



PREVENTING PROGRAM

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FOR AVOIDING EXTREME  
EXHAUSTION IN HUMAN  
RIGHTS DEFENDERS:

**“ B U R N   O U T ”**



# JUSTIFICATION



## WHY IT IS IMPORTANT?

The rehabilitation and resting program is designed for men and women defenders who due to overwork, tensions and stress need a period of time for resting, reflection, revival, body and health care. It consists of a four-week period in which the participants have body awareness workshops and mobility, nutrition and health, self-care and safety, digital security, human rights, leisure and playful time, group therapy and personalized psychosocial care.

People participating during these four weeks, from Monday to Friday, will also have the opportunity to participate in workshops, lectures and scheduled leisure activities, and during one of the three weekends an organized touristic, entertainment and cultural journey will be carried out.

## PARTICIPANTS

The program is designed for human rights defenders and journalists in all modalities and with an emphasis in those who are in a burn out situation. People partaking must be willing to participate all during the program and must follow Casa Xitla's rules and the program guidelines. Also, they should have the will of improving on their own condition and work for themselves and for the group in order to generate suitable conditions for returning to their daily life.

### Ethic Conditions

Since the program is aimed at people in a burn out condition and therefore, of certain frailties and stressful situations, the participants will keep the due discretion and confidentiality of their partners and program partners. For this reason they will sign a confidentiality agreement especially for the group sessions of psychosocial containment and all those that violate the security and freedom of the participants.

Any infraction of Casa Xitla's regulations and the program's regulations will be grounds for expulsion.

# PROGRAM ELEMENTS

The program consists in three main areas seeking to recover a holistic view of the person and his/her work, in a peaceful surrounding, attentive to the care of environment. The three program areas are:

- 1 BODY RECOVERY**
- 2 PSYCHOSOCIAL CARE AND LEISURE**
- 3 SECURITY AND HUMAN RIGHTS**

Each area will include various activities or workshops, which will be given throughout the four-week program. Working sessions will start at 7:30 a.m. starting with body conscience and mobility for physical conditioning, and ending at night with free time and leisure management after dinner.

## 1. BODY RECOVERY

Defenders and journalists in a burn out situation lose frequently their body, health, and diet conscience. Often there is carelessness and minimization of themselves and their health in terms of the great cause they perform.

Sometimes people in this situation get sick frequently or they do not well recover from the diseases that they suffer. Therefore, this program makes emphasis in the body recovery, based on the somatic integration of our human being, focused in the idea that we are our own body. Hence, we propose the following workshops and activities. Those responsible for this component of the program are: Martha Elena Welsh and Myrna de la Garza.

## BODY AWARENESS AND MOBILITY WORKSHOP

This workshop will be 3 sessions each week, every session will last one and a half hour, during the entire four-week program. Throughout this workshop we will seek to reassess the condition and integral health of the body in relation to thought and mood. Through movement and proper exercises for physical recovery and body awareness, we will seek to rescue self-confidence, by rediscovering individual possibilities and the sense of belonging to a group as a stimulus for health care. The workshop will take place during the morning at the Movement Research Centre in Casa Xitla (CIM-cx).

## **MOVEMENT THERAPY AND YOGA TAI-MASSAGE**

This is an 18-hour workshop, which proposes to take Thai Yoga Massage as a way to approach the awareness of the body in both the receiver and the practitioner. The idea is, through learning a series of sequences of Yoga Tai massage, to explore somatically the alignment of the body, its organizations, its differences and its possibilities. We will identify our tensions, our sore parts and will treat them, in order to expand body awareness, proprioception and knowledge about ourselves.

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## **BODY EXPRESSION AND FREE MOVEMENT WORKSHOP**

This workshop consists of 12 hours throughout a week. Through the rediscovery of the personal movement and the individual possibilities of mobility and recovery of bodily sensibility, we look for linking the awareness of the body with the thought and the imaginative intention towards an integral well-being that helps each participant to create new ways of approaching for somatic awareness, as well as facilitating the expression in movement of their affections, feelings and thoughts in a clearer way.

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## **MEDICAL AND NUTRITIONAL CONSULTATIONS**

Participants will have access to medical consultations throughout the program in order to generate a general diagnosis of the situation of each participant and see progress in the health issue. These consultations also will include a personalized assessment for an adequate diet to personal needs and to be implemented in the menu that Casa Xitla offers. The doctor in charge of this is Dr. Sidartha García.<sup>1</sup>

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<sup>1</sup> Certainly participants who are diagnosed with a chronic or degenerative illness that prevents participation in the program will be reimbursed the amount of the program and seek ways to channel them to a strictly medical attention.

## **2. PSYCHOSOCIAL ATTENTION AND LEISURE MANAGEMENT**

People who participate in the program have two types of psychosocial attention and a daily hour of programmed leisure. They will have individual and personalized psychosocial sessions as well as group sessions. Many people in the exhaustion or “burn out” situation deny their condition of extreme stress and fatigue, attributing their behaviour to others and not taking charge of this phase of their health. Therefore, the program places so much emphasis on this dimension.

### **SPACE FOR PSICOSOCIAL GROUP SESSIONS**

Nine sessions of group therapy will be carried out throughout the program. These therapies will be in charge of a specialist that will be the same that attends the personalized sessions

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### **PERSONALIZED SESSIONS FOR PSYCHOSOCIAL CARE**

People participating in the program will have six sessions for psychosocial personalized assistance in order to guide more specifically urgent individual situations  
Although it is not enough for a treatment, the clues will be given for medium and long-term actions.

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### **FREE TIME AND LEISURE MANAGEMENT**

Throughout the program, several hours of programmed accompaniment are established to generate playful spaces and free time management. The purpose is to revalue and recover the time allocated to the administration of leisure, scheduled time of coexistence and time to work with the understanding of retirement and loneliness. The activities will be in charge of Felix Garcia.

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### **COMMUNICATION FOR PEACE**

The communication between humans beings is quiet difficult in many situations, that is for different reasons. In this workshop we will be in contact with the Marshall B. Rosenberg's methodology call “Nonviolent communication”, our approach will be theoretical and practical. We will persuade the participants that with this practice we can identify personal necessities and also the other person needs and we can identify too the creative way to satisfy them. With this methodology we can resolve conflicts in an easier way, we can improve relationships with ourselves and the others, and also this methodology helps us to practice the dialogue and auspicious the training in listening carefully to others

### **3. SECURITY AND HUMAN RIGHT WORKSHOPS**

Michael W. Chamberlin and Pablo Romo will be in charged of the security and human rights workshops, which will address issues of self-care and safety: personal and collective security, digital security and two human rights workshops according to the needs of the group.

#### **SELF-CARE AND SECURITY WORKSHOPS**

The self-care workshop refers to security issues and self-protection techniques in work context of the human rights defenders and journalists. It will be several sessions where tools, experience and techniques in personal safety will be offered.

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#### **DIGITAL SECURITY WORKSHOP**

The digital security workshop will consist of digital security exercises in computer protection techniques, cellular and, in general, taking care of the entire computer dimension.

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#### **HUMAN RIGHT WORKSHOPS**

The Human Right workshops will be two, each one lasting around eight hours and responding to the participants needs and according to their interests and previous knowledges

# PROGRAM LOCATION

**Place:** Casa Xitla.

**Where it is?**

**Casa Xitla's address is :**  
**Calle del Convento 37**  
**Barrio Santa Úrsula Xitla**  
**14420 Delegación Tlalpan**  
**Ciudad de México**  
**MÉXICO**

**Website:** <http://casaxitla.org/contacto/>

For more information about Casa Xitla,  
check its website and see Annex 1.

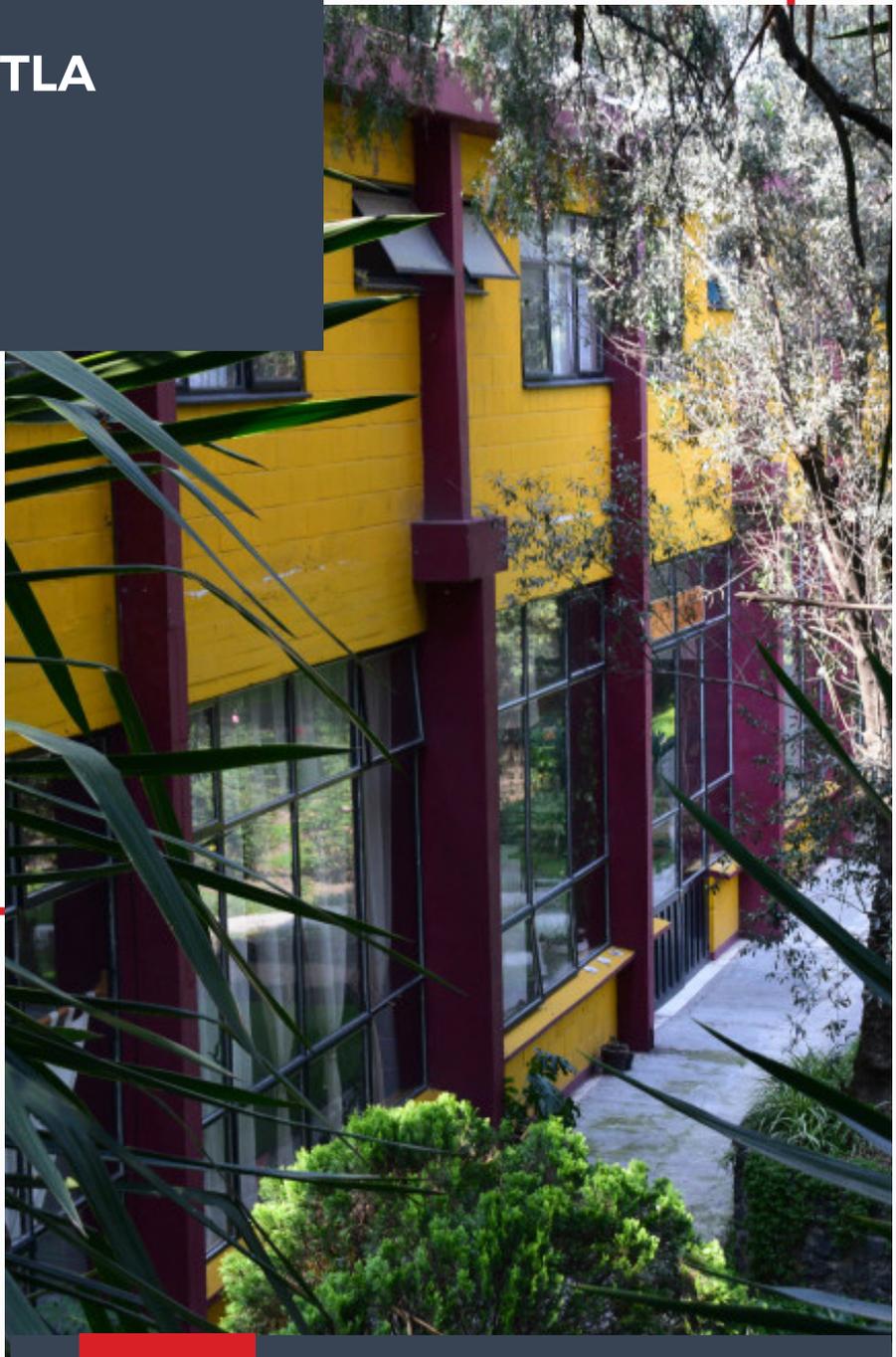




# ANNEX 1

PROGRAM LOCATION

CASA XITLA



# CASA XITLA. FACILITIES AND LOCATION.

Its location is south of Mexico City. No more than 10 minute walk from the Santa Ursula Xitla Metrobus station (Line 1). <http://www.metrobus.cdmx.gob.mx/mapa.html>

## HOW TO GET?

### IN METROBUS

We are 10 minutes from the METROBUS Santa Úrsula station (Line 1).

In front of Kentucky Fried Chicken there is a Taxi base with a cost of between \$ 13.00 and \$ 15.00 pesos (without traffic) to Casa Xitla. Another option is to walk, following the route of the cars, until you find the church Sta. Úrsula surrounding it, crossing the street of Aljibe, turn left and then continue walking to the right, until you reach a black gate with the logo of the House.

### IN MICROBUS

We are 30 minutes from the Azteca Stadium. At the bus stop located in the Azteca Stadium, Route 73 is located to PEDREGAL - HORNOS. Indicate that they go down in Convent Street, this minibus leaves them one street above Casa Xitla.

## Transport

We recommend downloading the UBER application (taxi on demand) is very safe and practical. It is a safer transportation system.

The Metro and the Metrobus are ideal as public transport systems. <http://www.metrobus.cdmx.gob.mx/mapa.html>  
<http://www.metro.cdmx.gob.mx>

## Phone and mobile

The internet and WIFI system is quite good. In Casa Xitla there are several systems to connect. Ask for the key arriving at the reception.

They can always use their own phone systems or they can purchase a SIM card for less than \$ 15 and have a Mexican telephone system.

## Laundry

You can go to the laundries next to Casa Xitla.

## **Beauty and hairdressing salon**

Close to Casa Xitla there are beauty salons and popular aesthetics. If you are very delicate with your hair, we do not recommend these spaces.

There are beauty salons and aesthetics for gentlemen in the neighborhood of Coyoacán. Recommended for demanding people. (25 minutes from Casa Xitla)

## **Malls**

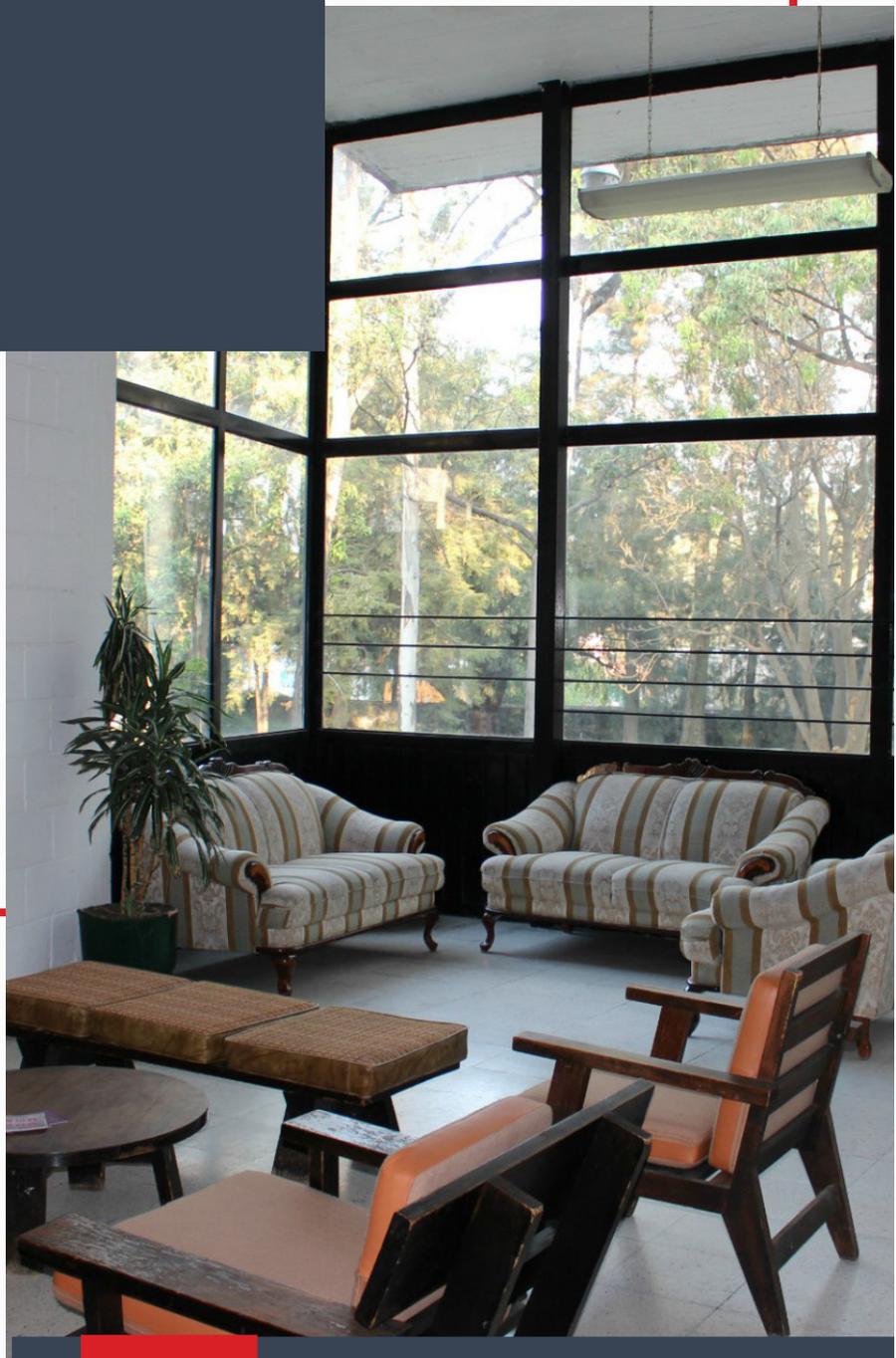
While we are not sympathetic to the big shopping centers, there are several within 20 minutes of Casa Xitla:

- Perisur <https://www.galerias.com/Perisur>
- Cuicuilco <http://www.plazainbursa.com>
- Patio Tlalpan.



# ANNEX 2

## BANK INFORMATION



## DATOS BANCARIOS:

Nombre o denominación Social: Lekil Kuxlejal AC

Nombre Apoderado Legal.: Pablo Romo Cedano

R.F.C.: LKU100602UL1

Nombre del Banco.: Banco Mercantil del Norte S. A. (BANORTE)

Domicilio del Banco: Insurgentes Sur No.4215 Col. Santa Ursula Xitla

No. Cuenta: 0651658160

Cuenta. CLABE: 072 180 00651658160 6

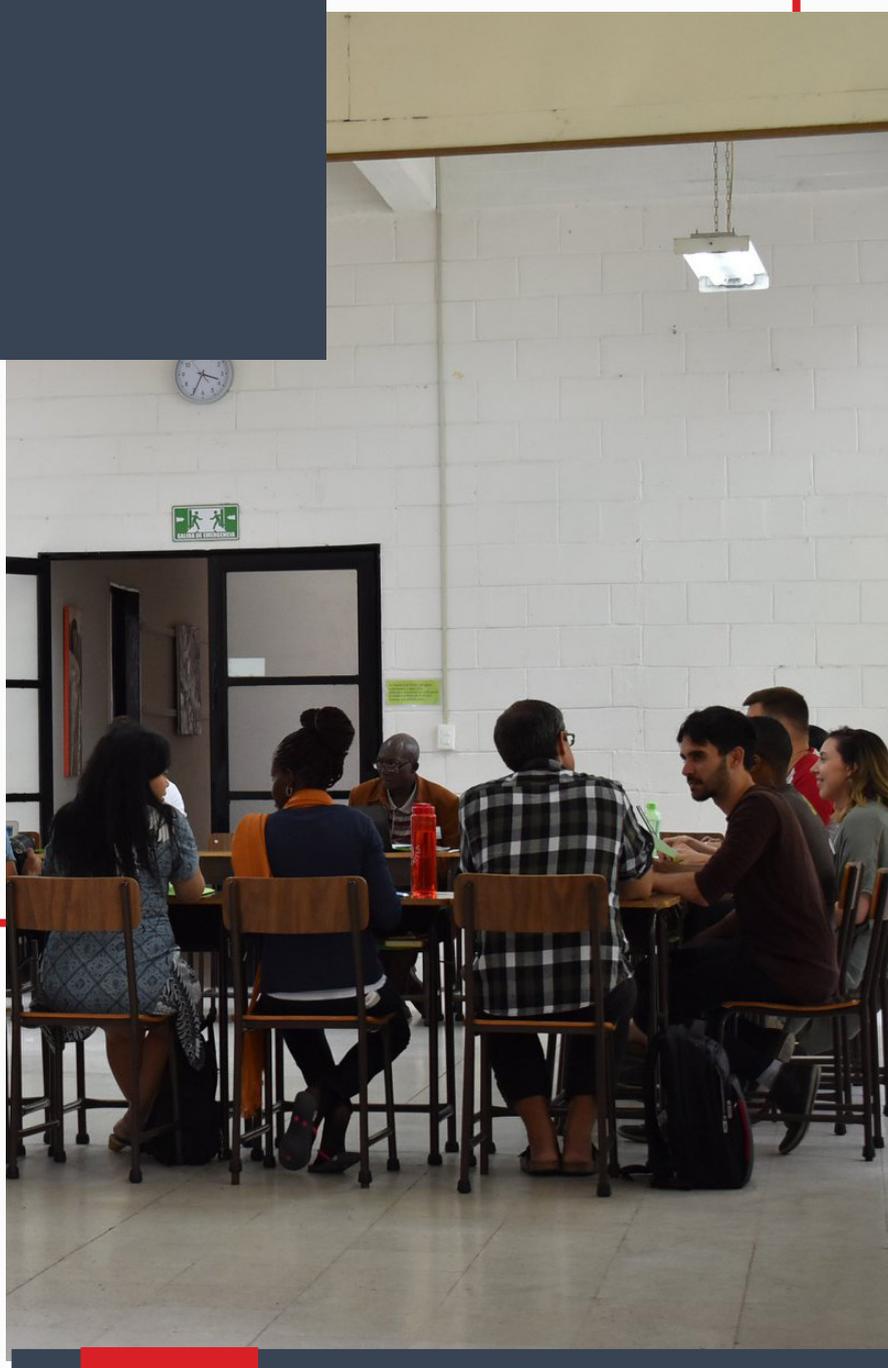
Plaza: 9244 Plaza Distrito Federal

Sucursal Nombre y No.: Fuentes Brotantes 0361

<b>Nombre del banco</b> Bank Name	<b>BANCO MERCANTIL DEL NORTE, SA</b>
<b>Lugar del banco</b> Bank city headquarter	<b>Monterrey, MEXICO</b>
<b>País del banco</b>	<b>MEXICO</b>
<b>BIC/SWIFT code</b>	<b>MENOMXMT</b>
<b>Número de cuenta/ código IBAN</b>	<b>072180006516581606</b>
<b>Dirección del titular de la cuenta</b>	<b>Lekil Kuxlejal A.C. Calle del Convento 37 Barrio Santa Úrsula Xitla 14420 Delegación Tlalpan México D. F.</b>
<b>Ciudad del titular de la cuenta</b>	<b>Ciudad de México Distrito Federal México</b>
<b>País del titular de la cuenta</b>	<b>MEXICO</b>

# ANNEX 3

## SPECIFIC PROGRAMS





# Corporal Awareness and Mobility

Lic. Martha Elena Welsh

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## INTRODUCTION

“The bodily joy that movement provokes us is a reminder, a promise of wellbeing that is socially and personally possible for us”  
J. Contreras

Our body is the immediate tangible manifestation of what we are, although frequently it is not the closest to our conscience. It seems contradictory that, being ourselves subjects of our own existence, we are far away from our closest nature.

Our body, more over the organic body, is the crucible of our experiences. In it, our past, near and distant is reflected. His memory is much more present than past. In the body, the present is evident because experience happens there. It is our body that occupies the space in which we move and inhabit, who feels, learns and lives what occurs, in whom time passes and leave marks. “We are the movement and the displacements of this present”<sup>1</sup>. And also, it is with this body that we inhabit, with which we build ourselves to be who we will be. Potential body, body of possibilities, of hope. If it is not through our body, how do we relate to the world, to life? The body “is territory of encounter: with us and ourselves, with the others, and with the world.”<sup>2</sup>

The Corporal Awareness and Mobility Program starts from this awareness of how I am, what my own body tells me, how I feel. My body is my own map, my constellation; it makes possible the horizon for my day, my week... my existence. From diverse dynamics and simple exercises, this program opens possibilities for us to recover mobility with more freedom, in an integral way. “Radically, human existence implies wonder, question and risk”<sup>3</sup>. Rediscovering and daring to transform habits, to leave the comfort and to re appropriate my being integrally is a risk worth taking.

## PURPOSE:

We will appreciate and value our body and its importance for the integral personal well-being, through group sessions that help us to develop diverse and fun exercises, incorporating consciousness, movement, imagination and sensations, favouring the transformation of

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1 Ferreirós, F., Hacia una pedagogía del cuerpo vivido: la corporalidad como territorio y como movimiento descolonizador. Recuperado el 22/05/16 de <http://descolonizarlapedagogia.blogspot.mx/2016/04/hacia-una-pedagogia-del-cuerpo-vivido.html>

2 Ibid

3 P.Freire., *Hacia una pedagogía de la Pregunta*, Ediciones La Aurora, Argentina. 1986. pág. 60

unhealthy habits, in order to recover gradually a balance of “my being” with “my doing”, of how I am to be able to act positively in the world.

Key ideas: *integral well-being, body, consciousness, recognizing oneself, imaginary, movement, sensations, habits, valuation, balance, loving oneself*

Other ideas involved could be: *breathing, fun, diversity, meaningful experience, confidence, willingness, eagerness.*

**Frequency:** 3 times a week, for 4 weeks.

**Hours:** 90 minutes in the morning (Suggestion: from 7:30 to 9:00 hrs.)

**Requirements for participants:** Comfortable clothes to move freely, socks or barefoot, a notebook and pencil for notes.

## **THEMES:**

### I. Our body and its possibilities

- a. The human body (Introduction)
- b. Oneself introduction: Recognition of the current somatic condition.
- c. Recognition of personal physical possibilities: through exploring focused exercises for self well-being

### II. Dairy practice: re appropriating my movement

- a. I am my own body: Recovering body awareness
- b. Breathing and movement: Reassessment of the importance of breathing
- c. Warm up: Body mobility through simple and focused exercises for conditioning the body
- d. Unity is strength: Body, mind, and spirit. Strengthening different muscles of the body.
- e. Flexibility and stretching: according to individual possibilities and conscious breathing

### III. My human existence: astonishment, question and risk

- a. Personal somatic revaluation of my physical, mental and psychic condition before and after exercise
- b. Personal somatic revaluation of my physical, mental and psychic condition after constant practice

## **METHODOLOGY**

Perceptual and experiential

Participative

Collaborative

Class journal or logbook

## TEACHING MATERIALS

- Pilates balls, different sizes according to participants
- Yoga mats or foamy

## BIBLIOGRAPHICAL SOURCES

Contreras, J. (s.f.) Danza y política (o sobre la promesa, la fiesta y el descenso). (Artículo inédito). Cuernavaca, México: Universidad Autónoma de Morelos.

Ferreirós, F. (2016). Hacia una pedagogía del cuerpo vivido: la corporalidad como territorio y como movimiento descolonizador. Recuperado el 22/05/16 de <http://descolonizarlapedagogia.blogspot.mx/2016/04/hacia-una-pedagogia-del-cuerpo-vivido.html>

Freire, P. (1986). Hacia una pedagogía de la Pregunta. Argentina: Ediciones La Aurora

W. Myers, T. (2014). Vías Anatómicas. Meridianos miofasciales para terapeutas manuales y de movimiento. Barcelona, España: Elsevier

Zabalza, M.A. (2004). Diarios de clase. Madrid, España: Narcea S.A. de Ediciones.

# Movement therapy and Yoga-Thai massage

Myrna de la Garza Brena

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18 hours course / Modality: Combines group and individual work

## INTRODUCTION

Our understanding of the world creates who we are through the experience that we live upon our body, integrated as a whole.

We do not “have” a body, we “are” a body emotional, physiological and physical experiences are embedded in it and are expressed in different ways making us unique as individuals. Over the years these experiences manifest and affect (positively or negatively) our way of walking, standing, talking, seeing life, etc. and creating our patterns of movement. Taking a moment to connect with our selves being conscious of how those patterns respond to the events in our life, give us the possibility to interfere them and reorganize them choosing a better, healthier and kinder way to be with oneself and consequently with the others.

### General purpose:

This course proposes to take Thai Yoga Massage as a way to approach the awareness of the body in both the receiver and the practitioner. The idea is, through learning a series of sequences of Yoga Tai massage, we will explore somatically the alignment of the body, its organizations, its differences and its possibilities. We will identify our tensions, our sore parts and will treat them.

Being conscious my self in order to find different ways to communicate with others being generous, kind and listening through touch to give unconditional love and compassion. These sequences consider passive movement to work from different muscle groups as a way to relief tensions, expanding our awareness and proprioception.

A second part of this course contemplates receiving a Yoga-Tai Massage therapy to each one of the participants of the program as a way to understand the depth of this therapy.

Sessions are composed by:

1. Somatic explorations through passive and active movements.
2. Theory and context discussions.
3. Learning and practice a Yoga-Tai Massage sequence.
4. Sharing final reflection.

# Yoga For HRD´S Emotional Wellbeing

Luisa Pérez, Certified TCTSY -F

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## INTRODUCTION

On December 11, 2014, the United Nations proclaimed June 21 as the International Day of Yoga (Resolution 69/131) recognizing that the practice of Yoga can contribute in a holistic way to achieve a balance between the mind and the body, improving physical and emotional health.

The practice of yoga have proved to be useful tool to reduce feelings of negativity, prevent violence and release emotional tensions trapped in the body in order to balance the central nervous system making the person to live less reactively, responding to the environment from a more balanced place.

Yoga is a tool for self-control and emotional regulation, which allows participants to acquire greater control over their daily life, as well as offering guidelines to weaken impulses, control negative thoughts and emotions, physically relax and feel better with themselves.

## TRAUMA SENSITIVE YOGA

Developed at the Trauma Center in Brookline, Massachusetts, Trauma Center Trauma Sensitive Yoga (TCTSY) is an empirically validated, clinical intervention for complex trauma or chronic, treatment resistant post-traumatic stress disorder (PTSD). The TCTSY program is included in the National Registry of Evidence-based Programs and Practices (NREPP) database published by the Substance Abuse and Mental Health Services Administration (SAMHSA). In addition to yoga, TCTSY has foundations in Trauma Theory, Attachment Theory, and Neuroscience.

The TCTSY methodology is based on central components of the hatha style of yoga, where participants engage in a series of physical forms and movements. Elements of traditional hatha yoga are modified to build trauma survivors' experiences of empowerment and cultivate a more positive relationship to one's body. Unlike many public yoga classes, TCTSY does not use physical, hands-on adjustments to influence a participant's physical form. Rather, TCTSY presents opportunities for participants to be in charge of themselves based on a felt sense of their own body.

Although TCTSY employs physical forms and movements, the emphasis is not on the external expression or appearance (i.e. doing it "right"), or receiving the approval of an external authority. Rather, the focus is on the internal experience of the participant. This shift in orientation, from

the external to the internal, is a key attribute of TCTSY as a complementary treatment for complex trauma. With this approach, the power resides within the individual, not the TCTSY facilitator. Further, by focusing on the felt sense of the body to inform choice-making, TCTSY enables participants to restore their connection of mind and body and cultivate a sense of agency that is compromised as a result of trauma.

### **PROGRAM (3hrs)**

- Brief presentation of the TSY Class
- Intro of participants
- What do you need to leave behind to start the session?
- In which part of your body do you recognize the tension has been accumulated
- Yoga Session
- Final conclusions by participants
- How do you feel now?
- How do you think this kind of practice has contributed to your personal wellbeing?

# Workshop “Communication for peace”

Rocío Guzmán

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Frequency: 3 hours per day

## DESCRIPTION

The communication between humans beings is quiet difficult in many situations, that is for different reasons. In this workshop we will be in contact with the Marshall B. Rosenberg's methodology call “Nonviolent communication”, our approach will be theoretical and practical. We will persuade the participants that with this practice we can identify personal necessities and also the other person needs and we can identify too the creative way to satisfy them. With this methodology we can resolve conflicts in an easier way, we can improve relationships with ourselves and the others, and also this methodology helps us to practice the dialogue and auspicious the training in listening carefully to others. The full objective of this practice is to make conscious reaction patterns internalized along the personal history; we can recognize linguistic structures that alienate contact with others and also the communication, generating violent reactions. Finally in this workshop we can recognize different factors that are involve in the goal of happiness, and we can take responsibility for it.

**Keywords:** Emotions, communication, peace, nonviolent, mindfulness, happiness, compassion, wellness, responsibility and metaphor.

## MAIN GOAL

Trough mindfulness practice access the knowledge of nonviolent communication, all this with the finally goal to understand how emotions operate in your, and to put in contact with human necessities. The participants will make a practice to look for your own necessities and how to satisfy them in a creative way to access of happiness. We practice all the time to put in contact with others from compassion ant to access to a relationship with yourself in a very careful and amorous way.

## Specific objectives

- I. To introduce the participants to mindfulness.
- II. To contact the inner child to heal him.

- III. To understand why communication between humans is so difficult.
- IV. To know the basic and universal human necessities.
- V. To expand knowledge about the name of positive and negative emotions.
- VI. To understand and practice the steps of "Nonviolent communication".
- VII. To recognize the components for a happy life.

## Themes

- I. Meditations: mindfulness experience.
- II. Communication for peace: The "Nonviolent communication" method.
- III. Positive and negative emotions.
- IV. Communication with the inner child.
- V. The relationship with "others".
- VI. The conflict
- VII. The forgiveness
- VIII. How to satisfy the recognition need.
- IX. The happiness circle.

## METHODOLOGY

We work in a way that theoretical and practice knowledge is all the time in a very and close relationship. We do body exercise: alone, in a couple and in a group to introduce the different topics first in a practice way and after to reflect about them. With this methodology the participants are training a new way of relating to others and with the knowledge.

## REFERENCES

Rosenberg, Marshal B. (2011). Comunicación no violenta. Un lenguaje de vida. Buenos Aires. Gran Aldea Editores.

Center for Nonviolent Communication [CNVC]

[www.cnvc.org](http://www.cnvc.org).

[www.asociacioncomunicacionnoviolenta.org](http://www.asociacioncomunicacionnoviolenta.org)

(Asociación Española de Comunicación no Violenta).

[www.vivenciaempatica.org](http://www.vivenciaempatica.org)

(Fundación para la Comunicación no Violenta en Bogotá, Colombia).

[www.cnvargentina.com.ar](http://www.cnvargentina.com.ar)

(Comunicación no Violenta Argentina).

<http://grupoeducativocea.com/>

# Group space and personalized psychosocial attention

Ps. Alejandra González Marín

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## FRAMING

The work of group reflection and personalized psychosocial sessions are carried out under the psychosocial perspective of care for victims of serious human rights violations, which defines an interdisciplinary field at the intersection between psychology and social psychology with human rights. In this way, the psychosocial perspective dialogues with the categories of human rights to understand, for example, the consequences in the subjectivity of the breakdown of the Rule of Law as a support for social coexistence and limit against power (IIDHJ, 2007), and of impunity as an obstacle to establishing justice and restoring the symbolic order of a world fractured by these violations.

From the methodological point of view, the psychosocial perspective is included transversally in the processes of truth and justice searches for victims of human rights violations, through clinical interventions or group spaces, such as reflection groups. This allows generating spaces to favor the elaboration of the traumatic experience of the victims and strengthen their justice and organizational process.

## OBJECTIVES

Identify self-care strategies, for the preservation of emotional health and the prevention of physical and psychological symptoms, wishing to achieve an impact both individually and in the work or collective team, considering this as the immediate network of socio-emotional support and of coinciding objectives.

### Specific objectives

- Strengthen the bonds of trust between the members.
- Encourage the awareness of the diversity of psychosocial impacts derived from the triggering event and the different later stages.
- Establish healthy boundaries between your work and your personal life.
- Generate psychosocial strategies for personal and collective self-care.
- Generate the personal and group reflection of the members, strengthening the awareness of their personal abilities and potentialities, and those generated as a work team to raise their collectives on their return.

From this model, individual and collective interventions are deployed to address the impacts of violations and strengthen strategies to address them. At the same time, the commitment of the victims to truth and justice is recognized as part of the ways of dealing with the impacts of human rights violations and as a way to give meaning to traumatic experiences that produce enormous suffering and rupture of vital continuity, but that also affect social ties. In this process, social support is fundamental, in particular victim groups and organizations. For this reason, spaces for strengthening organizational processes are part of the psychosocial accompaniment.

## **GROUP SPACES**

Throughout the project two group spaces will be carried out with a duration of two to three hours per week, in total there will be 8 spaces.

Boarding points per session:

- I. Session 1: Knowing ourselves and sharing the trigger events of our search for justice.
- II. Session 2: Identify the diversity of psychosocial impacts derived from detonating or traumatic events. Trauma is understood as an event that bursts into the living conditions of the person experiencing it, and in front of which all psychic resources are limited and therefore has a disorganizing effect on subjectivity.
- III. Session 3: Raise awareness about the chronification of psychosocial impacts and how these, in turn, impact on our family relationships and with the work teams or groups of which they are part.
- IV. Session 4: Differentiate the wear and tear caused by work wear or burn out derived from the interaction within the group, work or collective guild, those associated with the detonating event, those of impunity.
- V. Session 5: Aim towards the coping skills that have been built from your own experience.
- VI. Session 6: Identify self-care mechanisms, associated with the possibility of setting limits for the preservation of their integral health.
- VII. Session 7: Review of the elements of communication and perception that could be impacting the relationships with other defenders. Validate positions, without impositions.
- VIII. Session 8: Closure and symbolic commitment of coping measures to maintain a process of awareness against burnout.

## **PERSONAL PSYCHOSOCIAL CARE SESSIONS**

The people participating in the program will have four sessions of personalized psychosocial attention, that is, a session in each week of concentration to orient more specifically individual situations more urgent or pressing that they are going through. While it is not enough for a trafficking

# Leisure, a place of creation and recreation

## Félix García y Aceves

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### INTRODUCTION

Thomas Merton (1915-1968) wrote:

There is a pervasive form of contemporary violence to which the idealist most easily succumbs: activism and overwork. The rush and pressure of modern life are a form, perhaps the most common form, of its innate violence.

To allow oneself to be carried away by a multitude of conflicting concerns,  
to surrender to too many demands,  
to commit oneself to too many projects,  
to want to help everyone in everything,  
is to succumb to violence.

The frenzy of our activism neutralizes our work for peace,  
it destroys our own inner capacity for peace,  
it destroys the fruitfulness of our own work,  
because it kills the root of inner  
wisdom which makes work fruitful.

Nowadays, the widespread violence Merton talked about over 50 years ago has made free time yet another obligation in our culture to satisfy family, religious, social, political and personal commitments... Free time is not outside the linear time of each day and we use it to walk, go to the movies, watch TV or at best read ... Free time occupies a third of each of our days and is usually tainted by the opinions that govern our working lives, such as the following::

- Efficiency involves doing more in less time. The more and the quicker the better.
- Time elapses in a linear fashion and allowing our free time to be unproductive means we are missing out on something that is extremely valuable.
- Control means planning and programming the use of free time and is essential for keeping our actions in order.
- Values guide our actions because they guarantee a hierarchy between good and bad.
- Administration organizes, prioritizes and arranges actions during free time.
- Method tells us how to do things “well”.

Conversely, what we propose for the Free Time Management Program in the Burn-out Project is to discover and use leisure as a place of creation and recreation. Something that allows us to maintain our balance, rhythm and effectiveness to sustain our energy throughout a life of service and solidarity activism.

Leisure does not lie within time, it remains outside it. It is a state of mind, a space where people find themselves, their creative territory. In this program, we propose to:

Leave behind the traditional idea of efficiency, based on the belief that the greatest productivity in the shortest time is best, and enter the inner silence in touch with ourselves and our vocation. Anne Sexton (1928-1974) said that people are born twice, once when we are born by our mother and again when we find our vocation.

The traditional idea of time involves time that elapses in a linear way, while overlooking the fact that there are moments of change, breaks in the timeline, opportunities that arise in an unexpected way that are far more significant than many hours of time “well” spent.

The traditional idea of control ignores the fact that life is basically uncontrollable and from the leisure of contemplation one can see that control is an illusion.

The traditional idea of values is to set guidelines that enable us to choose what is most valuable, but values do not guarantee a better quality of life; principles are what guide our lives: freedom, justice, honesty, kindness, dignity, service, patience ...

Management is useful, but most everyday problems involve leadership rather than administration. It is not about holding a steady course. In fact, keeping a steady course sometimes only makes things worse, making it necessary to look for other directions, which is leadership.

If we follow the method for doing things “well”, we limit our actions and dull our centers of creative thinking.

What we propose in our program is to learn to emerge from our paradigms, and not to view learning how to use free time as yet another obligation. It means understanding and experiencing the fact that man does not only exist on Saturdays ...

During the program, we will learn to walk in the woods, play, look after a vegetable and sow plants, paint, cook, identify the stars, read, and listen to our heartbeat. In short, to contemplate...

# Human Rights and Security

Dr. Pablo Romo Cedano y  
Mtro. Michael W. Chamberlin

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## INTRODUCTION

The Human Rights and Security workshops will be defined according to the profile of the human rights defenders that each Program has. The first edition of the Program has been for defenders in the context of the search for missing persons. Throughout 2019 there will be Programs with the presence of defenders in contexts of struggle for land, territory and natural goods; migrants and defenders who seek disappeared persons. In such a way that the agendas will vary to strengthen the capacities of the defenders in their specific subjects.

However, the security issues will be the same for each program taking into account that all have similar risk situations and digital vulnerabilities.

## Objective

The general objective of these Workshops is the strengthening of their capacities with tools and new knowledge on the issues they address. According to the profile of the group of defenders that participate, will be the specific objectives.

Regarding Security issues. The participants, at the end of the Program will have more and better tools and knowledge on what is security, self-care and protection mechanisms both national and international.

## Program

Human Rights Workshops

Specific Programs according to the profiles of the participants

Security Workshops

Workshop: What is Safety and Self-care?

Protection mechanisms workshop, government and international systems.

Digital Security Workshop



# ANNEX 4

## INSTRUCTORS' CVS

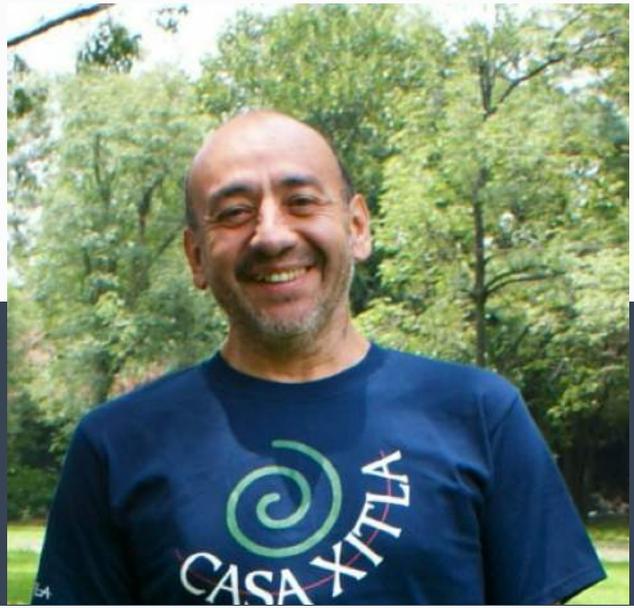




## ALEJANDRA GONZÁLEZ MARÍN

She has a degree in Psychology from the Universidad Iberoamericana. Specialist in Mental Health in situations of Sociopolitical Violence and Catastrophes, by the Complutense University of Madrid, Spain. Master in Rural Development from the Autonomous Metropolitan University Xochimilco, in Mexico City. For fifteen years, he has experience in the care, documentation, expert diagnosis and psychosocial accompaniment of victims of gender violence, as well as victims who have suffered serious violations of their human rights and impacts on their psychosocial integrity, including cases of the indigenous Me Phaa, Inés Fernández Ortega and Valentina Rosendo Cantú sexually tortured by elements of the Mexican army (2002, Guerrero state), resulting in sentences of the Inter-American Court of Human Rights towards the Mexican State; relatives of the victims of the Heaven Case (2013, CDMX), accompaniment to the family of photojournalist Rubén Espinosa (2015, CDMX) and the most recent, the Psychosocial Impact Report "I Only Wanted It to Be Amaneciera" of the Victims of the Ayotzinapa case ( 2014, Guerrero). He has been a teacher in different houses of study including the Universidad Iberoamericana (Puebla and Mexico City campus), the Autonomous University of the State of Morelos and the University of the Cloister of Sor Juana. She is currently working as an independent consultant for several civil society organizations, such as Article 19 and International Peace Brigades, as well as for public institutions such as the Executive Commission for Victims. She is currently the Academic Coordinator of the Diploma in Attention to Victims of Violence and Catastrophes offered by the Universidad Iberoamericana in Mexico City. It is part of the Psychosocial Space for Human Rights that brings together several human rights defenders who accompany collective victim processes. He is a member of the Consultative Council of the Ignacio Ellacuría Human Rights Institute of the Ibero-American University in Puebla. It has several publications and presentations in Human Rights forums on issues related to the psychosocial approach, the accompaniment of victims, survivors of violence and impacts due to processes of impunity.

## FÉLIX ENRIQUE GARCÍA Y ACEVES



Félix Enrique García y Aceves, San Cristóbal de Las Casas, Chiapas, 1960.

He studied philosophy at the Universidad Nacional Autónoma de México and masters in Philosophy of Science.

He has been editor of magazines, books and films. Short Story National Award. Editor and bookseller Director of culture centers in the State of Morelos as the "Casona", "La Frog of the South". He writes story and poetry. Founder of "Razon y Raiz SC", "La Casona de Spencer". Founder of the University Reflection Space on Cinema and Art. Writer, non specific worker. Cofounder and coordinator of Casa Xitla since 2009.



## LUISA PÉREZ ESCOBEDO

Luisa is the first graduate of the TCTSY program in Mexico. She began her Yoga practice in 2006 in order to balance her personal and professional life as a Human Rights lawyer. In 2011, she started her first Teacher Training (600hrs) and in 2013 she moved to Brussels, Belgium, where she began another TT in the Iyengar tradition, under the guidance of Willy Bok (Senior II). In 2015 Luisa also studied six months at the Ramamani Iyengar Institute, in Pune, India. In this stay, she facilitated yoga classes in a rehabilitation Center and to young women with low economic resources.

In 2016 took her certification with James Fox to start teaching yoga in prisons. Since 2017 Luisa is the Director of the Mexican Chapter of Prison Yoga Project, in collaboration with Yoga Espacio Center. Since 2013 she has facilitated regular yoga classes, and since completing her TCTSY-F certification, facilitates private Trauma Sensitive Yoga classes.

## MARTHA ELENA WELSH HERRERA



Professional dancer and teacher, with studies at the Academia de Balé Coyoacán (México City), the National School of Dance, INBA, and at Centro Pro Danza, at La Habana, Cuba; Degree in Art Education from the School of Arts of Yucatan / CENART (2011-2013). Currently, she is coursing Specialized Studies in Movement at the National School of Dance of Fine Arts “Nellie and Gloria Campobello”, Mexico City.

Ballet dancer at the Ballet de la Ciudad de México for ten years. Contemporary dancer with companies such as Foramen M. Ballet, Mandiga Mar, La Forlana (baroque dance). Nowadays she dances with MdMAR Dance Company (Dir. Myrna de la Garza) and El Cuerpo Mutable Company (Dir. Lidya Romero)

Ballet teacher for professional levels at the Mexican Academy of Dance, INBA, and with Barro Rojo Company(CEFOBRAE).

Professional training to companies: TCUNAM, Barro Rojo Arte Escénico, Mandinga Mar, Tania Pérez Salas Company, Ezdanza (Montreal), and others.

Ex teacher at ITESM CCM and author of “Manual de Acondicionamiento Dancístico” (2006, ITESM / CONACULTA – INBA).

Cofounder and member of Lekil Kuxlejal, AC, coordinator of Casa Xitla’s Arts and Culture area. Cofounder of the Centro de Investigación del Movimiento Casa Xitla (CIM-CX) with Myrna de la Garza, in 2017



## MICHAEL W. CHAMBERLIN

Human Rights Consultant. Anthropologist with a master's degree on Human Rights and Democracy (FLACSO). Member of the Board of the National Human Rights Institution in Mexico (CNDH).

Currently he works as an external consultant for Open Society Justice Initiative on the inclusion of victims' and civil society's organizations within the processes of a Transitional Justice in Mexico.

Former Deputy Director and Legal Coordinator at Fray Juan de Larios Human Rights Center in Coahuila, where he developed a documentation strategy involving national and international human rights organizations in order to decrypt the linkage between criminal organizations, private sector and the government.

He also worked in Chiapas for 12 years, among other things documenting the counterinsurgency military strategy behind the armed conflict between the Zapatistas and the Mexican government.

Former Director at Iniciativas para la Identidad y la Inclusion AC (INICIA) in Chiapas (2011-2014); Deputy Director at the Fray Bartolome de Las Casas Human Rights Center (2001-20011); Secretary at the National Network for Human Rights Organizations in Mexico "Todos los derechos para todas y todos" (1997-2001).

Former member of the first Consultative Council for the "Federal Protection Mechanism for Human Rights Defenders and Journalists" (2012 - 2016); member of the Board of Directors at the national non-governmental organization "IDHEAS, Strategic Litigation" and member of Amnesty International.

## MYRNA DE LA GARZA BRENA



Choreographer, dancer and teacher graduated from the Sorbonne University of Paris 1989. Degree in Art Education from the Higher School of Arts of Yucatán / CENART 2013. Certified Movement Analyst (CMA) by Laban / Bartenieff Institute of Movement Studies of NY.

Certified Thai Yoga Massage Therapist by Lotus Palm School, Montreal, Qc. Instructor and therapist at the School of Massage and Alternative Therapies EMTA of Mexico and the Movement Research Center of the Casa Xitla. (CIM-cx)

Director and choreographer of the contemporary dance group M d Mar since 1992.

She is the creator of the Logical Movement® technique, which she teaches since 2009 at the undergraduate level at the Academia de la Danza Mexicana (INBA) CdMx.

Designed and taught, in two editions (2009-2010 and 2010-2011), the Diploma of Professional Update in the Logical Movement® Technique (237 hours) CENIDI-DANZA "José Limón", CENART.

Member of the National System of Art Creators, 2018.

Recognition: In 1991 he participated in the XII National Dance Prize with original choreography and music "... And a train passes" and obtained the Mention for the Best Musical Composition, Teatro de Bellas Artes, Mexico D.F.

Prizes: It counted with the Benefit derived from the forty-second article of the Budget of Expenditures of the Federation 2012 for the production in dance, EPRODANZA.

Obtained First place in the call Where I put the Eye I put the Dance, with the video dance "Drop" in collaboration with Alfredo Salomón and Mr. González. Festival Bailar A pantalla, Guadalajara, Jal. February 2016

Publications: "The Logical Movement®: marriage between Laban and Alexander" Centrifugal Dance Magazine number 3, winter 2010.



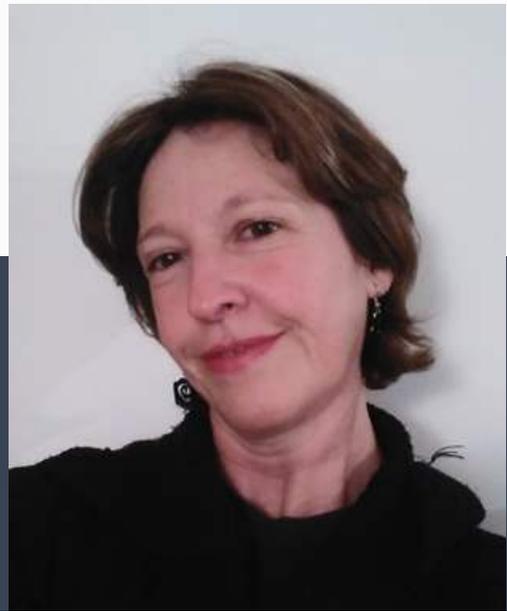
## PABLO ROMO CEDANO

Human Rights Ph.D, UNED, Madrid, Spain. He obtained the degree of Master in Theology by the Friburgo, Switzerland University. Bachelor in Philosophy. Founding member for the Human Rights Centre "Fray Francisco de Vitoria" in Mexico City, member and director of the Human Rights Center "Fray Bartolomé de Las Casas" in Chiapas. Advisor of the National Commission for Intermediation in the war between the Mexican government and the Zapatistas National Liberation Army (EZLN) (1994 – 1998). President of the Dominicans International Human Rights Office in Geneva, Switzerland. (1999 – 2003). Co-director for the Dominicans International Volunteer (2000 – 2003), Buenos Aires, Argentina. Member of the board of Servicios y Asesoría para la Paz (SERAPAZ) from 1999. Coordinator of the Social Conflictivity Observatory in México (2005 - 2011).

Professor at the "Claustro de Sor Juana" University (2012 - 2015 ); Jury of the German – French Human Rights Award "Gilberto Bosques" (since 2013); Member of the Civil Council of Protection Mechanism to protect of Human Rights Defenders and journalist from (2012 - 2017) President of the same (2014 – 2017). Consultant on human rights issues, protection and truth commissions.

Co-fundator of the Amnámnesis Theology Magazine, (1990). Co-fundator of Melel Xojoval (1995) Institution for children rights protection. Fundator of Razón y Raíz S.C. and Lekil Kuxlejal A.C. association. He currently heads the Casa Xitla project in Mexico City. Author of several articles and essays on human rights and peace issues and positive conflict transformation. Fellow of Ashoka organization (2007).

## ROCÍO GUZMÁN



Rocío Guzmán has a PhD in linguistics at the Universidad Nacional Autónoma de México. Her conceptual approach is from Cognitive Linguistics. She had worked topics in semantics, pragmatics, linguistic change, syntax and the study of discourse markers. She has developed a course of “Communication for Peace” and she has taught the course to different social groups in México City.

She is the director of an educational group called “Grupo Educativo CEA” it’s a company that offers teacher training. He just left his book titled: “New perspectives in education. Reflections on educational processes”, this book is a compilation of 10 educations specialist that reflect on a very important topics in education nowadays.

She also is a corporal artist and made investigation in an artistic process in a interdisciplinary and transdisciplinary way. She he has collaborated with different superior educational institutions like Univesidad Nacional Autónoma de México, Universiudad Autónoma de San Luis Potosí, Centro Nacional de las Artes, Escuela Nacional de Antropología e Historia. She was a professional dancer for 20 years and is a yoga certified instructor and she is a meditator too.



## SIDDHARTHA EMMANUEL GARCÍA TAMEZ

Born on December 16 of 1980.

Since young he has been interested in making a difference in people's lives, so he studied medicine at the Escuela Nacional de Medicina y Homeopatía in 2000 to have a wider perspective and treatment options for the patients benefits.

After his degree, he specialized in Sports Medicine at the National University of Mexico (UNAM) in 2007 – 2010 and since then he have focused for a holistic approach for the improvement of the patient's health.

Since 2010 he have been working in his own medical office, coordinating health programs with different institutions, sports clubs and individuals that want a better health and sports performance. At the same time, he has been invited to teach diverse medical topics in different universities in Mexico.



LEKIL KUXLEJAI

