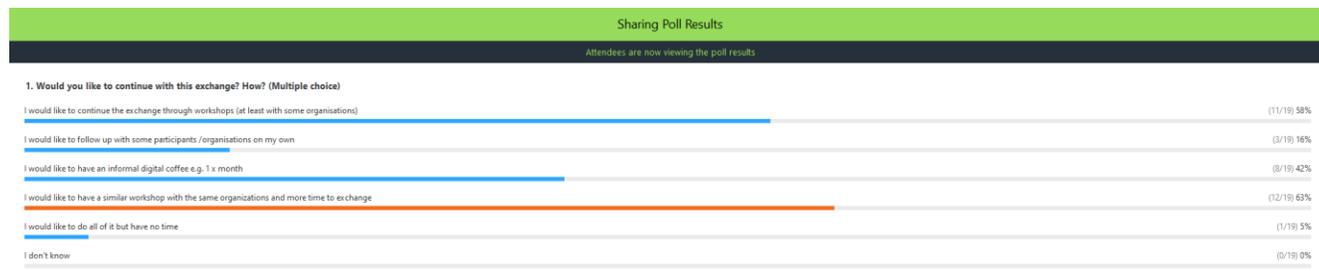
Group 2.

Niga Jamal. I would like to learn more, especially about what you all do to help find easy solutions in the cases you work on.

Mpumi Zondi. Violence impacts people in different parts of the world for different reasons, but the emotional and psychological impact is similar, regardless of the type of violence or the place. Our singular efforts should focus on opening spaces for reflecting and not get tied up in doing things in a specific way; rather we should see what is useful for people in their contexts. Sometimes we can be tempted to stay in our comfort zones, but we should push ourselves and find other ways of working with people. We might think they are theories, but we, ourselves, have the possibility to create and develop them.

What was left pending for me is that the team that organized this focused on sharing different circumstances, but it would be good to have more time for something specific, even though time is always a challenge. I would like to continue to have conversations, to learn from each other, but perhaps we could talk about one section at a time so that we don't take on too many things at once without focusing on anything in particular. We could see how it works, how it comes together. For example, in one session, we could speak about Aluna's accompaniment model, and in another, about selfcare, etc.

Survey



Closing

Kate Sheese. Thank you for organizing the workshop and for inviting me. I feel more grounded in many respects. In the private chat, I've asked if you can share a few more things with me. There are many assessments of the political and social contexts that help see the different circumstances, and, to me, it seems important that we understand not only where we come from but also that we also have different ways of seeing our work. Now we will have the opportunity to go into further depth, to focus on a concrete question, on the challenges of supervision or the spaces, so that we can share throughout the hierarchies or power differences in an organization. We should talk about the challenges, the possible benefits, and the limitations.

Vilma Duque. Being able to work on specific questions about the dilemmas in the practice, like violence and human rights violations, was an incredible possibility because they are global issues but all in particular and

different contexts. Perhaps we could have an exchange about supervision with concrete questions to be able to see, from a bird's eye view, as someone mentioned, what new ideas we find to face despair and powerlessness.

Berenice Meintjes. I am exhausted after many Zoom meetings, but now I feel enthusiastic. I appreciated the sense of connection with people who think the same way, with whom I find similarities, but who come from different places. I liked learning about your different approaches. The only thing is that I think we could have greater flexibility in addressing just one issue with more time and in greater depth. I would also like to hear from more colleagues; we could learn a lot from their research and findings.

Peter Kum Che Mebeng. Listening to people from the Middle East and Latin America share their experiences was very enriching. Regarding supervision, doing it seems important to me, because sometimes we work and we lose energy, which is why we need to get our bearings again. Supervision is an opportunity to strengthen ourselves and carry on. We could organize these sessions on a regular basis to be able to learn about each other and make progress in our organizations.

Mpumi Zondi. I want to thank the organizers. I wasn't able to visualize it when you all invited me, especially because of the challenge posed by the different languages, which is why I was extremely impressed to be able to connect in this way. I'm going to tell everyone about this incredible experience; moreover, the technology surprised me. Thank you for having the courage to do it and for resolving problems as they presented themselves.

I appreciated the fact that we considered violence in different contexts, with different origins, but saw that its impact is similar, just as the energy, love, and creativity of people are similar in different parts of the world. Whether it's in English or Spanish, it's love, and we can see that people love what they do. I also appreciated Wolfgang's comments, because sometimes we think that if our partners understand the reflections or if they want to take these actions, then we can continue.

I would like to take some time to discuss one topic by itself, to debate it in order to try to see how we can approach it in the different contexts, to give it the necessary time.

Karin Mlodoch. Sometimes things were rushed, but, as a result, we were able to see the big picture and the breadth of the work of those who are present. I would be pleased to keep going with more specific topics. I hope Clemencia continues with these spaces for reflection that are so refreshing.

Usche Merk. I want to thank Clemencia, in particular, for doing the breathing and imagination exercises with people from different continents who speak different languages. The spirit connects, and because of this, we could come together. I also appreciated the feedback.

As a team, we liked the collaboration between HAUKARI, Aluna, and medico, because it worked naturally, even though, at the beginning, it was difficult for all of us to come together and understand the technology, the Zoom language interpretation. Thanks to Karin for presenting the context of the Middle East. Now, it's time for us to decide how to go forward with urgent issues, but in a gentle way that is also enriching—that's not just an appointment on our agendas but something that people hope to take part in.

Clemencia Correa. It has been an impossible dream that has come true, starting in Mexico, then Latin America, followed by Germany, and now in Asia and Africa; it is incredible for Aluna. There are many challenges. We must continue to develop because, unfortunately, the violence is going to continue, the systems of domination are increasingly more difficult.

These types of events also involve resources, which is why I want to thank Kristin, from SCP, and Bread for the World, because when agencies invest in a project, they provide the conditions that are necessary to make it happen. The organizing team, the three organizations, now have the challenge of bringing the ideas together so we can go into further depth. But we could never do it if we hadn't first figured out what we wanted; the question is no longer what the organizers want but rather what we all want. Those of us who are organizing will weave together a fabric so we can go further in depth; then, it will make more sense for us to meet again. If we do not have shared meaning, we do not have a meaning of life. Today, we are completing an intercontinental fabric.

Annex 1 - Participants

| Active participants | | |
|---|---|--|
| Country | Name | Organization |
| Latin America | | |
| Guatemala | Vilma Duque | Community Studies and Psychosocial Action Team (ECAP) |
| Nicaragua | Martha Cabrera | Independent |
| Mexico | Clemencia Correa Stefania Grasso | Aluna Psychosocial Accompaniment |
| Africa | | |
| Africa and Middle East / Germany | Usche Merk | medico international |
| Cameroon | Peter Kum Che Mebeng | Trauma Center Cameroon |
| South Africa | Berenice Meintjes | medico Community Health Worker Networking Project |
| South Africa | Mpumi Zondi | Sophiatown Community Psychological Services |
| Middle East | | |
| Middle East / Germany | Karin Mlodoch | HAUKARI - Association for International Cooperation |
| Iraq | Surood | Al Amal Association |
| Iraq | Inas Jabbar | Women's rights activist |
| Lebanon | Celine el Kik | KAFA - Enough Violence and Exploitation |
| Lebanon | Rita Tayeh, Youmna Nafaa, Caroline Taraff Maddi Hart | Amel Association International |
| Iraqi Kurdistan Region | Chrakhan Dilshad Niga Jamal | KHANZAD Social and Cultural Center for Women |
| Iraqi Kurdistan Region | Luqman Karim | KHANZAD Social and Cultural Center for Women; supervision group |
| Middle East / Germany | Kate Sheese | Sigmund Freud Privatuniversität Berlin |

| Auditors | | |
|-----------------|------------------|---|
| Country | Name | Organization |
| Mexico | Jessica Arellano | Aluna Psychosocial Accompaniment |
| | Lorena Peralta | |
| | Erika González | |
| Germany | Kristin Gebhardt | Bread for the World / Civil Service for Peace |
| | Christine Gühne | Bread for the World / Working Group on Trauma |
| | Janina Rühl | Bread for the World / Civil Service for Peace |
| | Wolfgang Seiss | Bread for the World |
| | Charlotta Sippel | Sigmund Freud University Berlin |
| | Laura Hauser | HAUKARI e.V. Germany |
| | Eva Bitterlich | medico international |
| | Rita Velasquez | |
| | Julia Manek | |
| | Julian | |