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Thank you to Teresa Lumani for sharing her story with us. Thanks to Etafeni Day Care Centre Trust for supporting the telling of Teresa’s story.

Foreword by Linda Diedericks, Joint Gender Fund and Maureen van Wyk, NACOSA

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Further information on Transactional Analysis:
www.itaa-net.org
www.sataa.org.za
www.tamatters.co.za

Further information on Capacitar:
www.capacitar.org (international)
www.capacitar.webs.com (western cape)
Train the Trainer Manual
A guide to setting up a Care for Carers Programme
About AIDS Response

The AIDS Response Trust (AIDS Response/ AR) helps HIV & AIDS organisations to work better by looking after the wellness of their teams. We are working towards a caring, compassionate and stigma free society that acts in solidarity to ensure that the wellness of all infected and affected by HIV & AIDS is valued and promoted. We support organisations and networks (including faith based), in targeted provinces, to respond positively in a gender sensitive and sustainable manner to stigma and other challenges of the HIV & AIDS pandemic, through:

- promoting and advocating a better working environment for caregivers;
- capacity building and skills development for leaders and caregivers;
- psycho-social support services (including the development of staff wellness programmes); and
- HIV & AIDS and wellness education.

The AIDS Response Trust was started by the Grail Centre Trust in 2001. The Grail acts as an incubator for new and innovative initiatives that are encouraged to become independent as was the case with AIDS Response in 2008. This is a positive, natural consequence of AR’s growth and maturation. The AIDS Response Trust (AR) has been running a very successful Care for Carers (CFC) programme for community care workers (CCWs) in the Western Cape since 2001. More recently, this programme expanded to the Eastern and Northern Cape and Limpopo provinces.

AR works in a unique way, guided by our values and always from a place of compassion. It is a very different approach, based on a combination of experiential learning, theoretical application and action reflection. Our CFC programme has grown organically - due to constant and escalating demand - from a couple of self-care workshops per year to a comprehensive basket of psycho-social services in 2010. In addition, our core self-care workshops have been expanded to build capacity at organisational level to plan and implement psycho-social support services / wellness programmes for carers.

Through supporting care-based organisations in the essential services they render plus acknowledging the crucial societal role they play, our CFC programme is also building solidarity amongst carers and enabling their voices to be heard in lobbying for better working conditions. We have recently formalised this advocacy and lobbying role in support of care workers and to address some of the challenges described in section 2.

This year AIDS Response has been contracted to develop a Train the Trainer programme to build the CFC capacity of care-based organisations in receipt of funding from the Global Fund (GF) and in partnership with NACOSA. It is intended to equip trainers from various sub- and sub-sub-recipient (SR and SSR) organisations to support and strengthen the CBOs and NGOs they work with to plan, develop, implement and evaluate CFC interventions in their own organisations.
Foreword

The Joint Gender Fund, a collaborative donor initiative, has been supporting AIDS Response's Care for the Care Giver and Lobbying, Linking and Learning Programme for the past year. Observing the organisations’ dynamic approach to ensuring that care givers work is valued by the state has been inspirational. AIDS Response acknowledges that they cannot work in isolation and their advantage is the way in which they understand and approach collaboration to achieve their goals. The creative methods that are used to assist caregivers to manage daily life and work stress has resulted in positive changes to the lives of caregivers who are often working under trying circumstances in their respective communities. AIDS Response is acutely aware of the strong linkages between HIV & AIDS and gender based violence not only for people living with HIV but also for the caregivers. The feminisation of HIV and AIDS and care work is a gender development issue. The Joint Gender Fund would like to applaud AIDS Response for its role in lobbying for the rights of carers in South Africa. The Train the Trainer manual is another feather in the cap for the organisation and it showcases the organisation’s commitment to the principles of action, reflection, learning and sharing with like minded organisations.

Written by Linda Diedericks
Gender Programme Manager: Joint Gender Fund

On behalf of the Networking AIDS Community of South Africa (NACOSA), a network of more than 1500 member organisations in the HIV & AIDS and TB field, I would like to congratulate AIDS Response on this Care for the Carers Manual.

In South Africa many cadres of Care Workers are employed by a wide variety of civil society organisations. This includes community health workers, community care workers, OVC (orphan and vulnerable children) caregivers, patient advocates, lay counsellors and others. In the wider context this was traditionally a "neglected" group of workers with no job security and sometimes poor service conditions.

But despite trying service conditions, these unsung heroes – through the years - gave the best, to serve their clients. It is about time that things change for them and they get the acknowledgement they deserve. A Care for the Carers programme implemented in the workplace can certainly contribute towards better service conditions, more acknowledgement of the difficult work caregivers do and in giving something back and revitalising the energy of the people who work so tirelessly to serve others.

This manual will certainly provide organisations with the capacity needed to implement in-house Care for the Carer programmes for their workers and contribute towards a more sustainable workforce of caregivers.

It is therefore my wish that many of the organisations in the NACOSA network will use this manual to build a caring environment for their workers.

Maureen van Wyk
Executive Director: NACOSA
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Acronyms

AR or AIDS Response - The AIDS Response Trust
CFC - Care for Carers
NACOSA - Networking AIDS Community of South Africa
VCT - Voluntary Counselling and Testing
HCT - HIV Counselling and Testing Campaign
HIV - Human Immunodeficiency Virus
AIDS - Acquired Immune Deficiency Syndrome
Introduction

An empowered carer is like throwing a stone into a pond, she creates a positive ripple effect in the organisation and community through easily transferrable tools which do not require resources.
- Lorna Houston, Care for the Carer programme manager, AIDS Response

Caring for carers (CFC) is the moral responsibility of a society that places its frail, fragile and dying in the hands of community care workers. Care-based organisations have a legal responsibility as an employer to provide employee assistance. This manual is a guide to setting up such a care for carers programme to ensure the sustainability of an invaluable service in our society. Naturally a cornerstone of any CFC programme is the values underlying the approach – we include some suggestions.

An effective and sustainable CFC intervention is premised on a contextual analysis; a distinct set of values and principles; consistency in implementation and the use of tools that require minimal resources, are easily transferrable and relevant to carers’ needs. This manual provides simple self-care and care for carer ideas and tips intended for easy implementation at grassroots level. It offers a case for caring for carers, including the need to address the daily challenges carers face in the execution of their duties. In addition, the value of self care by carers themselves is emphasised. A section outlining a possible model for CFC and resources required for setting up a CFC programme is also included. Self-care exercises are clearly outlined and illustrated in the resources section for easy replication.

The manual draws on AR’s 10-year experience of CFC and capacity building for care-based organisations. We trust you will find it both accessible and useful. Make care work count by caring adequately for carers!

Bernice Roeland
Director: AIDS Response
April 2011

I hear and I forget, I see and I remember, I do and I understand.
- Confucius
The Context of Care Work in South Africa

AIDS Response sees everyone as carers, for we all have obligations to ourselves and our fellow human beings. While AR interacts mostly with community care workers who are attached to care-based organisations, such as volunteer home based carers, treatment advocates and VCT/HCT counsellors, it recognises that many others such as doctors, nurses, cleaners etc. are all carers.

Carers play an important role in our communities and contribute to creating a healthy society. Carers provide a direct service largely located in peoples' homes and in public health facilities in under-resourced communities. Many carers give care and support to the bedridden and child-headed households. Carers also experience high levels of stress in their personal lives and working conditions. Who cares for them? Clearly, if we do not provide care for carers, they will become sick, burn out and an important service will cease to be delivered. Carers too have a responsibility to provide self care.

Some of the complex challenges and stressors carers face include:

- **Poverty** - A carer entering any very poor community in South Africa is very quickly confronted with all the inter-related and daunting symptoms of poverty, including unattended and abandoned children, crime and violence, alcoholism and other forms of substance abuse, teenage pregnancy, HIV infection and AIDS illness. It is very stressful to witness the daily struggle among very ill persons and their families - in particular when patients do not have the means to obtain the necessary food for their medication to be taken. In such situations carers often draw on their own personal resources to offer help, but many of them also struggle financially. This creates resentment then guilt, which exacerbates the stress the carer feels. Related to the issue of poverty is donor unpredictability; constant fear that funding may be stopped affects carers’ job security.

- **Disclosure & stigmatisation** - Carers may have to lie to respect client confidentiality; keeping secrets is especially taxing and can lead to emotional exhaustion, occupational stress and burnout. Carers have to be particularly sensitive, since poorly handled disclosure could have serious repercussions. HIV is a condition that stigmatises not only those that are infected but very often those working in the field too. Primary stigma is associated with HIV & AIDS and the work that carers do, but also relates to the fact that communities associate carers with death. This secondary stigma can have a powerful effect on the caregivers status with family, friends and the public at large.

- **Personal cost** - Carers are often personally affected by HIV & AIDS, making it extremely difficult for them to remain professionally detached from their patients. They cannot leave AIDS at the office at the end of the day, because many go home to care for others infected with or affected by the disease. Seeing patients with whom they have developed a relationship die is very distressing. For carers who are themselves HIV-positive, the risk of personally identifying with their patients suffering and impending death is strong.
Involvement pressure - The effect of AIDS is so prevalent that it is unlikely for carers not to have been personally affected by the disease, which makes it extremely difficult for them to remain professionally (and healthily) detached from their patients, or even the job itself. Some patients have isolated themselves due to fear and suffering and then latch onto the carers who show compassion and empathy. Carers can feel manipulated by clients, as it is difficult to say ‘no’ to their needs. Other sources of stress relate to not being constantly available to patients, feelings of inadequacy and guilt when they can do no more, and anxieties about family members when a patient dies. Sometimes, carers find it stressful when patients do not heed advice offered, especially when the consequences can be serious.

Personal challenges - The HIV-positive diagnosis may be evidence of one partner’s infidelity, and has implications for the other partner. It could mean that family members have to consider the effects of the diagnosis for themselves. Children could be faced with the possible loss of one or both parents. All of these examples, and others, are extremely stressful, and have significant emotional struggles attached. This is a cause of stress for carers as well, whether in a personal capacity or as carers.

Organisational environment - The actual working environment, rather than the work itself, and the lack of communication between carers and their managers is frequently singled out. Carers feel that they are not heard, and that their contributions are not valued. They lack recognition for their work, and many of them feel insecure and fearful about their future. Decisions are often made without consultation, and they are not provided with feedback. They feel that their voices carry little weight with donors, since work targets seem to be set without real understanding of what their work entails. In addition they are not given sufficient time to consider policy issues before having to comment. Other organisational factors include insufficient training to do the work, a felt lack of authority and responsibility to perform their roles and volunteerism being perceived as a cost-free alternative to public service.

Lack of incentive - Misconceptions of the role that carers play could be an underlying reason why organisations for which they work do not, on the whole, prioritise their care and wellbeing nor strive to create a motivating environment. Carers are simply seen as another pair of hands, dispensable when economic pressures increase.

Inadequate support - This is a primary cause of burnout and, in some cases, secondary traumatic stress among carers, who are often disappointed by lack of support from healthcare personnel such as nurses, counsellors, social workers and doctors. They can experience frustration, anger, inadequacy and helplessness due to organisational factors such as a want of emotional and practical support, insufficient supervision and mentoring, role ambiguity due to role expansion, inadequate training, role discomfort, heavy patient load and general workload plus isolation.

Insufficient guidance - The lack of guidance and direction in the provision of care plus limited efforts to motivate carers and to improve the quality of caregiving provided impacts negatively on productivity and affects coping behaviours. Carers report that they prefer health workers to visit the households in order to supervise them, counsel them, and to encourage the patients to take their drugs. This kind of support is also important in terms of helping carers and patients families to deal with grief when patients die. Carers and their patients need to be empowered both psychologically and psychosocially, as the grieving process can be temporarily disabling.
• **Limited resources** - Carers require resources to perform their roles effectively, and without them the risk of burnout is high, especially when linked to the pressure to perform. The lack of resources among communities that carers work in also inhibits their ability to work effectively. Without a clear model to guide care work and efficient management of affected people and families, and without supervision and support, the individual carer may be left to make incredibly difficult choices about how best to distribute very limited resources.

• **Risks faced** - Crime, sexual assault and rape, the physical demands of caring for a patient, having to walk long distances in adverse weather conditions and the possibility of infection with HIV and tuberculosis and other diseases are examples of the risks faced daily by carers.

• **Weak community support system** - While carers offer so much in their role as community workers, they are themselves often neglected. They may turn for help to relatives, friends, neighbours, private individuals, grassroots traditional and political leaders, and other service delivery networks like the NGOs and CBOs, but assistance is not always forthcoming. Carers risk becoming overwhelmed, which compromises their ability to cope. When caring becomes extra challenging, family members and relatives may neglect the sick person or abscond from caring altogether due to the assumption attached to the carer role that he or she should be able to cope alone with caring and indeed enjoys caring selflessly.

The collective which provides the context where the actual care takes place bears responsibility for caring for their carers. Organisations and the public health system contract with caregivers to provide a service which deals with very difficult circumstances as outlined above. Therefore the organisations and public health system must provide care and support to carers and not leave them on their own to deal with seemingly insurmountable problems.

Care work is simply not sustainable without caring for the carers given the complexity of these challenges. When CFC is absent, dysfunction begins to surface - frustration and anger grows and manifests in high levels of absenteeism or sick leave. People feel unsupported and begin to burn out; relationships with others suffer; the effects are that care either does not happen or is of poor quality. Many carers leave when other, less emotionally exhausting opportunities for work become available if supervision and support are not provided. Conversely, in an environment where carers feel cared for increased job satisfaction, little absenteeism and a more harmonious work environment is prevalent. Motivated and supported carers get the work done and the outcome is that patients receive sustainable, better quality care and support.

A society that is unable to care for its frail, fragile and vulnerable is, surely a society which has lost its heart and soul.

“Never believe that a few caring people can’t change the world.
For indeed, that’s all who ever have.”
- Margaret Mead
Care for Caregivers and Self-Care

A carer has a tough job in a field without adequate resources. Most carers are black working-class women who also face a lot of demands at home which means they are often in an around-the-clock caring role. There is CFC and self-care. CFC is care and support provided for carers by their community, employer, organisation, peers or family. Self-care is the care that a carer gives to herself. Self-care means “I look after me”. Carers need to feed and nurture themselves and stop negative relationships and practices that destroy mind, body and spirit.

It is not good enough to attend care for carers workshops and then not practice what has been taught at home. Carers need to be empowered to take personal responsibility for their self-care. The tools shared in workshops must be used consciously, be internalised and lived. It is regular and consistent daily practice that will produce results - for real change patience is necessary.

We all have the capacity to heal ourselves and unlock our inner wisdom. Carers already have ways of looking after themselves even if it is not conscious eg. doing exercise / movement, enjoying music, prayer. CFC programmes can help carers identify existing self care behaviours and then build on it. Self-care is more effective when it is focused on the body, mind and spirit.

The simple tools provided in this manual enhance self-esteem, the release of trauma and boost confidence and energy. While the problems do not go away, carers can find themselves better able to cope with life’s challenges through a change of perspective and an energised spirit.

Teresa’s Story:
Teresa Lumani manages the income generation project at Etafeni Day Care Centre Trust, providing care and support to volunteers and staff. She has attended all four self-care workshops as well as the Ndiyaphila leadership development course offered by AIDS Response. This is what Teresa has to say about what the training meant to her, both professionally and personally.

When I went to the initial self-care workshop, it was the first time I had ever been away from my family for the weekend and I felt apprehensive. I used to do home visits and thought I was coping fine, but meanwhile I was just pretending to be okay and not dealing with my feelings. That workshop was such a beautiful and refreshing experience which really taught me to think and do things differently. I felt it was a very good exercise for my own growth as it made me see I must put myself first and get out of the vicious circle of suffering in the corner. After that I was able to apply the useful skills I learned both at work and at home and I was also motivated to go on with the workshops.

The Ndiyaphila leadership course was also excellent and empowering with wonderful role-plays that helped me immensely. Now I understand how to present so that people can see it the way I do. It also taught me effective delegation, because I realised I was not sharing responsibility and if we share the workload, more gets done and also more efficiently.
At home my household is transformed. As mothers we think it is good to spoil our children and therefore we shoulder far too much responsibility. My youngest child has been such a source of frustration, because he simply can’t wake up in the morning and I wonder how he will cope when he no longer lives at home. So I talked to him nicely about taking responsibility for himself and now all the children have their tasks and know what to do and take turns with each other. I feel relieved because I am no longer overworked and they are learning to cope with life.

I can now really share how I feel with the carers at Etafeni and I use the techniques and exercises such as Tai Chi and the body holds all the time. I am not sorry for myself any more, I do not feel burdened and I know I can face any challenge. I am a better person as a result of this exposure and would love everyone to have the same positive experience. I am actively promoting these courses to my colleagues I tell them there is no excuse not to take time for oneself and they must get the information; at first hand.

The Etafeni Day Care Centre Trust is a multi-purpose centre for children affected by AIDS and their caregivers in Nyanga, Cape Town, South Africa. It is a pioneering and innovative model which provides these children with the opportunity to grow into responsible adults, capable of feeling for others and contributing to society.

“Kindness is a language which the deaf can hear and the blind can see.”
- Mark Twain
A Model for CFC

It is not only essential to build carers’ competence for self-care but also to build line managers’ capacity to care for the team. Training programmes should note that often, line managers may have the responsibility to provide care for carers even when they lack the knowledge, skills and abilities to do so. This is illustrated by Teresa’s story.

An organisation’s CFC response can take place on a number of levels and in different forms:
- One-to-one: counselling / coaching / debriefing
- Group / Team: support groups (therapeutic / peer / self-help) / retreats (on site / residential)
- Organisational: provide dedicated physical space for CFC (perhaps a room) / team building

It is recommended that these values and principles be reflected in both the CFC programme itself and the logistics such as venue, catering and transporting of carers to the CFC session. These aspects of the programme, like venue, should already tell carers that they are cared for and supported, no-one feels cared for when they are treated with disrespect.

**Self-knowledge** It is necessary to know and understand oneself. The self-care tools in this manual can help to access and deepen this knowledge. Through self knowledge one is able to see how you are in the world and in relation to others. Self knowledge can help one to recognise problems and to be constructive in responding to them. Trainers can give participants time for self-reflection at various stages during the programme.

**Compassion** is an expression of patience, generosity and kindness when emotions such as anger, worry or guilt threaten to overwhelm. Self-care tools offer a way of showing compassion to ourselves and help us become more competent human beings. Trainers can show compassion toward participants by listening and focusing participants on how the self care tools can help them when they feel overwhelmed by the pain in their lives.

**Empathy** is the response to need by offering help. It enables one to see challenges clearly and respond appropriately. It can also be shown to oneself by applying self-knowledge and using the self-care tools. Trainers can model empathy in their responses to stated needs of carers.

**Respect** is related to knowing people as they are. It is natural to have prejudices but one should take the time to come to know someone else and not operate on assumptions. Each person is unique and it is not up to us to judge them. When I respect me and understand who I truly am - a complex being - I can embrace and accept others in the same way. More understanding equals more respect; connect with inner wisdom to understand ones true self and the other. Self-care tools enable this process to happen. Trainers can start by inviting each participant to introduce themselves to the group and encouraging them to participate fully acknowledging that no-one is more important than the other – all people are equal.

**Spirituality** We are all spiritual beings and need to connect with our spiritual centre. Included in the self-care tools are practices to help make that connection. Be careful not to have one religious group dominate a CFC intervention, instead help people to
understand that their religion is but one attempt to express spirituality. Trainers can encourage participants to be open to discover deeper levels of their spirituality as they engage with the self-care tools.

**Diversity** Embrace the diversity of the group knowing, there are no preferred members of the group, everyone is respected. Work with the philosophy that "everyone has something to give and someone to learn from" (Paulo Freire). Trainers can encourage participants to engage fully in the recognition that we all have something to learn and teach.

**Action Reflection** Working with the pattern of action, reflection, action, helps one to remain in touch with the needs of the group and remain relevant. So take action and ask for feedback, reflect on the action and the views of different parties regarding the action, then decide what to do with the conclusions and act again. If this becomes part of one’s practice it helps in the creation of very powerful interventions. Trainers can reflect in between each session on the progress being made, if the objectives are being met and progress is being made toward the outcomes. Trainers may find that this is not the case and a flexible response / action may be necessary.

A caring for carer response also needs to consider the social, emotional, physical, spiritual and psychological aspects of self and in this way strengthen body, mind & spirit.

Experience has shown that carers have four common learning needs. This CFC model responds directly to these needs, providing self-care tools to help transform these needs into triumphs:

1. **Setting boundaries**
   When we set boundaries we are protecting ourselves by putting in place what we need to be OK. Protecting ourselves is an act of self-care and self-management and is about keeping oneself healthy. Being able to say NO, understanding what we want and being assertive about choices does not mean becoming selfish nor offending people. We can state our needs assertively and respectfully. Boundaries help us to balance looking after ourselves and looking after others.

2. **Constructive communication & healthy relations**
   Healthy relationships support us and help us to grow and achieve our goals and be happy. Unhealthy relationships make it difficult for us to look after ourselves and can keep us stuck in negative behaviours and failure. Carers often struggle to create healthy relationships and to communicate their needs and thoughts. Carers need to learn new ways of expressing thoughts and feelings and new behaviours to be healthy.

3. **Managing emotions**
   We all experience a wide range of emotions and can sometimes be overwhelmed by them; we need to learn how to manage and let go of them safely. Carers especially have very strong and deep feelings of grief and loss. It is possible to manage one’s emotions and not be controlled by them.

4. **Coping with challenges**
   Carers often experience stress both at work and at home; these environments will not change overnight. Carers need to learn to cope or suffer compassion fatigue and burnout.
Key steps in setting up a Care For Carers Programme:

Please note that, while this is a guideline of how to set up a Care for Carers Programme, each situation will inform how this actually unfolds and therefore some steps may occur concurrently.

1. Reflection on own self-care needs
2. Gaining buy-in from leadership
3. Listen – needs assessment
4. Draft a plan and consult with others (carers and management) involved in the process
5. Prioritise – what can we achieve with what we have now; continue to work towards the other goals that are not immediately implementable
6. Draft budget, find venue, find time, people
7. Implement the programme
8. Record the process and outcomes; capture the voices of carers, how did they feel during and after the activity
9. Evaluate and report to line management, donors, interested parties
10. Use the recorded information, both visual and written, to fundraise and get more support for the programme

1. **Reflection on own self-care needs**
   Each carer / co-ordinator / supervisor / manager should assess their own self-care needs. We need to begin with self-knowledge when we want to start a CFC programme. Through the commitment of one, greater action will flow. Typically with CFC, it is through reflection on “me” that such commitment grows and flowers into a CFC programme.

2. **Gaining buy-in from leadership**
   Once the individual has identified within themselves the need for the CFC programme, approach the organisation’s management to discuss the possibility of setting it up. In some organisations this will be easier than others, there may be policies and practices already in place that already provide care and support and simply need to be used more; in other organisations it may be a new idea and management may need convincing. The best way to show that CFC is needed is by using the principle of self-knowledge to help them to reflect on their own care and support needs. Ensure that agreements reached are included in the organisation’s strategic plan (or show how it links to an existing strategic plan), in budgets, job descriptions and operational plans. When money is attached to an activity and someone has responsibility for it there are already systems in place that help that activity to become a reality.

3. **Listen – needs assessment**
   All carers should benefit from a CFC programme, the perception that some deserve CFC more than others is misguided. When a carer is frequently absent, off sick a lot, not performing in their role, remember that these are all signs of high stress levels resulting from working conditions as outlined elsewhere. Invite each role player to reflect on their need for care and support.

   There are different approaches that can be taken when conducting a needs assessment: use a tool that measures compassion fatigue or secondary/vicarious trauma; or use a stress monitoring tool. We have included a Fatigue Symptom Checklist that can be used to survey the levels of exhaustion of your team. The results can be used to support the proposal for CFC by noting how many people scored in each category and
analysing that information and then drawing up the implications for the organisation. It is also necessary to listen to the carers themselves to find out what kind of care and support they would like to have. Their ideas should be incorporated into a broader plan. A questionnaire or group discussion process to get feedback is advisable. The question whether care and support should be given through self-care or care for carers is about responsibility.

4. Draft a plan and consult others (carers and management)
Draft a plan based on all the information gathered and one’s intuitive sense. Trust that the inner wisdom knows what you need to do. Consult all role players get their input as the plan is being drafted and, once it is done, circulate it and get more input. Encourage everyone to give feedback. The success of the programme and the ease of its early implementation is a feature of how great a sense of ownership everyone has. Collate the inputs and finalise the plan. The plan should be holistic and operate on the levels of the individual, group and organisation.

5. Prioritise
Prioritise the activities in the plan and identify what can be achieved with what is available now and continue to work toward the other goals that are not immediately implementable. Prioritise how you will proceed to create the CFC programme you wish to set up.

6. Resource mobilisation
Now that a way forward has been decided, it is time to find the resources needed for this programme to become reality. Start by drafting a budget – what will it cost to put this plan in place? Find the venue, the people and the time needed for the plan. This may require repeating.

7. Implement the programme
In the event of running a group CFC session, thorough preparation is required. Identify the purpose, objectives and outcomes of the session, refer to the attached Programme Structure guideline as an example. Using this guideline, work out every detail of the programme in writing: what will be done, at what time, for how long, who will do what, what materials / resources are needed, note any points you want to remember such as key points you wish to make or questions to ask, etc. Make a special list of resource needs that can be referred to when packing for the workshop. Remember to include such items as registration and evaluation forms – again refer to attached examples. Run the session.

8. Record the process and outcomes
Record what happens in the CFC activity. The activities can be recorded in a variety of ways:
• Note-taking, either on flipchart paper or in a notebook
• Photographs or videos using a camera or mobile phone
• Keep some of the creative art work that is made as examples of outputs
Capture the voices of carers, through quotes or stories, and include them in the report. Note how they felt before, during and after the activity.
9. Evaluate and report
Reflect on and evaluate the programme. Consider reporting on who was present; successes and challenges; the programme content and logistics; facilitation; recommendations and any other relevant matters – refer to following Report outline. Send the report to line management, donors and other interested parties.

10. Fundraising and support
Use the recorded information, both visual and written, to fundraise and get more support for the programme. Keep reports in an easily accessible file. Store all visual documentation safely. Use these to show how the programme is growing and what it is doing.

“Universal compassion is the only guarantee of morality.”
- Arthur Schopenhauer
<table>
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<tr>
<th></th>
<th>Fatigue Symptom Checklist</th>
<th>Total score = ____</th>
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<tbody>
<tr>
<td>1.</td>
<td>Do you feel moody and have difficulty getting up in the morning?</td>
<td>0 1 2 3</td>
</tr>
<tr>
<td>2.</td>
<td>Do you experience slight fevers, signs of the flu, sore throat, or tender lymph nodes?</td>
<td>0 1 2 3</td>
</tr>
<tr>
<td>3.</td>
<td>Is the morning the worst time of your day with evenings being better?</td>
<td>0 1 2 3</td>
</tr>
<tr>
<td>4.</td>
<td>Do you fall asleep easily, but wake up early without being able to fall asleep again?</td>
<td>0 1 2 3</td>
</tr>
<tr>
<td>5.</td>
<td>Have you ever found yourself staring at your computer monitor, keyboard or book barely able to keep your head from drooping? (“micro sleeps”)</td>
<td>0 1 2 3</td>
</tr>
<tr>
<td>6.</td>
<td>Do you feel mentally sluggish, confused and unresponsive?</td>
<td>0 1 2 3</td>
</tr>
<tr>
<td>7.</td>
<td>Has your short-term memory declined, and do you have trouble concentrating?</td>
<td>0 1 2 3</td>
</tr>
<tr>
<td>8.</td>
<td>Has your daily activity dropped below 50% of what it was before?</td>
<td>0 1 2 3</td>
</tr>
<tr>
<td>9.</td>
<td>Are your emotions relatively blunted and apathetic?</td>
<td>0 1 2 3</td>
</tr>
<tr>
<td>10.</td>
<td>Does your body ache all over and feel as if it is weaker than before?</td>
<td>0 1 2 3</td>
</tr>
<tr>
<td>11.</td>
<td>Whenever you exercise, do you feel debilitated for more than 12 hours afterwards?</td>
<td>0 1 2 3</td>
</tr>
<tr>
<td>12.</td>
<td>Does your work stress you to the point that you want to escape from it?</td>
<td>0 1 2 3</td>
</tr>
<tr>
<td>13.</td>
<td>Do you experience headaches?</td>
<td>0 1 2 3</td>
</tr>
<tr>
<td>14.</td>
<td>Do you find yourself desperately wanting to avoid being with people?</td>
<td>0 1 2 3</td>
</tr>
<tr>
<td>15.</td>
<td>Are you more impatient, irritable, nervous, angry or anxious than normal?</td>
<td>0 1 2 3</td>
</tr>
</tbody>
</table>
What does it all mean? Interpreting the scores

**A score below 12:**
Your fatigue is within normal limits. Cut back on unnecessary stress wherever you can and improve your sleeping habits.

**A score between 12 and 22:**
You may have type-1 fatigue. Fatigue is temporary and not serious. You can reverse it by lowering your stress level, taking a vacation, or a sabbatical, or increasing your rest and sleep time. If these responses don’t help, consult a professional.

**A score between 23 and 32:**
You may have type-2 fatigue. Fatigue is long standing and serious. A break won’t relieve it. You are suffering from chronic stress, depletion of adrenaline, immune system deficiency, or reduced brain neurotransmitters. You can only relieve this form of fatigue by making major lifestyle changes, including possibly finding new work situation. You could possibly benefit from professional help.

**A score between 33 and above:**
You may have type-3 fatigue. Fatigue is in a “disease state”. It requires urgent diagnostic evaluation to exclude endogenous depression, hormonal imbalances, viral infection and physical disease including Chronic Fatigue Syndrome. The fatigue may be primarily mental (due to extreme stress or overextension) but is more likely a severe physical problem. You need to see a physician and/or psychiatrist.

*Taken from Archibald D. Hart: Adrenalin and Stress (1995) in the 10 day HIV & AIDS Training Course, Department of Health.*
Sample Budget for Care and Support Session for Carers  
14 October 2010 Somerset West Library

<table>
<thead>
<tr>
<th>Item</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transport – R10 x 50 carers = R500</td>
<td>R500</td>
</tr>
<tr>
<td>Morning Venue</td>
<td>R 35</td>
</tr>
<tr>
<td>Resources: candles, 2 cds, lavender aromatherapy oil, crayons, kokis, paintbrushes, flipchart paper, food colouring (list to be finalised; most of this resources can be reused)</td>
<td>R500</td>
</tr>
<tr>
<td>Morning Tea (50 carers)</td>
<td>R250</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>R1285</strong></td>
</tr>
</tbody>
</table>
Sample of Facilitators’ Structure Guideline for Care for Caregivers Programme

This shows how a detailed programme can look, as prepared for the use of the facilitators of the session by the facilitators themselves.

**Purpose:** What is the purpose / instruction about this event?
Create a safe space and provide a 2-hour weekly care and support session for home based carers working in Vredendburg as part of the organisational strategic objective to “provide effective and sustainable care and support to its caregivers”.

<table>
<thead>
<tr>
<th>Facilitators: Names</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date:</td>
</tr>
<tr>
<td>Venue:</td>
</tr>
<tr>
<td>Time:</td>
</tr>
</tbody>
</table>

**Objectives for this session:**
*What do you want to achieve? It is helpful include who and what in this sentence, for example: To increase participants self awareness. In setting objectives be specific, measurable, achievable, realistic, time bound and use your intuition.*
To care for the carers through the use of simple self-care tools in a 2-hour session every week.
To give carers an opportunity to express themselves in the weekly session.

**Outcomes**
*What will be the evidence that you have met your objectives - how will you know? For example: Participants are more self-aware*
Carers feel cared for
Carers feel that they are appreciated and heard
Carers provide a better service to clients as they feel more positive

*Make a list of the resources – materials and handouts you will need for each session.*
<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Person Responsible</th>
</tr>
</thead>
<tbody>
<tr>
<td>10h00</td>
<td>Welcome&lt;br&gt;To greet and settle carers</td>
<td>Godfrey</td>
</tr>
<tr>
<td>10h05</td>
<td>Tea and scones&lt;br&gt;To settle carers</td>
<td>Salome</td>
</tr>
<tr>
<td>10h20</td>
<td>Lighting of candles in centre piece&lt;br&gt;To officially begin and bring people more into the present</td>
<td>Gerry</td>
</tr>
<tr>
<td>10h25</td>
<td>Tai Chi&lt;br&gt;To help carers to let go of any stress they are carrying</td>
<td>Gerry &amp; carers</td>
</tr>
<tr>
<td>10h40</td>
<td>Check-ins&lt;br&gt;To give carers an opportunity to share what is on their mind and to know how they are doing</td>
<td>Gerry</td>
</tr>
<tr>
<td>11H00</td>
<td>Fingerholds&lt;br&gt;To teach carers about the fingerholds; to do them and let go of any strong emotions and create balance</td>
<td>Gerry</td>
</tr>
<tr>
<td>11H15</td>
<td>Hand Massage&lt;br&gt;Carers connect with each other and feel cared for</td>
<td>Gerry</td>
</tr>
<tr>
<td>11H45</td>
<td>Hand Drawing&lt;br&gt;Carers to reflect on the power in their hands; self appreciation exercise</td>
<td>Gerry</td>
</tr>
<tr>
<td>12H00</td>
<td>Thanks&lt;br&gt;Thank all for their help in participating &amp; preparing</td>
<td>Olga</td>
</tr>
<tr>
<td>Notes</td>
<td>Preparation</td>
<td>Feedback</td>
</tr>
<tr>
<td>-------</td>
<td>-------------</td>
<td>----------</td>
</tr>
<tr>
<td>How you will do this. Points to remember: what you may say or do Note as much detail as you need to guide you</td>
<td>List the resources you need to prepare beforehand and to be available during the session</td>
<td>Note anything you need to remember for next time.</td>
</tr>
<tr>
<td>Thank you to Kayla for joining us</td>
<td>Kettle, cups &amp; saucers in the chill room Table with tablecloth</td>
<td></td>
</tr>
<tr>
<td>Everyone to sign register</td>
<td>Matches or lighter, candles, centre piece cloth, shells</td>
<td></td>
</tr>
<tr>
<td>Ask 2 of the carers to light the candles</td>
<td>Music - Godfrey</td>
<td></td>
</tr>
<tr>
<td>Each of the carers will lead one Tai Chi movement</td>
<td>Notebook</td>
<td></td>
</tr>
<tr>
<td>How do you feel today and do you have anything to share with the group</td>
<td>Flip chart drawing of hand CDs music Godfrey</td>
<td></td>
</tr>
<tr>
<td>Breath work, Fingerholds Meditation notes. Sit with your eyes closed</td>
<td>Aqueous cream, oils</td>
<td>Buckets, soap &amp; towels</td>
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<tr>
<td></td>
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<td></td>
</tr>
<tr>
<td>Explanation that this is not about ‘perfect art’ but about connecting with my inner self, &amp; expressing me.</td>
<td>Tables, chairs, crayons, paper, paint brushes, food colouring and holders, music</td>
<td></td>
</tr>
<tr>
<td>Thanks to Kayla for joining us and hope she enjoyed it</td>
<td>Gratitude</td>
<td></td>
</tr>
</tbody>
</table>
Sample Care and Support Session
Programme for Participants

Organisation Name
Agenda
Date

Healing ourselves, healing our world

Today we have a special guest
10h00: Lighting of candles
10h10: Welcome – message from the manager
Meditation
10h20: Check in – reading the Angel cards
10h40: Capacitar: Tai Chi meditation body movement
11h00: Honour our guest:
11h15: Visualisation and breathwork,
11h30: Fingerholds for managing emotions
11h50: Thanksgiving
12h00: Snacks, snacks, snacks

Capacitar Prayer

We join with the earth and with each other,
With our ancestors and all beings of the future
To bring new life to the land,
To recreate the human community,
To provide justice and peace,
To remember our children,
To remember who we are …

We join together as many and diverse expressions
of one loving mystery,
For the healing of the earth
And the renewal of all life.
**Sample Registration Form**

**Self Care Workshop**

<table>
<thead>
<tr>
<th>FACILITATORS:</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Name</td>
<td>Surname</td>
<td>Organisation</td>
<td>Home telephone or cell number</td>
<td>email</td>
<td>Sign</td>
</tr>
</tbody>
</table>

**DATE:**  

**VENUE:**  

**FACILITATORS:**
Sample of Care for Caregivers Report Template

Workshop name: ____________________________________________________

Date, Venue, Time: __________________________________________________

Facilitators: ________________________________________________________

Total Number of Participants: __________________________________________

Female:________________ Male:______________________________________

Any other information about participants: _________________________________

__________________________________________________________________

__________________________________________________________________

Overview of Process
A brief overview of the workshop process.

Successes
• What worked well
• What participants really enjoyed and understood in relation to the process and content
• Please include quotes from participants and provide the context. These help us to reflect the value of the CFC to donors and organisations

Challenges
• Areas where participants struggled with the workshop process and content
• Any other participant related issues that may have arose eg. illness

Stories from the workshop
• Give an account of any striking development reflecting participant’s growth and insight – lessons learnt - as the workshop progressed or include quotes from participants and provide the context. These help us to reflect the value of the CFC to donors and organisations.

Recommendations and Reflections
• Any insights that facilitation team wish to share

Logistics [venue, catering, resources, arrangements, transport]
• Any logistical matters that need highlighting
Evaluation Form

Name (optional): _______________

1. What worked well?

____________________________________________________________________
____________________________________________________________________
____________________________________________________________________
____________________________________________________________________

2. What did not work well?

____________________________________________________________________
____________________________________________________________________
____________________________________________________________________
____________________________________________________________________

3. What can be done differently?

____________________________________________________________________
____________________________________________________________________
____________________________________________________________________
____________________________________________________________________
This section details some of AIDS Response’s most commonly used and popular self-care exercises. The tools fall into five modalities, which respond to the four areas of need highlighted in the CFC model.

1. Breath work and meditation

Breath is the source of life. Awareness of the breath forms the foundation of many ancient practices that promote relaxation and a deepening of consciousness – such as mindfulness, meditation and yoga. Deep flowing breath is a sign of health, balance and fullness of spirit. When there is trauma, the breath is often held, and then becomes short and shallow. Deep breathing, then, is a way of releasing the trauma and processing the feelings. We all breathe each moment while we are alive and we can learn to use this natural process as a way of consciously unblocking, moving, increasing and balancing energy.

Meditation is closely linked with breath work and is a way of becoming fully present with yourself in the moment. Meditative practices are drawn from diverse cultures and spiritual traditions. It may just take the form of noticing each breath, or it may take the form of a guided visualisation with the conscious creation of peaceful images and thoughts that can have many positive outcomes such as relaxation, alleviation of physical and emotional pain and change in behavioural patterns.

2. Massage

Massage has been used for many centuries in many cultures. It is a wonderful way to promote the natural healing of the body, mind and spirit. Massage has beneficial effects for the body – it stimulates circulation and lymph drainage, as well as encouraging elimination of waste products. It also impacts on the emotional and spiritual aspects of our being – it can promote peacefulness, acceptance, love and a sense of well-being. Massaging of hands or feet can be done for people of all ages and conditions – anywhere with or without cream or lotion.

3. Body work

There are various forms of body work which promote healing of body, mind and spirit. Massage is one of them; other forms include the holds, fingerholds and feet washing. Some of the work we can do for ourselves. There is an added dimension when we do body work on another person – if we approach the work with deep respect and love, our gentle touch can be a source of deep healing in that person. Some forms of body work involve movement such as the techniques of Tai Chi and Pal Dan Gum. These are ancient forms of exercise that can either promote relaxation or be energising, but both allow a release of stress and tension. Our bodies are created to move freely, but when we are stressed we tend to forget this and hold ourselves stiffly. Movement and breath help facilitate the free flow of energy through our bodies.
4. Creative work

There are many forms of creativity, for example clay work, painting or drawing. These techniques are not about needing to be expert in art. Rather, they allow us to let go of our thinking and just be with ourselves. Through letting our fingers mould something or working with colour, we can access parts of our brain not available through our thoughts. Creative work can help us to release our stress and strengthen new decisions about how to care for ourselves and have healthier relationships. Creative exercises help us to be like little children once again, getting totally absorbed in having fun and creating something from deep within ourselves.

5. Transactional Analysis concepts

It is also important to teach people concepts to understand themselves and how they relate and communicate with others. Transactional Analysis (TA) is a set of tools designed to understand our personality - how we think, feel and behave with ourselves and with others. These give us a way of recognising why some of our relationships and interactions go better than others, and how we can change how we think and behave. The concepts are used to make sense of people’s lived experiences in both their personal and work environments. The TA philosophy respects every person – it believes that every human being is a worthy being, can think for themselves and can choose to change if they wish.

The table below illustrates how the tools respond to carers’ needs.

<table>
<thead>
<tr>
<th>Area of need</th>
<th>Exercises</th>
</tr>
</thead>
<tbody>
<tr>
<td>Setting boundaries</td>
<td>Hand meditation and visualisation</td>
</tr>
<tr>
<td></td>
<td>Massage</td>
</tr>
<tr>
<td></td>
<td>Pal Dan Gum</td>
</tr>
<tr>
<td></td>
<td>Windows on the World</td>
</tr>
<tr>
<td></td>
<td>Drama Triangle and Winners Circle</td>
</tr>
<tr>
<td></td>
<td>Positive affirmation – strokes</td>
</tr>
<tr>
<td>Constructive communication and healthy relationships</td>
<td>Finger holds</td>
</tr>
<tr>
<td></td>
<td>Foot washing</td>
</tr>
<tr>
<td></td>
<td>Pal Dan Gum</td>
</tr>
<tr>
<td></td>
<td>Clay work</td>
</tr>
<tr>
<td></td>
<td>Windows on the World</td>
</tr>
<tr>
<td></td>
<td>Drama Triangle and Winners Circle</td>
</tr>
<tr>
<td></td>
<td>Positive affirmation – strokes</td>
</tr>
<tr>
<td>Managing emotions</td>
<td>Breath work</td>
</tr>
<tr>
<td></td>
<td>Massage</td>
</tr>
<tr>
<td></td>
<td>Finger holds</td>
</tr>
<tr>
<td></td>
<td>Holds</td>
</tr>
<tr>
<td></td>
<td>Foot washing</td>
</tr>
<tr>
<td></td>
<td>Pal Dan Gum</td>
</tr>
<tr>
<td></td>
<td>Freedom Bird</td>
</tr>
<tr>
<td>Meeting challenges of day to day work environments</td>
<td>Breath work</td>
</tr>
<tr>
<td></td>
<td>Hand meditation and visualisation</td>
</tr>
<tr>
<td></td>
<td>Massage</td>
</tr>
<tr>
<td></td>
<td>Finger holds</td>
</tr>
<tr>
<td></td>
<td>Holds</td>
</tr>
<tr>
<td></td>
<td>Tai Chi</td>
</tr>
<tr>
<td></td>
<td>Pal Dan Gum</td>
</tr>
<tr>
<td></td>
<td>Healing Hands art activity</td>
</tr>
<tr>
<td></td>
<td>Windows on the World</td>
</tr>
</tbody>
</table>

AIDS RESPONSE TRAIN THE TRAINER MANUAL
1. BREATH WORK AND MEDITATION

MINDFULNESS AND BREATHING

Time: 20 minutes

Focus: The main focus of this exercise is to become centered, calm and present in the moment.

Materials:
- You could choose to play soft music in the background.
- A lit candle or some flowers can form a centre-piece to focus on

Facilitating the exercise:
1. Ask participants to sit in a circle with nothing in their hands or laps.

2. Lead the exercise by reading the following out loud to the group. The dots between the sentences indicate where it is useful to leave pauses for people to reflect on what you have just said. Read slowly and clearly.

Sit comfortably with your back supported, both feet firmly on the floor and your hands resting loosely in your lap. Close your eyes, breathe normally, and become aware of the air flowing into your body… Observe the quality of the air, how it circulates around, where it goes inside your body… Now breathe out and observe the air leaving your body… Do this inhalation and exhalation several times, observing (not judging) how you normally breathe. Do you breathe in through your nose or mouth?... Where does the air seem to circulate? Does it stay in the throat and the upper chest area?... Does it move down the trunk and into the abdomen?... Do you exhale through your mouth or your nose?... Do you notice any sensations in your muscles as you breathe – tightness, constriction, warmth, softness?... If the air is clean and fresh, how does that feel?... If the air is stagnant or contaminated, how does that affect the way you breathe?... Continue breathing normally for a few minutes, just focusing on each breath. Know that you are breathing in this breath… and then you are breathing out this breath. If you start thinking about things, just gently come back to noticing your breath.

3. You can repeat the above, to remind people of what to do and to keep them focused. After about 15 minutes in total, bring the exercise to an end by saying the following:

And now it’s time to gently come back to the room. Slowly open your eyes, have a stretch, and look around.
Feedback 5 minutes: Invite people to reflect on the exercise by asking how it was for them. There is no right or wrong answer. Your role is to acknowledge people for what they have shared with the group.

Helpful hints:
- Make sure cellphones are switched off.
- It’s important for people to have an open posture with arms and legs uncrossed – this enables the energy to flow freely.

ABDOMINAL BREATHING

Time: 15 minutes

Focus: This exercise will encourage deep abdominal breathing and release of tension

Materials:
- You could choose to play soft music in the background.
- A lit candle or some flowers can form a centre-piece to focus on

Facilitating the exercise:
1. Ask the participants to sit in a circle, or to lie flat on the floor, with nothing in their hands or laps.

2. Lead the exercise by reading the following out loud to the group. The dots between the sentences indicate where it is useful to leave pauses for people to reflect on what you have just said. Read slowly and clearly.

Sit or lie comfortably with you back supported. Close your eyes, breathe deeply and centre yourself in the moment letting go of all thoughts and worries of the day... Place your left hand gently on your abdomen below the navel, and your right hand on top of your left hand... Take a slow deep breath through your nose, and imagine the air moving down through your body and into your abdomen... Fill your abdomen with air as if it were a balloon... feel your ribs expanding outward and upward, as your abdomen expands and fills... Hold your breath for a few seconds... and then exhale slowly through your mouth, contracting the muscles of the abdomen... letting go of all tension in your body as you release your breath... Pause for a few moments and then repeat the full abdominal breath in and out again... and again...

3. You can repeat the above, to remind people of what to do and to keep them focused. Say the following from time to time:

If thoughts come into your mind, gently release them and return to the image of the warm air moving in and out of your body.
4. After about 10 minutes in total, bring the exercise to an end by saying the following:

And now it’s time to gently come back to the room. Slowly open your eyes, have a stretch, and look around.

Feedback 5 minutes: Invite people to reflect on the exercise by asking how it was for them. There is no right or wrong answer. Your role is to acknowledge people for what they have shared with the group.

Helpful hints:
• Make sure cellphones are switched off.
• It’s important for people to have an open posture with arms and legs uncrossed - this enables the energy to flow freely.

BODY SCAN

Time: 15 minutes

Focus: This is a visualisation which will help people to get in touch with their bodies, notice where they hold their tension and begin to relax.

Materials:
• You could choose to play soft music in the background.
• A lit candle or some flowers can form a centre-piece to focus on

Facilitating the exercise:
1. Ask the participants to sit in a circle, or to lie flat on the floor with nothing in their hands or laps.

2. Lead the exercise by reading the following out loud to the group. The dots between the sentences indicate where it is useful to leave pauses for people to reflect on what you have just said. Read slowly and clearly.

Close your eyes and begin to concentrate on your breath. Notice the air going in and out of your body... Let go of all worries and be present in the moment... You will now go on a journey through your body, letting go of any tension and relaxing each part completely...

Begin with your toes, feet, ankles and legs... Stretch and wiggle them around... notice any tension you might be feeling in these areas... Breathe deeply and, as you exhale, let go completely, releasing all the tension in your toes, feet, ankles and legs... Feel a deep peace settling over you.

Now bring your attention to your pelvis, abdomen, stomach... Stretch and flex the muscles in this area... notice any tension... Breathe deeply and, as you exhale, let go completely, releasing all the tension in this area... Feel a deep peace settling over you.

Next move to your back and shoulders... Stretch and flex the muscles in these areas... notice any tension... Breathe deeply and, as you exhale, let go completely, releasing all the tension in your back and shoulders. Feel a deep peace settling over you.

Now bring your attention to your arms, elbows, forearms, wrists, hands and fingers... stretch them and move them around... notice any tension... Breathe deeply and, as you exhale, let go completely, releasing all the tension in these areas... Feel a deep peace settling over you.
Next move to your neck, face and head... gently flex the muscles in your neck... open your mouth wide and yawn... screw up your eyes... Breathe deeply and, as you exhale, let go completely, releasing all the tension in these areas... Feel a deep peace settling over you.

Now scan your body and if there is still a place where you feel tension, go back there... tighten and release your muscles ... breathe deeply and let go completely...

In all parts of your body you feel deep peace and calmness... Rest like this for a few more minutes.

3. After about 10 minutes in total, bring the exercise to an end by saying the following:

And now it’s time to gently come back to the room. Slowly open your eyes, have a stretch, and look around.

**Feedback 5 minutes:** Invite people to reflect on the exercise by asking how it was for them. There is no right or wrong answer. Your role is to acknowledge people for what they have shared with the group.

**Helpful hints:**
- Make sure cellphones are switched off.
- It’s important for people to have an open posture with arms and legs uncrossed – this enables the energy to flow freely.
HAND MEDITATION AND VISUALISATION

Time: 30 minutes

Focus: This guided visualisation helps participants to value the work their hands do, as well as the role other people’s hands have played in their lives.

Materials:
• You could choose to play soft music in the background.

Facilitating the exercise:
1. Ask participants to sit in a complete circle, close enough so that they can reach out their hands to the person on either side of them. They will have nothing in their hands or laps.

2. Lead the exercise by reading the following out loud to the group. The dots between the sentences indicate where it is useful to leave pauses for people to reflect on what you have just said. Read slowly and clearly.

Assume a comfortable posture, eyes closed, hands resting in lap, palms up. Tune into your breathing, relax tension points and go into your centre... Become aware of the air at your fingertips, between your fingers, on the palms of your hands... Experience the fullness, strength and maturity of your hands...

Think of the most unforgettable hands you have known – the hands of your father, your mother, your grandparents.... Remember the oldest hands that have rested in yours... Think of the hands of a new-born child – your own baby or a nephew or a niece – of the incredible beauty, perfection, delicacy in the hands of a baby... Once upon a time your hands were the same size...

Think of all that your hands have done since then... Almost all that you have learnt has been through your hands – turning yourself over, crawling, walking and balancing yourself; learning to hold something for the first time, feeding yourself, washing and dressing yourself. At one time your greatest accomplishment was tying your own shoelaces...
Think of all the learning your hands have done and how many activities they have mastered, the things they have made…. Remember the day you could first write your own name…

Our hands are not just for ourselves but for others… How often were they given to help another?… Remember all the kinds of work they have done, the tiredness and aching they have known… the cold and the heat… the soreness and the bruises… Remember the tears they have wiped away… our own or another’s… the blood they have bled… the healing they have experienced… How much hurt, anger and even violence they have expressed… and how much gentleness, tenderness and love they have given… How often they have been folded in prayer, a sign both of their powerlessness and of their power… Our father and mother guided these hands in the great symbolic language of our hands – the sign of the cross, the striking of the breast, the handshake, the wave in “hello” or “goodbye”… There is a mystery which we discover in the hand of a woman or the hand of a man that we love… There are the hands of a doctor… a nurse… an artist… a priest… hands which you can never forget.

Now raise your right hand slowly and gently place it over your heart… Press more firmly until your hand picks up the beat of your heart, that most mysterious of all human sounds, one’s own heartbeat, a rhythm learned in the womb from the heartbeat of our mother… Press more firmly for a moment and then lift your hand and hold it just a little distance from your clothing… Experience the warmth between your hand and your heart… Now lower your hand to your lap very carefully as if it were carrying your heart, for it does. When you extend your hand, it is not just skin and bone, it is your heart. A handshake is the real heart transplant…

Think of all the hands that have left their imprint on you, fingerprints and handprints that can never be erased… The hand has its own memory. Think of all the places that people carry your handprints and all the people who bear your heart print – they cannot be erased and will last for ever…

Now, without opening your eyes, extend your hands on either side and find the hands of the people sitting next to you… Do not simply hold them, but explore and sense the history and mystery of these hands… Try to express the gratitude for these hands stretched out to you in the dark… and then bring your hands back again to your lap. Experience the presence of those hands lingering on your hands. The afterglow will fade but the print is there forever…

Whose hand was that? It could have been any hand; it could have been the hand of a Divine Being or God.

And now when you are ready, slowly open your eyes, move your fingers and toes and look around.

Feedback 5 minutes: Invite people to reflect on the exercise by asking how it was for them. There is no right or wrong answer. Your role is to acknowledge people for what they have shared with the group.

Helpful hints:
- Make sure cellphones are switched off.
- It’s important for people to have an open posture with arms and legs uncrossed – this enables the energy to flow freely.

“From caring comes courage.”

Lao Tzu, The Tao te Ching
2. MASSAGE

HAND MASSAGE

**Time:** 45 minutes

**Focus:** This exercise allows release of tension both in the hands themselves and the rest of the body. It promotes relaxation and healing and a way of connecting with somebody else without needing to use words.

**Materials:**
- Aqueous cream
- Essential oils such as Lavender or Orange (optional)
- Body oil

Any of the above can be used. If adding essential oil to the cream, use only one drop in a small handful.
- You could choose to play soft music in the background.

**Facilitating the exercise:**
1. Ask the participants to find a partner with whom they feel comfortable to work and to arrange their chairs so that they are facing each other, close enough to work on each others’ hands. Encourage them to work without speaking.

2. Lead the exercise by reading the following out loud to the group.

   Place one hand of the person between your hands to create a connection and to peacefully centre yourself. At this point you can apply lotion to the first hand, if desired.

   - Open the palm of the person’s hand, gently pressing the palm and stretching the muscles of the hand. Massage the entire palm with rhythmic circular movements of your thumbs.
• Massage the muscles and tendons between the bones of the hand. Support the wrist with your palm. Work from the wrists toward the fingertips. Massage the upper part of the hand.
• Massage each finger and each joint visualising the tension pouring out of the fingertips.
• Massage the muscles around the wrist and forearm.
• Massage the upper part of the arm moving towards the elbows.
• Brush off any static energy that remains in the hand and arm.
• To finish, place the person’s hand between your hands and visualise warm light and energy entering the person, giving them what they need at the moment.
• Repeat the same procedure with the other hand.

3. After one person has massaged their partner’s hands, they swop roles.

**Feedback 5 minutes:** Ask participants to share how it was to give a massage to another person, and also to receive it for themselves.

**Helpful hints:**
• Ensure cellphones are switched off.
• For exercise involving touch, check that people are comfortable to work across genders and comfortable with being touched.
• If people are comfortable to work on each others’ feet, a similar process can be followed.
• Encourage the person being massaged to relax and enjoy being cared for.
• The person massaging should hold in their heart that they are caring for their partner.
3. BODY WORK

THE HOLDS

**Time:** 45 minutes

**Focus:** These simple energy holds may be done on yourself or on another person to deal with anxiety, emotional or physical pain, traumatic memories, strong emotions such as fear or anger, to aid insomnia and for deep relaxation. Through the energy of our hands we have the power to bring profound peace, harmony and healing to the body, mind and spirit.

**Materials:**
- You could choose to play soft music in the background.

**Facilitating the exercise:**
1. Ask the participants to find a partner with whom they feel comfortable to work. One person sits on a chair and the other person stands behind the chair. Make sure there is enough room around the chair to be able to stand at the side of the person as well.

2. Lead the exercise by reading the following out loud to the group, as well as demonstrating the positions of the hands, as you move through each position.
   - The person receiving the healing, who is sitting in the chair – close your eyes, sit comfortably with your feet uncrossed and focus on your breathing.
   - The person giving the healing - ask permission from the person sitting in front of you, to touch them in these holds. The touch is very light, but if somebody has suffered abuse and is uncomfortable with touch, all the holds can be done off the body, working in the energy field.
   - Begin by rubbing your hands together to start the energy flowing. Tune in to your own breathing as you stand behind the person sitting in the chair. Gently do the Halo Hold (fig 1) to connect with the person. Your hands are at the side of the person’s head, without touching the person. Hold each position for about two minutes. I will indicate when it is time to move on to the next position.
   - (Silence for 2-3 minutes) A few more moments, and then gently remove your hands from this position. Shake off the energy from your hands.
   - The next position is the Head Hold (fig 2). Standing at the side of the person you are working on, lightly hold the forehead with one hand and the base of the skull with the other hand. This hold is for anxiety and headaches and connects to the part of the brain concerned with memories and emotions. Breathe deeply as you send loving thoughts to the person.
   - (Silence for 2-3 minutes) A few more moments, and then gently remove your hands from this position. Shake off the energy from your hands.
   - The next position is the Crown Hold (fig 3). Move back to stand behind the person. Hold the thumbs of both hands together over the crown centre at the top of the head and let the fingers softly touch the area across the forehead. This hold can promote emotional release. Breathe deeply as you send loving thoughts to the person.
   - (Silence for 2-3 minutes) A few more moments, and then gently remove your hands from this position. Shake off the energy from your hands.
   - The next position is the Shoulder Hold (fig 4). Both your hands rest lightly on the shoulders of the person. This is the place in the body where we carry anxiety, stress and burdens of life. Breathe deeply as you send loving thoughts to the person.
   - (Silence for 2-3 minutes) A few more moments, and then gently remove your hands from this position. Shake off the energy from your hands.
• Now move to the Heart Hold (fig 5). Standing at the side of the person again, one hand rests across the breast bone high on the chest. The other hand touches the upper back behind the heart. The heart area often holds emotional pain, wounds of the past, grief and resentment. Breathe deeply as you imagine the heart pain draining into the earth. You can also do this hold a few centimeters off the person’s body, respectful of the person’s boundaries.

• (Silence for 2-3 minutes) A few more moments, and then gently remove your hands from this position. Shake off the energy from your hands.

• Now lightly brush off the body and energy field of the person in front of you with your hands. Move to the front of the person and hold the tops of the feet to ground the person. Ask them how they are feeling.

3. Participants swap places and the sequence is repeated. The time needed to do the sequence once is approximately 15 minutes. If there is a longer time available, hold each position for another minute or so.

Feedback 5 minutes: Invite the participants to share with their partner how it was for them, and then invite people to share in the large group.

Helpful hints:
• Ensure cellphones are switched off.
• For exercises involving touch, check that people are comfortable to work across genders.
• Some people feel the powerful flow of energy and may feel a tingling in their hands or bodies during this exercise. Reassure them that this is quite normal.
FINGER HOLDS TO MANAGE EMOTIONS

- SMALL FINGER: Lack of Self-esteem
- RING FINGER: Worry, Anxiety
- MIDDLE FINGER: Anger, Rage
- INDEX FINGER: Fear, Terror, Panic
- THUMB: Grief, Tears

Fig 6
FINGERHOLDS TO MANAGE EMOTIONS

Time: 30 minutes

Focus: Fingerholds are used to cope with strong emotions. When we are in a crisis, we may experience a rush of emotions and feelings. We sometimes learn to deny our feelings and repress them and they get locked in our bodies and may manifest later as a headache, sore shoulders, stiff neck, etc. This exercise is used in the Indonesian culture to release and balance the energy of strong emotions. It doesn’t change the reality of the external situation, but can change how you respond to the situation in a centered and clear way, not controlled or overwhelmed by the emotion. You can hold each finger in turn at the start or end of the day to clear the emotions, or only hold one finger as the need arises. Each finger relates to a different emotion.

Materials:
- Diagram (fig 6)

Facilitating the exercise:
1. Lead the exercise by reading the following out loud to the group, as well as demonstrating each finger hold.

   The Thumb (fig 7) is for tears, grief, and emotional pain. Often babies or small children suck their thumbs or hold it for comfort. The fingerhold does not repress tears or sorrow, but allows the energy to move through you until you feel calm. Hold the thumb, breathe deeply and exhale all the grief and sorrow you feel. Breathe in deeply to fill yourself with peace and comfort. Hold until you feel a pulsation of energy.

   The Index Finger (fig 8) is for fear. It is important to listen to fear as one would listen to a guide. Fear can tell us many things about our environment, our physical well-being, our edge of growth. It is what we do with fear that is significant. If danger is present rather than being paralysed by fear, hold the index finger so that a wise decision can be made in the situation - to flee, stay, or react. With traumatic stress a person may continually feel fear or panic in their body-mind-spirit. Use of the index finger is a good way to learn how to work with fear, rather than be a victim in the grip of fear. While holding the index finger, exhale and let go of fear, and inhale courage and strength of being.

   The Middle Finger (fig 9) is for anger and rage. Appropriately in many cultures there is the custom of giving the finger. One mother in the Midwest recently said “My kids are always giving everyone the finger. Now they have to hold their finger!” Anger is a natural and normal emotion in many situations. Anger can result in violence toward others or ourselves. Acting with non-violence means that we recognise the injustice and anger in a situation, and we choose instead to act with justice and peace. Repressed anger, or denial of our own depths of anger can result in passive aggressive behaviour or in many physical symptoms in the body, including arthritis, ulcers, migraines, and knots in the shoulder muscles or other parts of the body. Hold the middle finger, exhale and let go of all anger and rage, inhaling compassion, energy, and passion into your being.

   The Ring Finger (fig 10) is for anxiety and nervousness. How many people unconsciously play with their ring fingers worried about many things, bothered by constant mental chatter? The ring finger can help to discharge unnecessary worry and anxiety, saving energy for action. Breathe deeply holding the ring finger. Exhale, letting go of all worry and anxiety. Inhale a deep sense of peace and security in the midst of life’s problems, knowing that you are held and cared for in spirit.
**The Small Finger (fig 11)** is for self-esteem when feeling like a victim of circumstances. Holding the small finger is a way to take control of feelings of unworthiness and low self-esteem. To let go of being a victim, it is important first to recognise what one gets out of being a victim - attention, pity, other’s concern. To move to a state of power and self-appreciation brings many rewards and a true sense of worth in the eyes of others. Hold the small finger, breathe deeply, exhaling and letting go of insecurity and unworthiness. Breathe in gratitude and appreciation for the gift of life. Give thanks for the wisdom of your body and slowly come back to the room.

**Feedback 5 minutes:** Invite the group to reflect on their experiences during this exercise

**Helpful hints:**
- Remind participants that this can be done in a meeting, on the taxi, or any other place where they experience strong emotions.
- It is a useful tool to add after other exercises that might have brought up strong emotions.
FEET WASHING RITUAL

Time: 45 minutes

Focus: This ritual can bring balance and harmony. It is a time to receive care, instead of always giving care. It is an act of honouring and serving another person as well as allowing another person to honour you.

Materials:
- Plastic basins, one per pair
- Warm water
- Small hand towel per pair
- Soap
- Lavender oil (optional) – 3 drops per basin of warm water
- Cream
- Gentle music
- Candles or dim lights

Facilitating the exercise:
1. Ask the participants to find a partner with whom they feel comfortable to work. One person sits on a chair and removes their shoes and socks, the other person kneels in front of them.

2. Lead the exercise by reading the following out loud to the group:
   - The person receiving the foot washing – close your eyes, become aware of your breathing and relax in the chair.
   - The person doing the washing, take a minute to close your eyes, connect with your breathing and become centered and present.
   - Gently wash your partner’s feet using the soap, or lavender scented water.
   - Dry each foot and gently massage each foot and the lower leg, if that is comfortable for the person. Work slowly on the toes, the ball of the foot, the arch of the foot, the heel, the front of the foot and around the ankles.
   - At the end, hold your palms over the soles of their feet and send them peace and love.

3. Ask the participants to swap roles. Each round takes about 15-20 mins

   - Feedback 5-10 minutes: Invite the group to reflect on their experiences during this exercise, particularly how they found it to be able to accept this act of giving and caring from another person.

Helpful hints:
- Ensure cellphones are switched off
- For exercise involving touch, check that people are comfortable to work across genders.
TAI CHI

Time: 20 minutes

Focus: These are movements linked with visual images to allow tension, negativity and stress to be released resulting in a sense of healing and wholeness to body, mind and spirit. Tai Chi may alleviate many traumatic stress symptoms such as headaches, body pain, insomnia, high blood pressure, irritability, depression and anxiety. Even one or two movements practiced daily can have a powerful effect.

Materials:
• You could choose to play gentle, flowing music in the background.

Facilitating the exercise:
1. Ask participants to stand (outside is ideal; if this is not possible then in a room with lots of space). Ensure that participants have enough room around them to be able to swing their arms widely around their body. Name and demonstrate each movement and describe the focus of each one (see pictures).

2. Foot positions: Begin each movement first on the left side with your left foot forward, knees slightly bent and weight balanced between both legs. As you rock forward on your left foot, your right heel comes off the ground. Breathe deeply into your centre. After doing each movement on the left (about 10 repeats), do the same movement in the right direction. On the left side the focus is for you as an individual, and on the right side the focus is for your community.

3. The movements: Always begin with the Rocking Movement and end with the Window of Eternity and Namaste. Choose a selection of others in between, according to the time available.

The Rocking Movement (fig 12)

The people of China do this exercise to generate and increase energy in their bodies. It can be done for ten minutes or to start off a series of Tai Chi movements. Stand straight with your feet separated shoulder-width and your hands at your sides. Raise your heels and at the same time with palms facing upwards raise your hands to the level of your chest. Turn your palms and move your hands downward while you lower your heels and raise your toes in a rocking movement. If your body feels wobbly or unbalanced, imagine a centre of balance within your abdomen, like a long cord that connects you to the earth. Continue the motion slowly rocking back and forth while you breathe deeply. With each move drop your shoulders, relax your arms and fingers. Do the exercise smoothly and slowly.

Breathe deeply and imagine that your feet are planted securely on Mother Earth and that your toes are like long roots connecting with the nourishing energy of the earth. As you raise your hands imagine that you are able to bring down the energy of the heavens to cleanse and fill you. Sweep your fingers through the air, feeling interconnected with all beings. Exhale all tension and worry and breathe in the peace and abundance of nature around you.
The Circle of Light (fig 13)

With left foot forward and hands facing down to the earth, form a circle of light with your fingers. Move the circle of light in a clockwise direction, giving and receiving energy. Repeat on the right side, this time moving the circle of light counter-clockwise. With this movement, imagine that you are interconnected with all Being, giving and receiving energy.

The Shower of Light (fig 14)

With left foot forward and palms facing each other at a distance of about one foot, move your hands in a circular motion upward to head level and then downward as if receiving a shower of light. Feel the shower of energy cleansing your aura and your energy field, filling and nourishing your body, mind, and spirit. Repeat on the right side, with right foot forward. Imagine the life force energy that surrounds you. As you do the movement on the left side, get in touch with any stress, tension, or negativity you may be holding, and let it go. As you raise your hands breathe in the shower of light, and as you lower your hands exhale and let go of any negativity within you. Feel the light of the heavens cleansing and renewing you. As you do the movement on the right side, get in touch with the violence and negativity in the larger world around you. In the name of the human community commit yourself to healing the wounds of violence around you. Breathe in the cleansing light to strengthen the human community.

Let Go and Open to Receive (fig 15)

With left foot forward, palms curved softly downward and hands at chest level, push your hands outward in a gentle arc, letting go of all tension, negativity and violence in your being. Turn palms upward and draw them back towards the chest, breathing in the goodness and abundance of life. Repeat with right foot forward. Connect with whatever wounds, tension, or violence you may be holding in your heart. As you do the movement on the left side, breathe out the pain and violence. Breathe in peace, grace, and the abundance of life around you. As you do the movement on the right side, connect with the violence and pain of the world. In the name of the human community, let go of the violence, and breathe in the peace and healing needed in our world.
Ask and Receive the Gift of Life (fig 16)

With left foot forward, hands at waist level, palms facing upward, move your hands outward in a clockwise circle and then back toward your body. Breathe in deeply and feel the life force of the earth flowing in through your fingertips from Nature. Repeat on the right side hands circling counter-clockwise. The Scriptures tell us to ask, knowing that we shall receive. Ask for what you may need, confident that you will be filled with abundance. On the right side, ask for those around you. Include in your prayer all who are suffering poverty or violence in the larger world.

Fly through the Air (fig 17)

With your left foot forward, your left hand is above your left shoulder, palm outward. Your right hand, palm upward, is level at your right waist. Swim or fly through the warm, energising air. Enjoy the grace and lightness of your body. The motion should be free and light with arms and shoulders relaxed. Repeat the movement on the right side starting with your right hand above your right shoulder, and left palm at your left waist. Fly freely through the air, letting go of all that weighs you down, feeling the liberation of your spirit. Think of all the possibilities and desires you have for your life and growth. Open your heart to begin manifesting these. As you fly on the right side, imagine all the possibilities for the human family in different parts of the world. Imagine you are able to fly around the planet encouraging and inspiring all those you meet.

The Globe of Light (fig 18)

With your left foot forward, form a ball of light within your hands at shoulder level. Playfully throw the ball away from your body towards the left side and circulate your hands back to the chest. Repeat on the right side. Imagine you are a joyful child delighting in play. Form the ball of light between your hands and feel the radiance of your being. Freely toss the ball toward the world connecting with the gift you have to give. Feel a smile on your face and gratitude in your heart for this joyful moment of play.
Passing Clouds (fig 19)

Your knees are slightly bent, with your feet separated shoulder-width. Move your hands and arms one at a time in front of your face at eye-level starting with your left hand. Imagine problems, joys, and sorrows all passing like clouds, while you stand in the eternal moment, peaceful, calm, and centred. Breathe deeply. Your feet are planted on the earth and your head is connected to the heavens. As passing clouds move around you, connect with your birth, life, and death, all in the present moment. Give thanks for the gift of your life and for the wisdom and grace of your being.

The Wise Being (fig 20)

With left foot forward and left hand closer to your face, move your hands in a sweeping motion in front of your face and then downward in a circle. Hands do not touch as they pass at eye level in front of your face. Repeat with right foot forward. Go to the sacred space with and remember the wise being you are, with your unique history, gifts, wounds, and possibilities. Feel deep gratitude, love, and respect for your being. You can pause for a moment during this movement to give yourself a hug, compassionately cherishing and caring for your heart and soul. When you do the movement on the right side, look around at the others with whom you are practicing Tai Chi. See the unique grace and goodness of each person, as well as their wounds and possibilities. When you see them later in the day, look at them deeply and greet them as the wise being they truly are.

Window of Eternity (fig 21)

Take a moment for meditation before returning to the activities of life. With the heel of your left foot elevated and balanced against your right inner ankle bone, interlace your fingers and elevate your palms to slightly below eye level. Relax your gaze, looking out over your hands, without focusing. Feel at one with your body, mind, and spirit, enjoying this eternal moment of peace, knowing that you carry the light always within you in the midst of the turmoils of life. When you feel ready, slowly lower your hands to your sides. Imagine a column of light passing up your spine connecting you with earth and heaven. Feel the radiance of your being shining out in all directions. Connect to past, present, and future in this eternal moment. Feel at one with all Being.
Namaste / Peace / Uxolo (fig 22)

If you are practising Tai Chi with others, place your hands together in front of your chest as if you were praying, and bow to each person in the community. Look deeply into their eyes, acknowledging and appreciating their unique beauty and grace of soul. I honour the place in you in which the entire universe dwells. I honour the place in you which is of love, of truth, of light, and of peace. When you are in that place in you, and I am in that place in me, we are ONE.

Helpful hints:
- Bare feet or flat shoes work best.
- Movements are very slow and fluid.
- Remember to link the breathing with each movement.
**PAL DAN GUM**

**Time:** 10 minutes

**Focus:** These are energising movements that have been used for thousands of years to promote health, strength, long life and spiritual awareness. The exercises release tension and balance the energy channels of the body. If practiced regularly they purify and recharge the inner organs, improve circulation of blood and body fluids, promote flexibility and resilience of muscles and joints, improve posture and eliminate many chronic ailments. Morning is a good time to practice Pal Dan Gum, as a way to start the day with energy and focus.

**Materials:**
- Nothing extra needed.

**Facilitating the exercise:**
1. Ask participants to stand (outside is ideal; if this is not possible then in a room with lots of space). Ensure that participants have enough room around them to be able to swing their arms widely around their body. Name and demonstrate each movement, and describe the benefits of each one (see pictures).
2. The movements: Choose a selection of movements and always finish with Complete Relaxation.

**Reaching the Heavens (fig 23)**

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

**Benefits:** Relieves fatigue, improves circulation, strengthens the body, balances the digestive and respiratory systems, helps the reproductive and excretory systems, releases tension in the shoulders, benefits the muscular system, stretches the tendons and ligaments, and helps prevent arthritis.
3. BODY WORK

Opening the Bow (fig 24)

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

Touching Heaven and Earth (fig 25)

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

Swinging the Trunk and Head (fig 26)

Stand straight with feet separated shoulder-width, knees relaxed, hands on your hips. The weight of your body is equally distributed on both sides. Breathe deeply and exhale, as you bend your upper body to the left, feeling the stretch on your right side. Slowly and carefully stretch forward, then to the right, then to the back, as if you were stretching in waist circles. Do not strain yourself doing this exercise. Inhale as you return to the original position. Exhale and repeat three or four more times starting from the left side. Then change sides and repeat three or four times.
Benefits: Strengthens the digestive system, stretches abdominal muscles, loosens the back, stretches the sides of the body, eliminates tension, improves circulation in the heart, benefits the nervous system, helps with headaches, stimulates the gall bladder, bladder, and stomach.
Stretching Backwards (fig 27)

Feet are separated, knees slightly bent. Place your palms on your lower back, fingers downward. Inhale, bend your knees and arch backwards, with your head and eyes arched upward. Exhale and gently straighten up. Repeat the backward stretch two or three more times.

Benefits: Rejuvenates all of the internal organs especially the kidneys; stretches the spine; increases the flexibility of the back, waist, and legs; stimulates the kidneys enhancing the body’s ability to eliminate toxins; gives the body fresh energy; increases the circulation of energy to the brain.

Punch and Shout with Fists (fig 28)

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

Roar like a Lion (fig 29)

Pull arms outward and to the sides, extending the fingers to form claws. Pull arms forward, bending forward with a ferocious roar, stretching all the muscles in your face and jaw. As you do the movement imagine you are able to release all the tension and words that are stifled in your throat and jaw. Roar with a full voice coming from deep within.
Complete Relaxation (fig 30)

Relax the entire body after the Lion’s Roar, bending forward from the waist. Breathe deeply. Enjoy feeling completely relaxed for a few moments. Then slowly raise up your body feeling the spinal column relaxing back into place. Shake off any remaining tension in hands, trunk, and feet.

Benefits: Releases frustration, anger, irritability, stored emotion; energises the body; strengthens metabolism; relieves blockages in liver and gall bladder meridians; releases tension in arms, chest and shoulders; strengthens organs, especially the liver; relaxes face and jaw muscles.

Helpful hints:

- Bare feet or flat shoes work best.
- In addition, these are good energising movements after lunch or when the energy in the group is low.
4. CREATIVE WORK

CLAY WORK

Time: 60 minutes

Focus: A variety of themes may be used in working with clay. In this example we describe using clay after a session of learning about effective relationships. The clay work awakens the creative side of the brain after a session of cognitive work.

Materials:
- Clay
- Plastic to cover work surfaces
- Basins with water to wash hands at the end
- Towels to dry hands

Facilitating the exercise:
1. Participants each get a handful of clay and find a place to work – table or floor.
2. Lead the process in the following way:
   - Close your eyes and rest your hands on the clay. Remember a time when you were a child doing something creative – drawing, playing with clay on the banks of a river, dancing or singing. Keep your eyes closed and start moulding the clay. Just allow your fingers to work the clay without any judgment. And now you can open your eyes. Use the clay to make a symbol of a positive relationship: either what you give to somebody in a relationship or what you receive from somebody. You might choose to decorate your symbol with objects from Nature (leaves, stones or flowers).
3. Another focus of the clay work could be as follows:
   - Make a symbol to show how you voice your feelings to others.

4. Allow 20-30 minutes for people to work with the clay. People can place their clay work around the centre piece.

Feedback 30 minutes: invite everyone to share what their symbol means to them. Allow three 3 - 5 minutes per person.

Helpful hints:
- Reassure people that they don’t have to be good at art – this is an exercise to get in touch with their inner world and whatever they make is just right.
- Listen to people’s sharing with acceptance – don’t interpret their symbol or make judgments.
- The number of people in the group will determine the time for this exercise - each person’s time of sharing may take three to five minutes.
FREEDOM BIRDS

Time: 60 minutes

Focus: This exercise is a way for people to get closure on their losses. It is usually linked to a session where people have shared their stories of loss with another person, and have begun to understand the stages of loss and grieving.

Materials:
- Freedom bird shape on an A4 page (picture fig 31).
- Crayons, Kokis, pens.
- Firelighter, twigs and matches to make a small fire.
- You might choose to play gentle music.

Facilitating the exercise:
1. Each person gets a freedom bird and the following instructions:
   As you have shared the story of your losses, there might be someone special that you have been remembering. Perhaps you want to write them a message of appreciation, or write something that you were not able to say to them when they were alive. Perhaps you want to let them go now and write a message to release them. Maybe you just want to decorate your bird with crayons or Kokis. Take some time now, on your own, to create your freedom bird just as you want it to be.
   
   2. Allow 20 minutes for people to do this, with gentle music playing to help them focus within themselves.
   3. When people have finished, invite them to pair up with another person – probably the person with whom they have shared their story of loss.
   
   4. Create a small fire in a safe place – outside or inside within a grate.
   5. In silence people can choose to walk up to the fire in their pairs and place their birds into the fire as a symbol of letting go. Some may choose to keep their birds rather than burn them.

Feedback 5 minutes: At the end, people might like to share their experiences of this exercise in the large group.

Helpful hints:
- Encourage people that there is no right or wrong way to decorate or write messages.
- Allow people the choice of what they do with their birds.
adapted from Susannah Temple
HEALING HANDS ART ACTIVITY

**Time:** 60 minutes

**Focus:** This creative exercise can be used with a variety of themes. It works particularly well linked to the Hand Meditation as a way of people appreciating their hands. It is a time of getting in touch with the creative side of their brains.

**Materials:**
- A4 card for each participant
- Small paintbrushes
- Wax crayons – it is important to have plenty of light colours – especially yellow and white crayons.
- Food colouring in four colours – one set per group of four or five participants
- Small containers with water (one per table) to wash brushes between colours – empty yoghurt containers work well.
- You may choose to play gentle music in the background.

**Facilitating the exercise:**
1. Set out tables and chairs – enough people per table so that each has space to work on their A4 card.
2. Each table should have a selection of crayons, a set of food colouring bottles and a container of water.
3. Lay out a piece of A4 card and a small paintbrush for each participant.
4. Decide on the focus for the exercise. Possible themes could be:
   - How I care for myself
   - What I bring to my caring work
   - What I offer to my community
5. Lead the exercise by giving the following instructions and demonstrating the technique:

![Image of a person preparing to draw]

This is a time for you to reflect on “How you care for yourself” (or another theme). First you can trace the outline of your hand onto the card. Using the wax crayons, draw a symbol in the palm of your hand – something that reminds you how you take care of yourself. Decorate the rest of your hand – inside it and around it – in any way that you would like. Use the wax crayons – once you have finished the decoration you will paint over it with food colouring. The wax crayons will shine through the food colouring – lighter colours will have the best effect – especially white, as the paper will take up the colour and the writing in white will shine through. Rinse your brush between using the different colours.

6. Demonstrate how the food colouring covers the wax crayon letting it shine through – do a few decorations with crayon and paint over it.

**Feedback 30 minutes:** Participants are invited to share the story of their images with the group. The images can be pasted on the wall to create a beautiful hand quilt.
5. TRANSACTIONAL ANALYSIS (TA) CONCEPTS

WINDOWS ON THE WORLD

Time: 75 minutes

Focus: This model from TA explains our inner attitudes to ourself and others. These attitudes will influence our behaviour. The model is first explained to participants and then by doing role plays of their life experiences they begin to make sense of their own lived experiences using the model. They can learn how changing an inner attitude can influence their communication and relationships.

Materials:
- Four coloured cards with the information of the 4 positions / windows (fig 32)
- Prestik
- Flipchart and Kokis
- Handout printed back to back (figs 33 & 34)

Facilitating the exercise:
1. On a flipchart page, divide the page into 4 quadrants with a Koki line. Explain the model as follows:
   - We have different ways of seeing things – what do you see here? (Show a glass of water half full / half empty.) It’s all about our attitude – how we feel and think inside about a situation or a person or ourselves. The outer situation can be the same (this glass) and some choose to see it as half empty and others as half full.
   - There are four different windows through which we can choose to look. Another way of seeing it is that we have four different mats on the floor and when we get out of bed we can choose which one to step on. This model has nothing to do with the other person – it’s all about what goes on inside me – the voice inside me that has an attitude about me and the other person. It’s what I feel in my heart about myself and others. This will influence how I behave in the world. We cannot control other people’s attitudes, but we can be responsible for our own attitude. A change in my attitude can invite another person to change their attitude.
   - Let me now build up the Windows on the World model. It speaks about “OKness” – this is about valuing and respecting human beings, it has nothing to do with material things or success or happiness. I can be very sad, or very angry, and have very little money, but I can still respect myself and the other person as a valuable human being.
   - The first position is “I’m OK, You’re OK” – we use “I+U+” as a short way of writing this – it means “I value me and I value you”. Paste up the yellow 1+U+ board in the top right quadrant.
   Let me give you an example: Imagine when coming to the workshop I hit a problem with the venue not being ready – there are no chairs – how do I respond from this window? — I don’t blame anybody, I just get on and sort out the problem
   How does it feel to have this attitude?
   Write up people’s responses around the I+U+ board. Some examples might be: hopeful, loving, able to do things, good about myself, good about others, etc.
• But we don’t always have this attitude – sometimes we can feel not so good about ourselves, and we imagine that others are better than us. This is the "I’m not OK, You’re OK" position – we use I-U+ as the short way of writing this. It means “I don’t value myself very much, and I think you are better than me”
• Paste up the blue I-U+ board in the top left quadrant.

Let’s use the same example of coming to the workshop and the problem of no chairs. Now how do I respond? – I will probably be thinking that it must have been my fault for not organising things well enough and blame myself for this problem. How does it feel to have this attitude?
Write up people’s responses around the I-U+ board. Some examples might be: loser, low self-esteem, no confidence, anxious, put myself down, keep to myself, hurt myself, etc.

• Then sometimes we feel just the opposite – we’re fine but everyone else is the problem. We see ourselves as better than everyone else. This is the "I’m OK, You’re not OK" position – we use I+U- as the short way of writing this. It means “I value myself as much better than you, but I don’t value you at all”.
Paste up the red I+U- square in the bottom right quadrant

Going back to the example of the chair problem. If I have this attitude, I will probably be blaming the organisers - it is certainly not my fault!
How does it feel to have this attitude?
Write up people’s responses around the I+U- board. Some examples might be: angry, better than the other, power over the other, one-up, aggressive etc.

• The final attitude we sometimes take is “I’m not OK, You’re not OK” – we use I-U- as the short way of writing this. It means: “I don’t value anybody around here; both you and I are useless, no good, etc.”
Paste up the grey I-U- card in the bottom left quadrant.

Using the chair example, I probably wouldn’t have even come to the workshop if I had this attitude – I would be blaming both myself and the organisers for the problem.
How does it feel to have this attitude?
Write up people’s responses around the I-U- board. Some examples might be: hopeless, in a dark place, giving up, etc.

• People can’t see our attitudes – they are what we feel and think in our heads. But they can see our behaviour as a result of our attitudes.

• The yellow I+U+ window is the only one where the problem gets solved. The other three windows all blame somebody – I blame myself from the blue I-U+ window, I blame the other person from the red I+U- window and I blame everybody from the grey I-U- window.

• Role plays: Divide people into small groups and invite them to do a role play of something that happened at home or at work. After each role play the whole group discusses which Window the various players were in. Afterwards you can ask the group what would have to change in the interaction if both people were in the yellow I+U+ window.

Helpful hints:
• Keep reminding people that this is about their own inner attitude, it has nothing to do with the other person. I might feel not OK about me and OK about the other person, whereas in reality the other person might not be feeling OK about him/herself.
• You might like to divide this session in half with a break in the middle.
I-U+
I’m not OK You’re OK

Helpless
Blames self
Feels inadequate
Low self esteem

I+U+
I’m OK You’re OK

Healthy
No blame
Problem solving
“I can” attitude

I-U-
I’m not OK You’re not OK

Hopeless
Blames everyone
Rejection
Despair
No trust in self or others

I+U-
I’m OK You’re not OK

Hurtful / Hostile
Blames others
Defensive
Critical
Aggressive

Fig 32
I-U+
I’m not OK You’re OK
Helpless
Blames self
“It’s all right for them – things always work better for other people. I’m never any good

I+U+
I’m OK You’re OK
Healthy
No blame
Problem solving
“I feel good about myself & everyone else, even though I might not like their behaviour. I respect our common humanity”

I-U-
I’m not OK You’re not OK
Hopeless
Blames everyone
“I think there’s something wrong with me and everyone else – It’s that sort of world”

I+U-
I’m OK You’re not OK
Hurtful / Hostile
Blames others
“I believe I am right and know what I am doing, and everyone else is wrong”

Fig 33

WINDOWS ON THE WORLD
Adapted from: Transactional Analysis for Trainers by Julie Hay 1996
### WINDOWS ON THE WORLD

<table>
<thead>
<tr>
<th>I-U+</th>
<th>I+U+</th>
</tr>
</thead>
</table>
| I’m a loser among winners  
I feel bad about myself  
I’m anxious around others  
I always put myself down  
I do things to hurt myself  
I’ll keep my distance  
Life goes on around me  
I’ll get away from them | We’re all meant to be winners  
I feel good about myself  
I feel good about others  
I don’t need to put others down  
I don’t want to hurt anybody  
I’ve got no walls to protect  
Let’s get on with life |

<table>
<thead>
<tr>
<th>I-U-</th>
<th>I+U-</th>
</tr>
</thead>
</table>
| Some are bigger losers than others  
I feel bad about myself  
I’m hostile towards others  
I put everybody down  
I seem to hurt everybody  
I seem to get nowhere | I’ll show them who’s a winner  
Power makes me feel better  
I don’t trust anybody  
I gotta stay one-up on everybody  
I hurt others before they hurt me  
I’ll drive away one who gets close  
Someone will get me in the end  
I’ll get rid of them |

Fig 34
**DRAMA TRIANGLE AND WINNERS CIRCLE**

**Time:** 75 minutes

**Focus:** The Drama Triangle is a model from TA which explains the psychological roles we sometimes play in relationships. They are ways of trying to get our needs met in unhealthy ways – instead of speaking openly about what we need, we fall back into roles that we learned when we were growing up. We invite the other person to take up a complementary role. This might continue for a while with both people in familiar roles, but sooner or later somebody will move to play another role and this is when both people end up feeling bad. Participants will begin to recognise the roles they play on the Drama Triangle and from the Winners Circle learn how to have more wholesome, authentic relationships. These models also help people to realise the importance of setting boundaries in their lives.

**Materials:**
- Flipchart and Kokis
- Handouts: Drama Triangle (fig 35) and Winners Circle (fig 36)

**Facilitating the exercise:**

1. **Read the following story to introduce the concept:**
   Milly the sheep lives on a farm high up near the snowline where animals sometimes freeze to death in winter. As the weather gets colder, more and more animals and birds ask her for some of her wool for themselves. Milly sympathises with them all. She is a kind and generous sheep and she never says no. She ends up losing all her wool and is very cold. She goes to the farmer’s wife who knits her a beautiful green jersey. The next day she is out in the fields again and the little bird who was the first to ask for her wool comes along and asks for a piece of green wool from her jersey. Kind Milly struggles to say no. After all, she is a caring sheep and caring sheep should help other animals. So Milly says,” Sure – help yourself.”

2. **Ask participants:** How do you respond to the story - what do think of Milly, the other animals, the farmer’s wife?
   People usually realise that Milly gives too much and can’t say no. The other animals don’t take any of their own responsibility – they expect Milly to help them out all the time without doing anything for themselves. If Milly lost all her wool again, it is quite likely that the farmer’s wife would get cross with her and refuse to knit her another jersey. These three roles make up the Drama Triangle. Milly starts as the Rescuer. The other animals take up a Victim role. The farmer’s wife would take the Persecutor role if Milly kept on losing all her wool.

3. **Draw a large upside down triangle on the flipchart. Write the word “Rescuer” at the right hand top point of the triangle, “Persecutor” at the left hand top point of the triangle and “Victim” at the bottom point of the triangle. (see fig 35).**

4. **Continue to explain the model as follows:**
   You will notice that I write Rescuer, Persecutor and Victim with capital letters. This is because these words refer to a psychological position and not to a real rescuer (such as ambulance staff) or victim (such as victims of a fire) or persecutor (such as someone whose job is in the legal world). Mandela was a victim (with a small letter) of the Apartheid system, but when he became President he stepped into his power and didn’t act with a Victim (with a capital letter) mindset.
5. Let’s think about words that describe each position:
- **The Rescuer**: This is the way Milly behaved. Rescuers give too much, look after everyone else before themselves, can’t say no, don’t have boundaries, don’t honour their own needs, take more than 50% of the responsibility.

- **The Victim**: This is the role the other animals played. Victims take less than 50% of the responsibility, feel powerless and exploited, have low self-esteem and don’t believe in themselves or their capabilities.

- **The Persecutor**: This is how the farmer’s wife might have behaved if Milly continued to give away all her wool. Persecutors are angry, blame others, try and make others do things their way.

6. What happens in the Drama Triangle is that people look for other people to play the complementary role. If I am a Rescuer, I look for a Victim to Rescue – someone who seems helpless. I help too much and sooner or later the Victim gets cross and shouts at me and blames me for not doing things well enough – she has now moved to the Persecutor position. This leaves me feeling bad and I move to the Victim position. This always happen when we are on the Drama Triangle – suddenly someone moves to a different position (in the above example the person who I was helping gets cross) and then the other person moves (I feel like a Victim) and so both people end up feeling bad.

7. Ask participants if they have a story from their experience that describes this move around the Drama Triangle.

   You can give this story as another example:

   “A mother (Rescuer) tries to do too much for the daughter, wants to help with her homework and offers to check everything. The daughter gets lazy and is late starting a big project because she knows her mother will rescue her by finishing the project for her. When her mother steps in, the daughter feels inadequate (Victim) and she responds by shouting at her mother: “You always interfere, you always want to take over, I’m not a child any more you know!” (Persecutor). This makes the mother upset because she is only trying to help, so she shifts to feeling like a Victim.”

8. Draw up the following table to help participants realize the difference between helping in a healthy way, and doing too much as a Rescuer:

<table>
<thead>
<tr>
<th>Rescuer</th>
<th>Helper</th>
</tr>
</thead>
<tbody>
<tr>
<td>Helps without asking</td>
<td>Asks what is needed</td>
</tr>
<tr>
<td>Does more than 50% of the work</td>
<td>Does less than 50% of the work</td>
</tr>
<tr>
<td>Takes too much responsibility</td>
<td>Takes her share of the responsibility, but not more than her share</td>
</tr>
<tr>
<td>Comes from the Window of I+U- with no real respect for the other person</td>
<td>Comes from the Window of I+U+ with real respect for herself and the other person</td>
</tr>
<tr>
<td>Doesn’t really believe the person can help him/herself</td>
<td>Believes the person has the power to help him/herself</td>
</tr>
</tbody>
</table>
9. You can invite the participants to do role plays and work out which position they are in, and how they feel in that position.

10. Continue by teaching the Winners Circle in the following way:
    In each position on the Drama Triangle there is a good intention. We can use this good intention behind each position to move onto the Winners Circle. When we can move around the Winners Circle we will have wholesome relationships, firm boundaries and be respecting both ourselves and other people equally.

11. On the flipchart, draw a large circle. Write in the following words “Responsive”, “Powerful” and “Voicing”. In the centre of the circle write “I+U+” and “Solve problem” (see fig 36).

    Explain the positions as follows:
    • Instead of being a Rescuer, we can be Responsive. We can choose to be responsible and respond appropriately to other people’s needs without forgetting our own needs.
    • Instead of being a Victim, we can Voice our needs and ask for help, at the same time believing in our own abilities to do some of the work with the help of someone else. We can ask for the sort of help we need.
    • Instead of being a Persecutor, we can be Powerful and make it clear what needs to happen without being aggressive and blaming others.

    These qualities are like the three legs of the small stool on which we can sit comfortably and warm our hands by the fire. We should be able to show each quality when it is appropriate. If we try to avoid any one of these good human qualities we are like someone trying to sit on a stool with only two legs – we will fall over right into the fire (now we are in the Drama Triangle again). What we do when we fall over, is to notice what happened, pick ourselves up, attend to our hurts and any other person we may have hurt and keep on practising.

12. Invite participants to speak in small groups about how they will move into the Winners Circle. This could be a time to talk about setting boundaries – how a lack of boundaries comes from taking up the Rescuer position and not saying “no”, and how the Winners Circle can help carers to still show compassion, but with boundaries.

Helpful hints:
• Keep reminding people that the Drama Triangle roles are different from real life jobs.
• It is powerful to follow up this exercise with some creative work to help people to reinforce any changes they might choose to make.
• Carers most often realise that they take up the Rescuer role. It can be a huge shift for them to begin to change this and learn to be responsive and care in a healthier way that looks after their needs as well as those of the other.
• You might like to divide this session in half with a break in the middle.
THE DRAMA TRIANGLE
Steve Karpman (1968)

PERSECUTOR
I can make others do things

RESCUER
I am responsible for others, and do their thinking for them

VICTIM
I am helpless, I can’t do anything for myself

The multi-directional arrows indicate how we move around the Drama Triangle from one position to another. We probably each have our “favourite” role and also the position where we move at the switch in a psychological game.

Fig 35
THE WINNERS’ CIRCLE
Adapted from Diane Salters

Responsive

I+U+
Solve problem

Powerful

Vulnerable

Fig 36
POSITIVE AFFIRMATION – STROKES

**Time:** 90 minutes

**Focus:** This is another Transactional Analysis concept. TA uses the word “Stroke” to mean a unit of recognition. All people have a hunger to be affirmed and recognised as valuable human beings. There are many benefits to learning how to value ourselves and others and to think positive thoughts. Participants will learn the difference between positive and negative strokes and how the level of positive strokes links to their levels of stress.

**Materials:**
- Flipchart and Kokis
- Stroke Tank handout (fig 37)
- Half A4 pieces of card
- Crayons

**Facilitating the exercise:**

1. Introduce the concept by using the following exercise:
   Will everyone please stand up, walk around the room and speak or look at no-one in the room. Do not make eye contact. Notice the feeling while you are not connecting with the other people in the room. Allow the walk for 30 seconds or so. Now begin to look at each other as you walk around, but do not have any expression on your face. Allow the walk for another 30 seconds. Now you can smile at each other, but not say anything. Allow another 30 seconds. Now you can smile and greet one another.
   Ask participants to sit down again and follow this with a short discussion about the changing feelings and the noticeable change in the levels of energy in the room as they moved from ignoring people to being friendly and connecting with people.
   This explains the importance of being noticed and affirmed.

2. TA talks about this need as a need for strokes. We can both give strokes to others and ourselves, or receive strokes from others. Strokes may be positive (appreciation, praise, positive feedback, expressions of care and love. They can be positive things about what we do or who we are. We can show positive strokes through our words, a smile, a touch, written feedback, by cooking someone a nice meal. Strokes may also be negative (criticism, being put down, scolded for something we have done, rejection, hate). Negative strokes can also be for what we have done, or for who we are.

3. We all need positive strokes to thrive. We can think of each person having a stroke tank (fig 37). Draw this image on the flipchart.

4. We can think of our tank like a water tank – if the level is too low and falls below the tap, no water will flow out. If our stroke level is too low, we will have nothing to give to others. The stroke tank is a measure of our stress levels. Take some time to think of where the level is in your tank. Is it at “plenty”? Or “good living”? Or just enough”? Or “too low”? Answer the following questions:
   - Where is my positive stroke level now?
   - What reduces my positive stroke level?
   - What can I do to raise it when it is low?
   - How can I deal with negative strokes?
Allow 10 minutes for people to answer these questions on their own, and then another 10 minutes to speak to one other person about it.

5. Continue the session as follows:
We sometimes have funny beliefs about giving and receiving strokes. Some of these might be:
“Don’t give too many positive strokes to someone – it will make them big-headed.”
“Don’t accept strokes - I must always keep myself small and reject compliments.”
“Don’t give myself strokes – I must wait for someone else to affirm me.”
“Don’t ask for strokes – people must give them to me of their own accord.” These beliefs are not true. People thrive when they give and receive strokes. We can learn to give positive strokes to others, to accept them for ourselves and to acknowledge and affirms ourselves for a job well done.

6. An important part of this model is that what we stroke develops. If we always look for what is wrong and point that out, we will get more of that. If we notice what goes well and focus on that, it will grow and develop.

7. Positive thinking is valuable, it energises us and others and it leads to a feeling of well-being in all aspects of our lives. On the physical level it aids recovery from illness, boosts our immune system and increases energy. On the mental level it improves self esteem. On the social level it improves relationships, and on the spiritual level it increases our capacity to be hopeful.

8. On the other hand, negative thinking drains our energy, makes us feel unhappy and anxious and can make illness worse.

9. We can begin to change our thoughts about ourselves, other people and the situation. When we have a problem we tend to think negative thoughts and ask why things aren’t working, whose fault it is, why things like this always happen to us.
The following questions can help us change our thought patterns:
1. Have these questions written on the flipchart:
   • What’s working well here?
   • What have I achieved already?
   • I wonder how this will change things for the better?
   • What do I know already?
   • What alternatives do I still have?
   • How can we best find a solution?

10. This session ends with an exercise in the giving and receiving of positive strokes in the following way:
Work in groups of five. Each person takes a half A4 piece of card. Fold over a section of your piece of card to make a front cover that is a bit smaller than the rest of the card. Take time to write your name on this flap and decorate it in any way you would like.
Once everyone has finished, there is time for you to write a message of appreciation in other people’s cards in your group. Only write something positive and affirming that you really want to say to the other person. Inauthentic comments are called plastic strokes and the receiver will feel that they are not real. If there is somebody in another group that you feel like writing a positive stroke for, use your free time to continue this exercise.
This will take about 20 minutes.

1. From: Positive thinking input from Module 3, Values in Healthcare, The Janki Foundation for Global healthcare
Helpful hints:

- It is useful to first check what people understand by the word “stroke”. They usually know it as a medical condition. Acknowledge this and explain that TA uses the word in a different way. It comes from the basic need of young babies to be held and stroked in order to thrive and grow.
- Once people understand this concept and the use of the word “stroke” in this way, it is useful to be able to check how people’s positive stroke levels are throughout the workshop.
- As facilitators, look for every opportunity to stroke participants for their contributions and growth – people learn and grow in an environment that is rich in strokes.
- You might like to divide this session in half with a break in the middle.
THE STROKE TANK

- Where is my positive stroke level now?
- What reduces my stroke level?
- What can I do to raise my level when it is low?
- How can I deal with negative strokes?
### LEADING MEDITATIONS AND VISUALISATIONS

- Start the meditation by settling people first in their seats, and then bringing them more into the present moment. The abdominal breathing exercise is helpful for this.

- Starting very suddenly with the meditation is not helpful.

- Read the meditation a few times out loud as preparation before you use it with the group. Make sure you know what it is saying and means - the purpose of the meditation, how long it takes to read it and where to pause as you read it. If you need to change some of the difficult words to familiar words do so before the time.

- Know how long the meditation will take. Check the timing of the meditation so that your programme takes that into account.

- Play music that is appropriate – no words, quiet and peaceful.

- Speak clearly and slowly so that participants hear each word. If you speak too fast people may become confused.

- If the meditation invites people to reflect for a minute, pause and give them the time to reflect.

- Pay attention to the volume of your voice and the music. The one should not be louder than the other.

- Keep your tone of your voice low – not as a bass but not high-pitched and loud.

- Hold an attitude of caring and loving as you read and people will feel the love and caring energy.

- Know the purpose of the meditation – different meditations can be used for different reasons.

- Avoid using language that people do not understand – this includes use of big words, as part of your preparation, find suitable words to replace them.

- Watch the group and how they are responding. You may have to change something to help them along.

- Meditation and Visualisation is best done in a place that is peaceful. So as far as possible choose a quiet and peaceful space.
PRACTICAL TIPS

1. You don’t actually need any resources at all to provide effective CFC to carers, but a basic kit could consist of:
   - candles or tealights and candle holders
   - centre piece cloth
   - shells / stones / flowers
   - lavender oil
   - essential oils and aqueous cream (for massage)
   - CDs suitable for meditation or restful background music (don’t forget the player!)
   - a tin or a bag to contain all of the above.

2. The venue is important, there should be as little distracting outside noise as possible and also privacy - no interruptions should be allowed.

3. Bring light into the room to create a comfortable, well-lit space to work in.

4. Squirt lavender oil into the air and onto the candle before lighting it to release fragrance into the room.

5. A centre piece gives focus and helps us to stay present in the moment.

6. Working with a group in a circle encourages everyone to participate equally, helps us to see one another and creates unity. A circle has no beginning and no end, it gives a sense of togetherness and helps the group to bond. Chairs arranged in lines separate people.

7. If you use music, make sure the player works properly and that you have listened to the CD first and made sure the music is appropriate. Instrumental is better as words can be distracting. Avoid music that people know because it triggers memories of the past and will detract from the present moment. Switch off the music when the group is discussing or input is being given.

8. For physical movement a patch of grass is ideal.

9. It is essential to prepare – make sure you know what will happen when and how long it will take. Draw up a list of resources and check them with the group.

10. It is not necessary to know everything – do what you know, even if it is only one tool used repetitively, until you are ready to move on to another.

11. Be patient and gentle with yourself in terms of your ability or capacity; remember the tools work on their own.

12. Take photos and get feedback from participants to use in your report. This helps to build a body of evidence to use in advocacy work and fundraising. Donors are more likely to come on board if we can demonstrate a capacity to provide CFC and also the results of our interventions.
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www.sataa.org.za
www.tamatters.co.za

Further information on Capacitar:
www.capacitar.org (international)
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- A guide to setting up a Care for Carers Programme

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