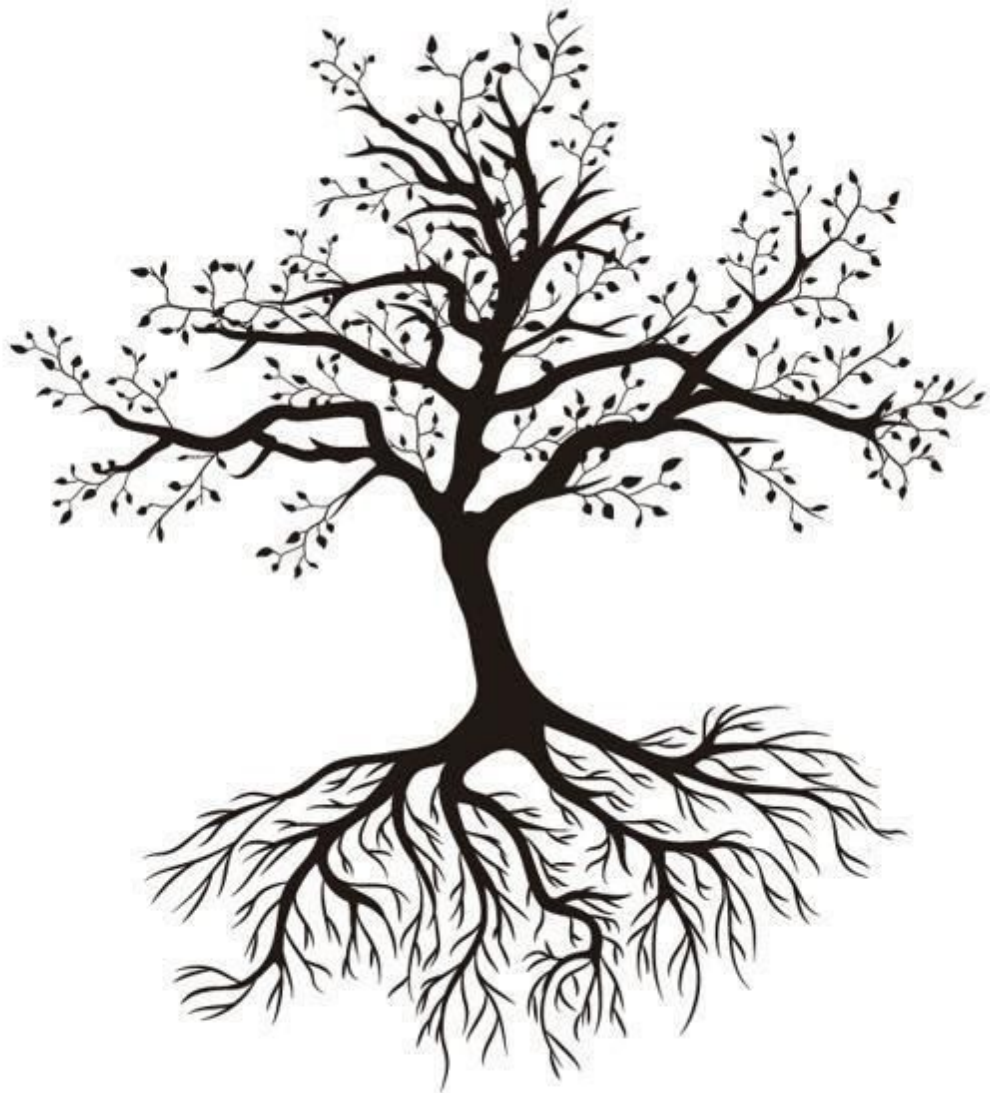


**A MANUAL FOR TEACHERS
THE ART OF LEARNING TO TREAT EACH OTHER WELL**

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THIS FIRST PAGE IS TO THANK YOU

To my parents, Hugo and Marijose, for giving me the gift of happy childhood memories and an education in freedom. Thank you for always supporting me and helping me fully realise who I am. Your eyes and the confidence they give me is one of the greatest privileges that exist.

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And to life, the infinite, to nature, the Big Mystery. Thank you.

1. INTRODUCTION

This manual aims to bring Process Work and the facilitation of groups closer to the educational world. It brings together some ideas and exercises that, combined with examples, can be used as supportive material for teachers and educators in the art of dealing with the daily tensions that occur in groups, to turn them into learning opportunities. It is intended as a tool to help to promote actions and attitudes that contribute to a healthy coexistence. In it you will find some key factors to understanding group dynamics and to prevent the dynamics of exclusion and discrimination.

It is important to honor the work of teachers. That daily invisible task inside and outside the school and college walls which has so much responsibility, and often so little recognition. All the teachers and tutors who I have worked with, without exception, have shared my desire that all the children and young people in their care, were happy. Sometimes we don't know how to achieve that, or we have different ideas of how to do it, but the desire and will are always present.

For the past ten years I have been developing my work in the educational field, especially in schools and colleges, with the Fil a l'agulla¹, a cooperative founded in 2009 and dedicated to the facilitation of groups and conflicts in the educational world, in the fields of organizational development and individual support and relationships.

Parallel to the development of Fil a l'agulla, the members of the cooperative have trained in Process Work, or Process Oriented Psychology² and our contribution to the educational world has been from this paradigm. We have developed projects that focused on issues related to coexistence and global justice, such as coeducation, racism, attention to diversity and non-discrimination, also using concrete methodologies such as Theater of the Oppressed, the Restorative Look and Talking Circles. We work with students from 3 to 18 years old, offering training and advice to teachers and education professionals and families. The experience and wisdom that you will find in this manual is based, in large, on these years of experimentation in the classrooms and educational establishments shared with Lidia Casanovas, Joana Bou, Mireia Parera and Laura Marbiol, my fellow members of the cooperative and companions in the journey and adventure³ of generating and gathering knowledge .

There is a consensus within the educational community about how important it is to welcome diversity⁴. The reality today is that in many schools diversity has augmented a great deal. This

¹ To learn more about Fil a l'agulla you can visit the web page: www.filaquilla.org

² The Process Work Institutes around the world are grouped in the IAPOP <https://iipop.com>. In 2009 Neus Andreu, Cesar Fernandez and Gill Emslei founded the Institute for Process Work and Deep Democracy www.trabajodeprocesos.net

³ At times during this manual, I will use the first person plural, referring to the collective knowledge generated within the framework of the cooperative Fil a l'agulla.

⁴ This inspiring text http://www.bodi-project.eu/download/es_io4.pdf published in the Bodi Project by organizations such as La Xixa specifies that it is important to consider diversity from an intersectional perspective, paying attention to power relations, body, gender, sexuality, health and socioeconomic and family situations, among other things. It states, "Diversity is also complicated because it is never static.

is a challenge that is often difficult to deal with, and although we want to, we don't always know how. In order to learn and to teach how to embrace diversity as a form of richness, it is important to draw attention to what unites us and how we are similar, and also to our differences and the inequalities that emerge socially in relation to these differences.

Educational institutions are spaces where these differences meet, and where there is an opportunity to learn to live together in a way that does not generate more inequality, and on the contrary, provides tools through education for the transformation of these inequalities.

When we talk about coexistence we mean living in the company of others.⁵ We understand a healthy coexistence to mean one that supports the development of members of the community to the fullest. Where each person can be who he is and learns to use his power for the common good. A community in which everyone has their place and all voices and experiences are heard and valued.

To exclude⁶ is to remove someone from the place they occupied or to disregard them, or to rule out, reject or deny the possibility of something.

To discriminate⁷ is to select and exclude, and/or to give unequal treatment to a person or group for reasons of race, religion, politics, gender, age, physical or mental condition, etc.

In the educational world there is the conviction that in addition to the "classic" cognitive skills related to curricular areas such as mathematics or language it is important to educate in the areas related to personal development and social skills. This refers to aspects such as personal management, social awareness and relational skills, the ability to make decisions responsibly, autonomy and critical⁸ thinking.

The notion of this manual adds to this that cultivating a way of being able to embrace everything that is present in the educational system helps to contribute to a richness between all people. This leads us to include all parts of reality, providing us with essential information to face the different challenges and displaying all the human potential that the educational system needs for its own development.

A good coexistence is not without conflicts, or painful or uncomfortable moments, or lack of

The lines that define what is similar and what is different are always contextual and quite subjective. A minority culture, in one context, may be a majority in another. To this complexity, we can add the ever increasing trend of globalization and international mobility. At the individual level, the "difference" is not in the other, it is always between the other and myself. To explore the concept of diversity, both theoretical and practical, we need an approach that assumes this situational and relational nature of diversity."

⁵ *This is the definition given by the RAE dictionary of the word coexistence.*

⁶ RAE dictionary

⁷ RAE dictionary

⁸ *The project "What works in education?" from the Jaume Bofill Foundation, aims to review the evidence generated by rigorous research around programs that improve learning. <http://cort.as/-NR2w> This study confirms that the programs used in socio-emotional education enhance learning.*

confidence or security. But learning how to deal better with conflict will help us to access the information we need to face different challenges. In this manual we will approach conflict with a welcoming attitude and a curiosity that is needed to accommodate the difficulties, the discrepancy, the pain, the hostility and all the emotional experiences related to it.

We will differentiate conflict from discrimination and will focus on how to prevent and address the dynamics of discrimination in schools. We will see that the use of power is a fundamental aspect to consider in these situations.

It is a guide to help those of us who work in the educational community to examine our thoughts and feelings. What are our relationships like? What helps us to feel safe, or to feel included? What is our relationship with conflict and with power? It is likely that most of us have experienced discrimination dynamics from the role of witness, victim or aggressor. How have these experiences influenced our way of being a teacher? Throughout these pages you will find exercises that will help to contemplate these issues and to develop skills as a facilitator from the role of teacher or member of the educational community.

2. MY JOURNEY WITH MY OWN EXPERIENCE AS A STUDENT

Every time I have asked myself how my experience of my school years was the response has been different.

For me it has been easier to explain the "happy" version of the story, when I was the popular one, the one that had her status, who called the shots, the one that worked out her own strategies so that the eight fails became something cool and not a mark of failure, the one who was proud to be the fastest runner, and who scored the most goals. Interestingly, I can say that my friends from school in Vitoria are still my friends, 25 years later. The Musketeers, as they called themselves at the time, when the club was still closed for me.

I have often told anecdotes about those times, making them funny - completely disconnected from the pain and suffering I experienced. I still feel ashamed today when I identify as someone who suffered at school and I tend to minimize it. But the truth is that I felt humiliated by some teachers who ridiculed me in front of others because my learning skills didn't come up to the school model, and also by my classmates, who sometimes put me down.

Humiliate: Hurt someone's dignity or self-esteem.⁹

Revisiting our school years from an adult perspective can help us access information that can be useful in facilitating difficult situations in relation to co-existence in the classroom or in the community. Among the readers of this manual there will be many different experiences in relation to the school era. Not all will include situations of discrimination, but surely all will have had experiences related to conflict. The following exercise proposes some questions to connect with that time.

Exercise 1: A visit to the school years

Take a moment to ask yourself the following questions and take some notes for yourself. Choose an age or a course that you think is useful for you to remember now. If you don't have the impulse to focus on a particular moment, let yourself be surprised by the memories that come to you.

1- What are your memories of your time at school? What pleasant memories do you have from that time? What unpleasant memories?

2- What made you feel safe and confident at that time?

3- How were your relationships with your peers? Did you have meaningful relationships in class? And out of class?

⁹ Definition taken from the RAE dictionary

4- Do you remember any conflict from that time that especially affected you?

5- Did you resolve that conflict? If so, how did you do it? If not, what support would you have needed to solve it - from the teacher, your peers, or others.

Looking at my experience in Year Six through the eyes of the facilitator I am today

I don't think the conflicts I had at school were avoidable. I am not against Isabel telling Natalia that I hadn't had a good time with her at the weekend causing Natalia to stop talking to me and starting a boycott against me. I am against the fact that no one helped us to deal with a situation that then escalated, and got too big for a 11-year-old girl who learned to adapt by putting her needs aside. A girl who didn't have the opportunity to face up to the situation and show her anger, her irritation, her disappointment. With patience and time she found a way to belong again, but it was by becoming cool, by picking on other people and then joining in the laughter in order to win points.

All groups go through difficult times. People affect each other and sometimes we cause harm or have harm done to us. It is important to generate a culture where in these situations we learn to say what has hurt us, what we don't like or what we don't want to be repeated. And when we hurt others, we can listen and allow ourselves to feel the uncomfortable emotions that come when we realize the impact we have had on others.

Usually, we tend to escape from this moment. We look for strategies to avoid facing it, and often, both as children and as adults, we need help to stay there, present, listening, feeling and having a dialogue in which we are able to see the other person's view as well as our own. This is an art that teachers need to work on and teach in order for us all to learn to treat each other well.

I didn't know then that it could be done differently. Now, just imagining the possible conversations in that classroom helps me to have faith. It wasn't that difficult, and I am sure that so much suffering could have been prevented.

I'm sorry I didn't have the curiosity and courage to get to know my peers better. We were on our own and we reproduced the war. *Lord of the Flies*.¹⁰ If you don't teach about conflict in the classroom it is very likely that the kids reproduce the majority tendency. Today we still live in a culture of violence. We need experiences and references that teach us new ways of dealing with conflict, friction, tension, relationships and the world. A healthier coexistence is possible when a group's culture manages to create dynamics that value the expression of emotions related to vulnerability, when there is interest in exploring the tension and different views

¹⁰ *The Lord of the Flies* is a novel written by William Golding, in which a group of children are shipwrecked on a desert island. The novel unfolds the relational dynamics of that group and raises the question of whether the human being is violent by nature.

derived from a conflict, and when mechanisms of empowerment are generated among its members.

A group is a living organism, a complex system, and like the people who form it, it needs to follow its process. Following the process of a group has to do with deploying its full potential. For this we need to cultivate curiosity towards the unknown and bear in mind that the unknown often appears through conflicts, symptoms, facts or situations that disturb us or that attract our attention. The unknown also appears in the dynamics of exclusion that occur in groups.

Let's explore together the question of what would have been useful then to process and give space to the conflicts that occurred in my sixth grade classroom.

Most of us who dedicate ourselves to the world of education have met students who annoy us, people who take us to our limits. My teacher at the time, Mr. Don Eduardo, organized a meeting with my parents to tell them that "he could not stand me". This brings us back to the idea that what annoys us in other people are often as yet unrecognized aspects of ourselves that are useful to our process. In situations like this it is effective to explore what exactly annoys us about that person. Lukas Holher, in his manual *Teachers and Empowered Teachers* (2004) provides an exercise that helps us to explore this. You can find the exercise at the end of this document (anexo 1).

If my teacher had been curious as to what his annoyance came from he might have found something useful in that for his own personal growth, for dealing with me and for accompanying the group in how to use power for the common good.

The class group didn't have the opportunity to discuss what was happening to us from a place that was beneficial for us. We learned, or I learned, to protect myself and to close myself off, which was fine to survive that situation. But it would have also been very useful to learn about the responsibility that goes hand in hand with the use of power. It could have been a fantastic opportunity to explore the bodily sensations, our emotions. I remember the fear in the mornings, wishing I hadn't been born, wanting to cry, the tears and comments, "Sara Carro cries like a baby." "You won't get away with it by crying." There with my shame, and also, with the helplessness of not being able to speak, because crying prevented me.

I believe in the idea that behind the difficult moments in life, great powers are hidden, and that part of what I contribute to the educational world today is thanks to all those adventures.

I imagine how it would have been if an adult, as a facilitator, had entered the classroom. "I notice that there is tension in this class. Not only now, it's been like this for a few days. There are also changes. You are getting older and the conflicts are becoming different. I see that some people are having a hard time. I would like to know how you are. It is not obligatory to speak, but whoever wants to can express what they feel or say what they feel like saying. Knowing how we all are will help us to look after each other better. We are a group and we take care of each other." ¹¹

¹¹ Maria Castellana of the association Pas d'Infant proposes the sentence "We are a group and we take

I imagine what would have happened if, in a circle,¹² with a talking object, the adult had asked these questions, “How are you now? What helps you or would help you to be happy in this group? What is unhelpful to you?”

I don't know if I would have dared to speak. I had not yet learned to be in touch with what I felt but it is possible that, at least when the object reached my hands, I would have connected with my sadness of feeling alone, of not belonging, of the pressure to fit in. Perhaps only a few tears would have been shed, but someone would have said aloud that what I was feeling was okay, that it was okay to cry, and it would have helped me breathe. Only that, hearing that I was not the only one who was feeling that way would have made my experience very different.

While I was doing research for this paper I visited my friend Tamara. She was in that class with me. I asked her, “What were you like in Year Six? Do you remember?” It took a while for her to remember. To open the box. It was a difficult time for her. She was also, in my memory, in that group of Musketeers but for her it was a very painful time. She didn't find the community she needed in that class to survive the violence she suffered at home. She struggled to be perfect. She began to suffer anorexia.

The teachers didn't humiliate her as they did me, but they demanded that she fit into a model that suffocated her. I suffered for being on the outside. Tamara for being on the inside. Although, later, she also received violence from the group. Even more pressure on her body. “What's with your ears? Look at your nose!” I share the responsibility for that. I am sorry. I am ashamed to have prioritized the path of wanting to belong to the group rather than to have put limits on a situation that I already knew brought suffering for her.

Most of the time, as teachers, we have good intentions and wishes to do something to facilitate good relations and a healthy coexistence in the group. But we are often afraid of opening a can of worms that will make people feel more exposed to more damage. That's why we leave the situation as it is. How do you talk about situations that cause suffering to some people in the class without the conversation itself causing them to suffer more? Without exposing them?

In that sense, Process Work has so much to contribute to the educational world. How do you accompany the group so that all voices can be heard?

care of each other” as a group norm that fosters healthy relationships in groups.

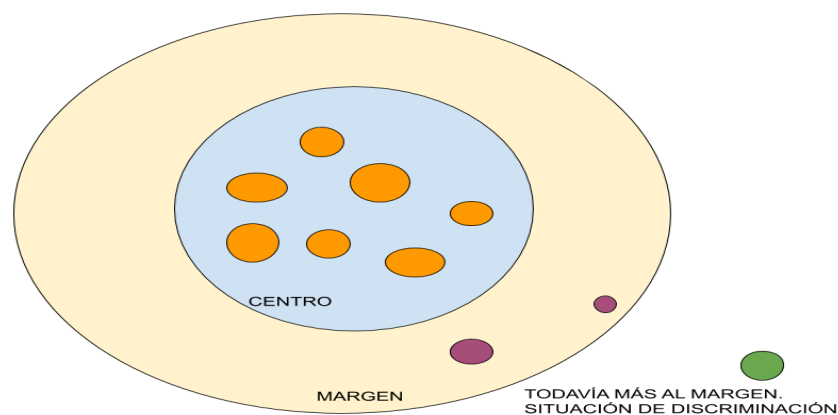
¹²In chapter 5 and 6 of this manual I develop ideas related to this methodology. You can find more information in the final thesis of my associate Mireia Parera. <http://cort.as/-NMOV>

3. CONTRIBUTIONS FROM PROCESS ORIENTED PEDAGOGY ¹³

Process Work is a paradigm, a vision, a way of understanding the world, as well as a method and a technique. **Its main objective is awareness** of the different parts of a process, of what is central and more visible, and what is on the margins and therefore harder to see.

Being more aware of the different parts helps **facilitate the interaction between the center and the margins**. This interaction is essential for growth, for completing the process. Life has the tendency towards wholeness,¹⁴ following its process, being the whole. People and groups do also.

Think of a class group. There are experiences that have more centrality than others, which are more accepted. Any experience that is not accepted causes suffering.



Let's look at a common example of a group of boys in the classroom. Imagine that in this class group there is usually a normative gender expression. Most boys identify with liking football, moving with square movements, taking up space, talking loudly. In this drawing these boys

¹³ The origins of Process Oriented Pedagogy are found in Process Oriented Psychology. Diagram 2 designed by Sri Elkins explaining the roots and applications of this paradigm, which are also being transferred to the world of education.

¹⁴ This idea is intertwined with Jung's principle of individuation. Jungian psychology is one of the roots of Process Work: "The process that engenders a psychological individual, that is, a separate, indivisible unit, a Whole..... Individuation means becoming an individual and, as an individual we understand our most internal, ultimate and incomparable peculiarity, to become Oneself. For this reason, individuation could also be translated as self-actualization or self-realization." Quotations extracted from the *Complete Works* of Carl Jung.

are represented by the orange balls.

The margin is represented by children with a non-normative gender expression. They don't like playing football. One likes dancing, and another likes birds and nature. They hardly ever have central spaces to do or talk about what they like. Often their experiences are belittled, and sometimes they even receive humiliating comments regarding their tastes and their personalities.

A distance is generated between the majority of the boys and these two, which allows stereotypes and false beliefs about them to be created. The group begins to project in them what they do not want to be. And sometimes, these two internalize those projections and end up confirming the stereotype.

The belief systems that a group has in relation to the different experiences (what is good and what is bad, what is valued and what is worthless) is what determines the margins and the center. Majority beliefs in the example group are: If you are a boy, you'd better like football, boys move with square movements, children who tend to move with circular movements are gay, being gay is bad etc. The beliefs we have about different issues are often unconscious. Of course it is not bad to have beliefs about things! Nor is it wrong to marginalize aspects of one's identity. Doing so helps to know who you are when you wake up in the morning. But sometimes these beliefs limit the growth of people and groups. Bringing them out in the open and reflecting on different opinions helps people to question beliefs that are not supporting them to be who they are.

Facilitating the dialogue between the margin and the center is essential for the people in the margins to see that their experiences are welcome and that they can recover their place in the group, and their ability to influence and develop with the love and dignity that they deserve.

This dialogue will also help everyone in the group to feel more free to be who they are. Probably most of the boys in the class (orange balls) are learning to create their identity by marginalizing the experiences, attitudes and characteristics that they know are not so valuable, and not so central (purple balls). Be they children of six years old, or adolescents of sixteen, the mechanism is the same. The need to belong will make you repress and marginalize parts of your identity: moving more freely, hugging or cuddling your friends, exploring games other than football, practicing caring for people, developing your empathy and sensitivity, being in contact with your deep feelings, etc.

A classroom in which non-normative gender expressions are not sanctioned or relegated to the margin is a classroom where there is more freedom to be who you are and where coexistence is healthier.¹⁵

¹⁵ Fil a l'agulla have been accompanying educational centers for ten years, introducing and developing co-education through comprehensive projects that include training for the teachers, the school monitors, student intervention and meetings with families. In this link you will find a summary of one of these projects: <http://cort.as/-NQmB>

This link is to a debate similar to the one in the example, with boys and girls in second grade: <http://cort.as/-NQmF>

Imagine that this group manages to flow well through these experiences and, continuing with the metaphor of the image, the purple and orange balls mix, and the polarities disappear. Soon the next challenge will arise. “Hi, I’m the little green ball, how are you?” It is the next aspect in the margin waiting to be incorporated. The growth of the identity of a group is always unlimited. Challenges and conflicts will never be lacking.

This paper invites us to look at the world, the educational centers and the classroom as a process in which all the actors on the stage are necessary in order to create the work of art that we are visualizing.¹⁶ The vision of Process Work is teleological, that is, it stems from the basis that things happen for a reason, everything has its reason.

The principle idea is that if we are more aware of what is happening, we can choose more freely, and we will be more able to face challenges and be in touch with our deepest being and its meaning.¹⁷

Cultivating the attention that helps us to realize what voices, emotions, experiences, and opinions occupy a more central position, and which are more marginal, is fundamental to supporting groups and people to grow up being more themselves.

The Process Work approach provides education with a way of accompanying, educating, living together, reducing damage, suffering and trauma, and accompanying people and groups to treat themselves, their relationships and the earth better.

The following exercise will help you to gain a deeper understanding of group dynamics and an awareness of the different parts that are in interaction - those that are more in the center and those that are more on the margins - and of the belief system that supports that structure. It is a first step to observing the group from this perspective and to gain more insight into the more familiar aspects of the group and how it would be interesting to evolve in order to get to know each other better.

Exercise 2: Gaining awareness about group dynamics

1. Think of a group you work with. How would you describe it?
2. Write some notes about the diversity you see in the group, both at the visible and the more invisible level, roles, attitudes, behaviors ...
3. Once you’ve described the diversity of the group, look at what aspects, characteristics,

¹⁶ Inspired by notes from Arnold Mindell, creator of Process Oriented Psychology. <http://www.aamindell.net/>

¹⁷ Taken from notes of the Introduction to Group Facilitation course, *The Art of Being on the Inside and the Outside*, by Fil a l’Agulla.

attitudes, and experiences play a more central role. If you ask the group to complete the phrase, "This group is ..." what do you imagine they would answer?

4. What aspects, experiences, attitudes and characteristics are more on the margins? What is more difficult to talk about? What things are said to cause reactions, laughter, comments, long silences, anger, shame? They may also be aspects that disrupt or annoy. Write them down.
5. Identify the belief system of the group that supports this structure of margin and center.
6. Do you agree with the belief system of this group? What ideas of this system would you question?

4. GROUP DYNAMICS. WELCOMING THE CONFLICT.

The dynamics that come between the center and the margin create tension. Dealing with these tensions is the art that teachers develop throughout their career. Here are some ideas that can help manage these daily tensions and turn them into opportunities for personal and group growth.

Often in schools (and in organizations in general) we come across the idea that the enemy of a good coexistence is conflict. It is not. A healthy coexistence comes through learning to manage conflict better. Conflict is inevitable.¹⁸ Moreover, conflict, understood as opposition, clash or tension between two forces, is a source of human growth.

However¹⁹, we have a tendency to conflict with the conflict. Most of us have had painful and difficult experiences. It is common that when faced with it, we come against the fear of hurting or being hurt, of connecting with difficult moments of our personal or collective history, or the fear that the relationship will end, someone will leave, or the group will be broken forever.

But conflict, if you can see it not only as something that separates and divides, but also as a means to connect and interact more deeply, can be an opportunity for:

- Heightening awareness by looking at an issue in depth.
- Getting to know each other better as people and as a group (having conversations that we wouldn't have if there was no conflict)
- Creating community, group cohesion and an environment that facilitates learning²⁰. Often, when the relationships are distant, the conflict becomes harder to manage, precisely because of the difficulty in being direct and dealing with the conflict face to face.
- Strengthening the creative capacity of the group. Conflict helps to make the differences visible. When groups can appreciate the diversity that composes them as an asset, they develop impressive creativity.

The relationship that the education establishment has with conflict is key to a healthy coexistence. Conflicts are part of people's lives.

¹⁸ Galtung, Johan Galtung (1998), *After the Violence, 3R: Reconstruction, Reconciliation, Resolution. Facing the visible and invisible effects of war and violence*. Bilbao: Bakeaz / Gernika-Lumo: Gernika Gogoratuz.

¹⁹ Anna Espadalé (Fil a l'agulla) *Guide for Conflict Management in Cooperatives*.
<http://filalagulla.org/2017/10/guia-gestio-conflictes-cooperatives/>

²⁰ In Fil a l'agulla we are big fans of using games for group cohesion. Augusto Boal's book, *Theater Games for Actors and Non-actors* contains many of the games we use in the classroom. P. Cascón and C. Beristain compiled many cooperative games in the books *Alternative to Games I and II*. The Edualter page <http://www.edualter.org/index.htm> has many similar resources.

It is important to address these three key issues:

1) Look at the conflict as a process that we can learn from and that will lead us to see new realities of which we have not been previously aware. Move away from the usual tendency that pushes us to see it as something linear, (with a beginning and an end), which has a cause (we look for a culprit, who started it, who is in the wrong, as if having a conflict were something inappropriate) and focusing on the result (we want to return to the initial situation "be friends again").

2) Promote a change of culture in the establishments and a commitment to the creation of spaces, tools and resources to be used on a daily basis that help to generate curiosity and interest²¹ in conflicts.

The newly created Can Periquet Institute, located in the municipality of Palau Solità i Plegamans, has created an education plan²² committed to the slogan "Learn to live in coexistence". The center gives central importance to living with conflict as a learning opportunity and has adapted its schedules and structures to this idea. After break time the groups have half an hour reserved for reading, which is used, if necessary, for conflict management, be it group, relational or individual. The groups also have two hours a week reserved for working with group dynamics - one hour tutoring time and one for the assembly. These hours are scheduled in a strategic way, not put at times where students find it more difficult to concentrate, as for example, last thing on a Friday.

HORARI	DILLUNS	DIMARTS	DIMECRES	DIJOUS	DIVENDRES	HORARI
8:00 - 8:45	MÚSICA	TUTORIA GRUPAL	ÀMBIT MATEMÀTIC	LLENGUA CATALANA	ENGLISH/ÀMBIT MATEMÀTIC	8:00 - 8:55
8:55 - 9:50	PROJECTES	LLENGUA CATALANA	ENGLISH	PROJECTES	MÚSICA	8:55 - 9:50
9:50 - 10:45	α	LLENGUA CATALANA	ENGLISH	β	INSTRUMENTS DIGITALS	9:50 - 10:45
10:45 - 11:05	PATI	PATI	PATI	PATI	PATI	10:45 - 11:15
11:05 - 11:35	GUST	PER LA	LECTURA		EDUCACIÓ FÍSICA	11:15 - 12:10
11:35 - 12:30	ÀMBIT MATEMÀTIC	PROJECTES	PROJECTES	LLENGUA CASTELLANA	ASSAMBLEA	12:10 - 13:05
12:30 - 13:25	ÀMBIT MATEMÀTIC	β	α	LLENGUA CASTELLANA	ÀMBIT CREATIU	13:05 - 14:30
13:25 - 13:35	DESCANS	DESCANS	DESCANS	DESCANS		
13:35 - 14:30	ENGLISH	LLENGUA CASTELLANA	INSTRUMENTS DIGITALS	EDUCACIÓ FÍSICA		

It is important to expand this way of working beyond the classrooms. Do we dedicate time to team cohesion? How, in what spaces and with what tools, methods, and attitudes are conflicts managed in the staff rooms?

3) Look at the conflict from a systemic point of view. The conflict is also the tension between two roles (two positions, points of view or diverse experiences in relation to a topic), which goes beyond the people who are representing them at any given time. Facilitating the expression and interaction of the two roles is important, because the next steps that the group needs to take will arise from this dialogue.

²¹ The page of Convivexit (Institute of Coexistence and School Success of the Balearic community), is one of the most complete in terms of resources for work on conflicts in the classroom and in centers from a restorative approach: <http://cort.as/-NU4H>

²² In this link you can visit the educational plan of the Can Periquet Institute: <http://cort.as/-NU4X>

Let's look at an example:

It is the third day running that part of the class has come back angry after break time. There is tension, nasty comments and some sour faces. One group complains that so and so kicked the football into a group of girls, and that the others laughed and insulted them. The other group says that it's not the case, that the group of girls have been hanging out behind the goal for days to annoy them, and that the day before they'd taken the ball and hidden it, and they were unable to play for the rest of the break.

You can look for "the truth" and those responsible - who kicked the ball, who hid it ... etc, and make them apologize to each other and attempt to return to a harmonious state, so that they can play in the playground dividing the space as they have done so far. This is done with a feeling that time is being wasted, that it's more important to be moving forward with a project or doing math. Our hypothesis is that this way of addressing the conflict will not help the group to realize its full potential.

That this conflict is happening is good news. What mysteries is this tension hiding? There is a dialogue that is being attempted between two roles. It is important that the group has this conversation in order to grow and to realize different aspects that until now had not come to light. The role of teachers as facilitators is to support the different points of view in each of the two roles so that they can be fully expressed.

The beliefs we have about conflict and our own experiences condition our attitudes and the way we manage it. In order to welcome conflict it is important to investigate our relationship with it. The following exercise will help you with that.

Exercise 3. Exploring our relationship with conflict

1- Think of one of the groups which you work with. Take a moment to reflect on what the main challenges, difficulties or conflicts are that you observe in this group. Do you observe any tendencies, issues or situations that are repeated?

2- How do you know that there is a conflict? What are the signs?

3- Now look at your reaction. How do you feel about it? What do you do when it happens, how do you relate to what is happening? How do the other people react? Is there any tendency in the way that it's dealt with or conducted within the group?

4- Try to identify some beliefs in relation to the conflict. One way is to think about how you think you should manage it, or it should be managed. Are you "against" any reaction or way of expressing yourself in relation to the conflict? Look openly at these beliefs and ideas and voice them.

5- Think about the strategies and resources that the group and the educational establishment have. What tools and skills do you have? What are the strategies you have to manage difficulties and conflicts? What works for you? What doesn't?

6- Finally, reflect on your long-term vision. How would you like the conflicts and difficulties in your group to be managed? Is there anything you can do to be closer to your vision? Think about the next step you could take.

Field theory and roles

To facilitate a conflict, it is useful to look at groups as fields of information, or strengths. That information is expressed through roles. Sometimes, the tension between polarities is manifested through conflicts. Tension helps to clarify roles and to bring more awareness about the parts in play.

The energy field or group energy can be perceived in the atmosphere when you enter the classroom. The sensation you feel before going on a group outing is very different to that before an exam, likewise when there is a latent conflict or when there is not. Sometimes you enter a group and feel like crying, even if you don't know what has happened and no-one is crying. We usually say phrases such as, "The atmosphere was loaded", "You could cut the air with a knife" or "There was a cheerful environment ...".

Energy or group field information is expressed through roles and roles are expressed through people. We tend to occupy certain roles according to our personal history and at the same time, there is a natural tendency to change. Have you ever found yourself defending an opinion in one group and then finding yourself in the opposite position in another group? With your group of friends you say one thing, and with your family almost the opposite. The group field influences the people who form it.

It is important to keep in mind that a person is more than a role, and a role is always bigger than a person. Being aware of this helps not to over-identify the person with what they are representing at that time and to take into account the diversity that the role hides, which ultimately goes beyond the experience of a person.

In the example of the conflict in the playground, the dialogue between the two roles can lead us to talk on a personal level and the people in the group can talk about how they feel in the playground - what they like to play, what space they have to play what they want, what their relationships are like and how they would like them to be. Maybe you can encourage the voices that are not normally heard so much, by saying for example, "People who have not spoken as much or have not spoken yet would you like to say anything?" and respect the silence that usually occurs after this invitation. You can hear from the boys who don't like to play football and the girls who do, and how they feel. It is an opportunity to create a group, to get to know each other better, to discuss more freely how they want to organize themselves

and move away from the I win you lose dynamics.

In a Fifth Year class, a conversation similar to the one I've described ended with a child talking about how he missed the times when they all played together. They ended up deciding to play their old game Pichi together the next day, something that at the beginning of the conversation seemed impossible. In that same conversation, before this point, some people who were not apparently linked to the conflict with the ball, said that in the playground they often didn't know who to play with. One of them talked about how difficult it was to go down the stairs wondering what she could do each day. Most of them didn't know that this person had these feelings.

When the roles can be expressed and heard completely, the tension relaxes, the atmosphere changes and with new information we can think of new solutions. In Process Work terminology we call these moments Temporary Resolutions. That sense of resolution sometimes lasts 20 seconds, and then the next challenge, the next process, is already knocking on the door. Sometimes, Temporary Resolutions last longer over time.

When we have a conflict, often in the group field there are roles that nobody takes on because they are more difficult to defend. We call them ghost roles. These roles are useful to occupy in order that the conversation moves forward and doesn't get stuck in each polarity and go round and round.

For example, "They took the ball from us." "They were trying to hit us with it, they were annoying us." The ghost role is that which causes displeasure. It's difficult for someone to say, "It's true, we were annoying them." It is important to welcome these roles, being the most difficult to sustain. When it does happen it's important that the facilitator says something like, "Ah, thanks for saying this, it's harder to speak from there. Why were you annoying them? "

However, we often react to this another way: "Oh, and do you think it's nice to annoy your classmates. Would you like them to do it to you? To hide your things when you're playing? Why did you do it?". Although it's true that we are also asking why with the idea of finding out more, people who are speaking from that role cannot bring forth all the information because they feel judged.

If we want to be in a position to facilitate conflicts we have to practice openness and curiosity to be able to hear all the different points of view, experiences and realities. This is not always easy, especially when we are faced with situations or behavior that we don't like. But be careful. Having a welcoming attitude to the conflict and the different voices doesn't mean not setting limits or that we have to agree with everything.

Here's an example. In a classroom, after explaining a story about LGTBI phobia²³ related issues, a child said how bad it seemed to him that there were same-sex couples. It is important that this voice can be expressed. Then there's the other side - the impact²⁴ that these words have on the classmate who has two mothers. The proposal is to facilitate this

²³ The hatred or aversion towards people who belong to the LGTBI collective (lesbians, gays, trans *, bisexuals and intersex).

²⁴ Wrote this text about the attack on the lgtbi centre in Barcelona after its inauguration, and the effect that it had on me: <http://cort.as/-NUBO>

conversation with an attitude of openness and curiosity and to bring more awareness of the impact we have on others. However, the situation is different if, for example, in the corridor one person insults another or makes a homophobic joke, etc. It is very important to set limits.

By welcoming the levels of reality²⁵ I mean being able to take into account three aspects that are happening at the same time:

- The most objective one: what, who, when. The rules, the facts, the content that can be expressed more linearly and is tangible. For example, in this situation in the classroom that I have just described, the objective, consensual reality is that a child is giving his or her opinion in relation to the story that has just been explained and that his or her opinion generates a debate in the classroom. We can also describe objectively that we live in a world where lgtbi people do not enjoy the same rights as heterosexual people and are subject to discrimination.
- The most subjective and least visible one: the non-linear, non-tangible, the emotional part. In this level the desires, hopes, dreams, and the visions are present. In this example, the most subjective thing is the tension that is breathed in the environment after this comment, the power relations that are constellated, the different emotions that are in the field. The different experiences in relation to lgtbi.
- The essential: non-dual reality, that part of the transpersonal human experience that connects you with the whole. In this case, in addition to the opinions that separate us and the labels in relation to sexuality, all of us in the group are united by something bigger than that. We are all people.

Arnold Mindell, in his book *The Leader As a Martial Artist* (2000), proposes this simple exercise to better understand the coexistence of these three levels of reality:

- 1) Put your hand on your face and notice the temperature, and how much space your hand occupies on your face. These are aspects of consensual reality.
- 2) More slowly, put your hand on your face and notice the sensations you feel, what they remind you of or evoke. These are aspects of the dream reality.
- 3) Now more subtly, without contact being necessary, do it again, realizing that you and the hand are one.

In the next chapter we will go deeper into the world of emotions, but first I suggest an exercise that helps to ground the ideas related to conflict, the group field and the roles.

The following exercise will help you to see the conflicts of the group from the perspective of the roles. The following questions serve to investigate the information in the group field, and

²⁵ Unlike classical democracy, which focuses on majority rule, Process Work talks of Deep Democracy-attitudes and principles that suggest that all voices, all states of consciousness and levels of reality are important. To learn more about this principle, this video created by Amy Mindell is very illustrative: <http://cort.as/-NQvf>

what is being expressed through a conflict.

Exercise 4. Conflicts from the perspective of roles

1- Think of a conflict that has occurred or is happening at the moment in a group.

2- Identify the polarities. What roles are there? Can you identify any ghost roles?

3- See if there is a role that you identify more with, or is easier for you to listen to. It is important that you are aware of this so that you can do what's necessary to be able to listen to the other side.

4- To explore the essence of each role we are going to do an empathy exercise. Start with the role with which you identify least. For a moment let yourself enter that role to investigate it. One way of doing it is with these questions:

- What makes the people who represent this role be here. Why should it be important to them?
- How safe does this role feel to express itself? Are there roles or dynamics that threaten it, Is there anyone who wants to eliminate it? Or is it perhaps afraid of losing something?
- Why is it necessary for it to belong to this group field?
- What feelings emerge from there?
- What is behind this position? What does this role bring that's important for us to hear?
- Ask yourself the same questions with each of the roles present in this conflict.

5- From this new perspective look at the conflict from a distance. What new information do you have now? What do you think could be the next step?

5. THE WORLD OF EMOTIONS

Groups tend to put less focus on the world linked to subjectivity and emotions. We celebrate that there is a growing trend in the educational world that revalues this part of reality. Even so, addressing this dimension is often a challenge.

Emotions are different for each person. They connect with personal experience, with the historical, social, cultural, and economic contexts and also with the group context. People are part of a group field that influences and affects the people who form it.

When we talk with a class about issues related to emotional accompaniment, we usually say that emotions are like a compass. They serve to give us more information about who we are, what we want and what we don't want, what we like and what we don't like, both individually and as a group. They can lead the way to help us connect with our potential.

Emotions are also affected by the dynamics of the margins and the central roles. There are emotions that society or context value more, and are more welcome and therefore easier to express, and others that are less welcome and more marginalized, and thus more difficult to feel and express.

Society tends to support emotional expressions related to strength and power and to marginalize emotions linked to pain and sadness, which are often equated with weakness. Experiences related to vulnerability or the ability to become easily emotional are viewed negatively. As a result, these types of expressions are reserved for the most intimate relationships.

I am talking about general trends that don't represent one hundred percent of classroom behaviors, but that can still be observed in most groups.

Gender socialization also influences the expression of emotions. There is a general tendency that gives more permission to boys to express anger and rage, while girls, in general, are given more social permission to connect with sadness and its related physical expression.

When we facilitate a conflict in a classroom, it is very common to see how the first people who are visibly emotional are girls. It is important to welcome these emotions and we often say that this ability to let yourself feel is your Superpower, making a reference to Super heroes. "It's great that you can connect with what you're feeling and you can show it. That ability is a Superpower." Sometimes, in an emotionally intense moment we observe that some boys are making an enormous effort to hold back the tears and not get emotional. They make comments to each other to provoke laughter, to help them disconnect from what is happening. They also pick on each other, "So and so is going to cry ... haha!" To support the boys in connecting with what they feel and to open the door to show their emotions sometimes it's useful to respond to the critical thoughts in the atmosphere that aren't being said with words, like, for example, boys don't cry. "I like the listening environment we are creating. Feeling what you are feeling is fine. Some of you may be surprised to see your classmates get emotional. But don't worry, getting emotional is fine. We all get emotional, and doing it in public knowing

that nobody is going to laugh is much better than holding it inside. I suggest we breathe together for a moment, after three ... one...two...three ... ”

Saying this, it is also very important to remember that emotions are related to an intimate aspect of people and that the limits are there for a reason. Forcing someone to talk or connect with something that they don't want to connect with at that moment is not a good idea.

Being attentive to feedback is essential to facilitate the emotional field of a group. Feedback, as we understand it in Process Work, goes beyond verbal response. It is important to observe the signals that a person or a group gives to an intervention or proposal. Being attentive to feedback is key to following the process, but above all it is a matter of ethics.

In a school that we were working in with a Year Six classroom, the teacher intervened to encourage a child who was quite disconnected and didn't share much with his classmates, to talk about, "What had happened to him." For the teacher it was important that the boy could express his emotions, because she sensed that his aggressive behavior had to do with a difficult situation that he was experiencing and that it was best to share it with the whole class, as other people were doing. The teacher began, "Tell us what is happening with your grandmother..." The boy, with his whole body, gave signs that no, that it was not the moment or the way. Then, probably influenced by the group field, which was gentle and quite emotional, the boy explained to us part of the difficult situation he was living with, and he started to cry and breathe very quickly, entering an altered state. The other children went to the playground, but he couldn't stop crying. We accompanied him until he calmed down, and it took some time. When we returned the following week, he did not want to participate in the Talking Circle. It is very important to respect the limits that people set.

It is true that sometimes a person says no with words but gives us physical signs that maybe they want to, for example, saying no, yet smiling, or moving forward. In those cases it is useful to check, "Are you sure you don't want to say it? I would like to listen to you, but if you don't want to say it, it's fine too." It is important not to insist more than three times.

In the example I am talking about, the body signals were a clear sign of negative feedback. When the boy said no, his shoulders and chest were closed, and his head sunk down under his shirt. At these times it is important to look at the signs and take them seriously. It doesn't help the person if you say things like, "Come on, sit up. Put your feet down and explain what happened to you."

Also if you ask, "Do you want us to keep talking about this?" or "Do you want to share what you are feeling?" and the answer is yes but the yes is accompanied by a shrug or other signal²⁶ that doesn't conform exactly with the yes, it is very important to ask again: "I hear you say yes but I'm seeing that you're not completely sure. If you don't want to share it now it's fine. You can decide."

Being aware of how you are, and of your emotions and moods helps you to care for your

²⁶ In Process Work we call the signals of the message that don't match the content *Double Signals*. To learn more about this, the video created by Amy Mindell is very illustrative: <http://cort.as/-NR-s>

relationships, the group and yourself. Gaining these skills will also help you to look after relationships in difficult situations or discomfort. In the classrooms we use the metaphor²⁷ that the world of emotions, like that of sports or mental calculation, needs training.

This training consists of the following elements ²⁸ :

1- Give value to emotions and understand that they are important. It is common to find ourselves underestimating our feelings. The daily exercise of giving value to and understanding our emotions is a counter cultural action that helps sow fertile ground to welcome all that we are.

2- Identify them. Emotions pass through the body and reach us in the form of physical sensations and internal sensations. Learn how to identify what you feel, where, in what way, what it means, name it. As we're not very well trained we often identify our emotions when the situation has escalated a lot, or because others tell us. We often don't have enough vocabulary to talk about the different moods we go through. Sometimes it helps to draw them, or to express them in movement or with sounds.

3- Ask yourself: what makes me feel like this? As it is difficult for us to be in touch with our emotions and recognize them, it's sometimes hard to know what has caused them. Also we can feel the sensation at a different time and space to the moment that caused it, which makes it difficult to react.

4- Express the emotion. It is still counter cultural to express certain emotions in a group and we're not in the habit of doing so, so when, for example, someone cries, the emotion is exaggerated, ("Oooh ... so and so is crying ... what's his problem ... ?." Then in the playground, "Did you know ... so and so cried in class today"). This makes the expression of certain emotions difficult. Sometimes we express them, but not completely, so that there is something incomplete, not allowing us to flow into another state of mind. This reinforces the belief that expressing emotions doesn't help us to feel better.

5-Gain emotional fluidity: be able to come in and out. In general, children are great teachers when it comes to fluidity of emotions. The younger they are, the more free flowing. They are able to feel and fully express what they are feeling in the moment and seconds later move on to the next thing. It is important to remember this skill and continue training it so as not to lose it.

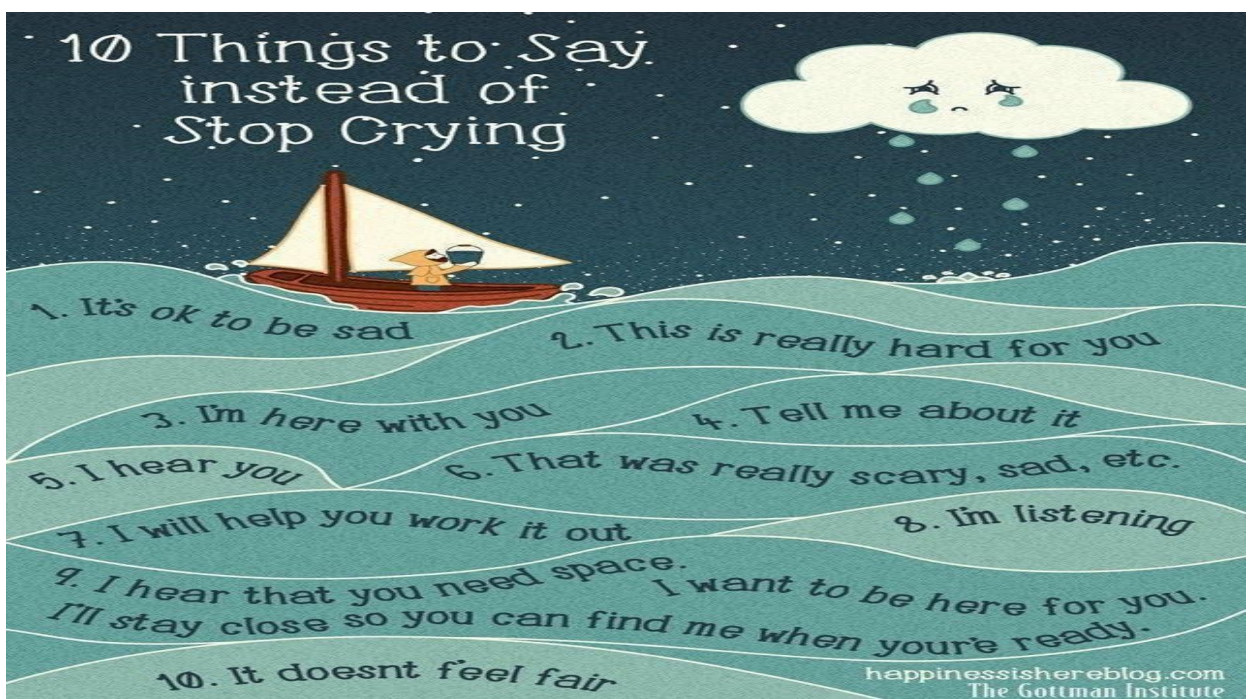
6- The relationship with other people's emotions. This fosters empathy, sensitivity and the development of social skills. When we are facilitating a conflict, it is important to foster this relationship: "Can you see how it affects her? What do you see? How do you feel about this?"

²⁷ This metaphor copied from our colleague Lidia Casanovas.

²⁸ This list was created by Mireia Parera for the Fil a l'agulla course Emotional Management and Care, which was in turn inspired by the reading of authors such as Dawn Menken and her great book *Raising Parents, Raising Kids*.

When accompanying²⁹ someone it is important to ask questions with curiosity, relating to what is happening. Don't try to transform it, or tell them it will soon be ok, if that is not what they need. Sometimes it helps the accompanying person to name what she thinks the other person is feeling, or to talk to the critic who makes them feel ashamed for feeling what they are feeling.

The following exercise aims to show us more about the relationship we have with emotions. As teachers, the more awareness we have about our emotional universe (about how I feel, what issues are sensitive for me, what provokes me, where are my own wounds and challenges), the more skills we will have available to facilitate the emotional field of students, of the conflicts that occur in the classroom and in the educational system.



This illustration proposes alternatives for accompanying someone who is crying. In a school where we work the students made their own poster translated into Catalan and hung it on the wall of their class. The activity served, on the one hand, to welcome the emotional expression that comes through crying, and on the other, to have different ideas for accompanying someone when they cry. Each idea was rehearsed with role-playing games.

²⁹ *Sadness, A Users Manual*, a story by Eva Eland, can be a useful support for this training.

Exercise 5- Exploring our relationship with emotions

1- What relationship do you have with your emotions?

- What emotions or moods do you most welcome? What do you find harder to feel or express?

(You don't like to feel them, you show that you are not feeling them, you deny them, you don't express them).

- How do you identify them? How do you express them?
- Do you have any beliefs against any feeling or mood? Or its expression?
- How does the fact that you have been socialized as a woman or man influence you?
- How does your family context influence you?

2- Think of a group and answer the following questions:

- What feelings can be expressed? Which ones are easier to share? Which are the most difficult? (those that we don't talk about or talk behind closed doors or in the playground, but not easily in class, those that we perceive but no one gives them a voice?)

- What is the culture of the group in relation to accompaniment and emotional management? (beliefs, ideas, thoughts ...)

- How is emotional support done?
- How would you like it to be? Is there anything you would like to be different?
- Think, in relation to the group with which you are working, of a step you can take to get where you want to go.

6. THE DYNAMICS OF DISCRIMINATION AND POWER

When we talk about coexistence in schools, it is important to differentiate between conflicts, discrimination and bullying.

We've already said that we cannot, nor do we want to prevent conflicts at school. We want to learn and teach to manage conflict in a more creative way. But we want to prevent anxiety, stress, violence, dynamics of discrimination³⁰ and harassment.

To differentiate a conflict from a discrimination dynamic we focus on power imbalances. Harassment or bullying is the extreme expression of a discrimination dynamic. We talk about bullying when, in addition to an imbalance of power, these actions take place over a period of time.

Let's take a moment to understand what we mean when we talk about power.³¹

We understand power as the ability to influence and impact our environment. Power is neither good nor bad. It is a generating and creative energy. When we empower ourselves, we mobilize. Power can be used for wonderful things. It is important to highlight this because it is very common to confuse power with the abuse of power, as if having power was something negative. It is not. A healthy coexistence is one where people use their power for the common good, and in which, when there are unconscious abuses of power, (a frequent aspect in life and in conflicts) there are spaces for listening, dialogue and learning.

Therefore, we need to learn and teach to be more aware of the power we have, of our ability to influence the environment and our impact on others, and learn to use it responsibly. We need to learn about what it means to use our power responsibly, and also to take responsibility when we don't make good use of it and we cause pain. It is not an easy challenge. We live in a society full of abuses of power that are normalized.

The main characteristic of power is that it is complex and contextual. The power that a person has in a group is a dynamic relationship between:

- The role that person plays in that group (teacher, student, new, old, that you like football, or not, in favor of this opinion or that one, etc.)
 - Social identity (place of origin, skin color, gender, sexual orientation, social class, health, disability / abilities, etc.)
 - Life story and experience with authority
 - Personality
 - Momentary cultural context (being in a PE class may be different to being in maths, being at

³⁰ Maite Garaigordobil in her book *Violence Between Equals* defines bullying as "A specific and continued form of school violence between peers, in which one or more aggressors with greater power and intentionality to cause pain suppress a classmate (victim)."

³¹ Julie Diamond, with her work *Power, a user's guide* (2016) has largely inspired the ideas about power collected here.

school or at home, etc.).

What we are looking for in a healthy coexistence is the dynamism in power relations. All groups have centers and margins. People who represent the values, characteristics or attitudes that are most valued are more at the center. They have more ability to influence. People who represent capacities, characteristics or attitudes that are valued less, are more marginal, do not have so much capacity to influence.

A healthy group dynamic is one in which those more on the sidelines and those in the center varies depending on the focus of interest, activity, or day, and that in which all people can find the necessary support to access their feelings of inner strength. When the dynamics of power stagnate and in a class it's always the same ones on the margin, we have prepared the ground for the discrimination to appear. When this occurs, it is more difficult for some people to develop access to their own source of power and well-being. This climate is the one that propitiates the possibility of bullying dynamics.

To promote this dynamism in power relations, it is essential to welcome diversity, difference. Diversity is often experienced as a threat. If there is no curiosity the different element is seen as something to be got rid of, because it is alien. There is the group and there is what is outside the group. This way of experiencing our differences contributes to the dynamics of discrimination.

It is common that when a person represents the attitudes or characteristics that the group marginalizes, they begin to be treated as a scapegoat. It begins with labels, which gain weight with the projections of what the group decides that it doesn't value, or doesn't want to be, or that can't belong. People who are on the margins often internalize the messages and the oppression that the group transmits and begin to tell themselves how bad they are, how bad they smell, how little they are worth, how heavy, how fat, whatever ... finally confirming the label that the group has put on them.

In schools and colleges we often find that teachers side with the majority of the group when it marginalizes a person. Maybe they are annoying, or they look for trouble, or they have no social skills and it's difficult to be around them. I can also understand someone not wanting to sit next to a person who is annoying, destructive etc, but at the same time it is essential not to normalize the fact that there are people outside the group for a long period of time. Adults are responsible for managing the relationship dynamics that are generated in the group and we have to work with the objective that no child is left out for a long period of time.³²

To prevent the dynamics of discrimination it is important to develop a strong and clear position on coexistence in the class and transmit it to the group at the beginning of the course and whenever you have the opportunity. There may be the assumption that this position is clear, and that the students already know what we expect from them in relation to coexistence. Even so, I suggest reflecting on it at the start of each new course and group.

³² This 30-minute TV program shows how Professor Kanamori deals with the dynamics of discrimination in his class. I like the combination of love and firmness: <http://cort.as/-QOIQ> (minute 16.20)

It is also very useful to do this exercise with the staff to generate a common position for the school.

The purpose of the following questions is to help you formulate a clear and simple idea to secure a position of strength that supports your proposed coexistence model.

Exercise 5. Group position³³

1. What do you expect from coexistence in the classroom and the school and why is it important for you?
2. What is your role and what will you do to promote your ideal of coexistence?
3. What do you expect from the students?
4. How does your personal experience and the vision you have on education influence what you expect from coexistence?
5. What kind of group culture do you want to create in this space? What methods, routines or rituals are important to maintain and nurture it?
6. With these answers, write your position as briefly and clearly as possible, so that your words can be understood by a 6-year-old person. Sometimes we get caught up with complicated words that take us away from what we essentially mean. If you have the opportunity, try your position with a colleague and ask for feedback.

Creating the rules of coexistence with the group helps to build a common group culture. The Pas d'Infant association has an interesting proposal in relation to this. I highlight here three of the norms that in Fil a l'agulla we often use to support our own work on group position in schools and colleges:

We are a group and we take care of each other. It is useful to repeat this rule when we observe an example of caring, pointing it out and thus emphasizing what we mean by care. We can also draw attention to uncaring situations and think collectively or individually what would have been a caring action, or what the people involved in that interaction would need to feel cared for.

Ask before doing. Groups of people who incorporate this norm into their group culture enjoy a significant enhancement of well-being.

When someone says stop, stop. Educating in consent is important for a healthy

³³ Exercise inspired by the proposal of Lukas Holher, *Manual Teachers and Empowered Teachers* where he specifically proposes an exercise to work on the standpoint of teachers. To learn more: <http://cort.as/-NIqS>

coexistence.

However, we know from our own experience that people who are part of groups sometimes cross boundaries. Every person is responsible for their acts. supporting students to take responsibility for the impact caused by their actions, their words or their decisions is another fundamental part of learning to live together in a healthy way.

Restorative practices³⁴ can be used to suggest questions that help us become aware of the impact our damage has caused.

- What were you thinking when you did this thing?
- How do you feel now? What do you think about what happened?
- What could you do to improve the situation?

In the next section we will develop this issue in more detail.

³⁴ The article on Restorative Practices in the magazine Convives, <http://cort.as/-Nlk2> , says: "Restorative practices have their roots in restorative justice, which is a way of looking at criminal justice that emphasizes the reparation of the damage caused to people and the reestablishment of relationships instead of just punishing offenders. (Zehr, 1990) Restorative justice is reactive and provides tertiary prevention, which is introduced after the problem has occurred, with the intention of avoiding recurrence.

Restorative Practices, maintaining the spirit of involvement of all people and of the restoration as key aspects, emphasizes the development of the community, strengthening its links and, when there is conflict and tension, seeking to repair the damage by assuming responsibilities and in turn strengthening relationships.

7. EXPLORING GROUP PROCESSES IN THE SCHOOL ENVIRONMENT

I started my experience in schools by doing workshops on peace education and positive conflict perspective. At that time that paradigm was very useful to me. The Ladder of Prevention by Paco Cascón³⁵ puts the focus on the moments before the crisis breaks out. Creating a group with communication and training in skills to reach consensus are doubtless very important. But what do we do when a crisis erupts, in difficult, tense and emotionally intense moments?

I continued my career in educational centers doing workshops on prevention of gender violence in primary and secondary schools. There were especially acute moments of conflict and I began to experiment with Process Work in the classrooms.³⁶ We had a program, a script, but we were open to following the group process, to managing the tensions and conflicts that appeared, holding the space that had the most energy. We focused on beliefs about love, on the body, on power, but above all, on processing how these beliefs are affecting the here and now of the group.

Ideas, activities and examples to accompany group processes in classrooms

Over time Fil a l'agulla's work in the educational world has been oriented towards supporting group processes in the classrooms. On one occasion we were called to a school because the teachers were concerned with the attitudes of certain Third Year students with a Fourth Year girl. They had observed transphobic attitudes and wanted to take action on the matter. There had already been a workshop on sexual diversity, where they talked about transphobia and about the rights of trans people, and although it was useful, it wasn't enough to stop the hostility. The tutor was worried about the behavior of some students who, even during the workshop, had been aggressive with other classmates. Showing vulnerability and being aware of the suffering generated by this dynamic were aspects that seemed to be marginalized by the group. Students who occasionally made their discomfort known were pushed out. To support the process we had to raise awareness about the group dynamics and help the group to connect more freely with emotions related to vulnerability.

Even if the group knows us, we always spend the first few minutes explaining our position: who we are (if they don't know us), why we are here, what we have come to do and how long we will be there. From the beginning of the presentation we bring a welcoming attitude and we dedicate a moment so that people can introduce themselves and feel acknowledged.

With the help of the group we organize the space so that we can sit in a circle and see each other.

In primary schools we often use introductory games. The "Mining Baptism"³⁷ for example, is

³⁵ <http://pacoc.pangea.org/documentos/educarenyparaelconflicto.pdf>

³⁶ This video shows a Second Year group process <http://cort.as/-NQmF>

³⁷ Augusto Boal, creator of the Theater of the Oppressed, wrote a book entitled *Theater Games for Actors and Non-actors*, which contains many of the games we use in classrooms.

played standing in a circle (or sitting, depending on the energy in the group). Going around, each person says their name accompanied by a movement and a rhythm, "Saaaa-aaa-ra-ra-ra." The others repeat it. You can make very large and bold, or very small and timid movements. Anything goes and it's impossible to be wrong.

I love playing this game because when I first enter a classroom I can only see the group as a whole, and games of this type help me to see each person individually. Watching what happens in this game gives us a lot of information. I observe which people are paid more attention to and have more followers repeating their gesture, who takes up more space with their movements and who takes up less, and what body signals indicate self insurance and a sense of power.

The Yes Circle is a game that also gives us a lot of information. It consists of standing in a circle, looking into each other's eyes. When two people look at each other at the same time they say yes with a facial gesture, without speaking, and after giving mutual permission they change places. When each arrives at their new place they continue to look at the other people in search of another look to say yes and change places again. There are no turns, and several people will be crossing at the same time. The game is called the Yes Circle because you can't say no. You can play this according to how you are feeling – eagerly, timidly, lazily, energetically, slowly... (we use it to welcome different ways of being). It's just as good to cross with many people as with few. Each person has their own journey. We also invite the participants to have their periscopes activated while they are playing, as if it were a video camera that instead of recording what happens outside, records what is happening inside.

At the end of the game we talk about how it's made them feel, and what experiences there have been. When a group isn't very used to talking about their emotions, the response to how they have felt is usually in unison, "Gooooooood!" In order to dig deeper we say, "Ok, what do you mean by good? Who can tell me about their experience?"

- "It was fun because I greeted my friends in a different way."
- "Oh, and how did that make you feel?"
- "Happy."

We begin to open up the conversation to include emotions and feelings. We ask questions so that the more difficult experiences are also talked about³⁸ "What else did you feel?" Sometimes someone mentions the nerves or embarrassment they have felt, or the anger because they looked at so and so and this person didn't look back at them. Someone might say that no-one looked at them.

These questions can help to talk about the experiences that are more in the margin, those that are more difficult to talk about.

- Has anyone had an experience different from those mentioned so far?
- Has anyone felt embarrassed at any time?
- Has anyone been afraid of being wrong or that nobody was looking at them or of doing

³⁸ Of course, each class is a different world. I am describing here processes that we have encountered many times, but other things also happen.

something that seemed ridiculous?

When people talk about experiences that are more on the margins, the group atmosphere changes. When you notice this change of atmosphere it is useful to point it out - "It's great that you're bringing up these things that are harder to talk about. I notice that the atmosphere has got a bit tense" (or it's relaxing, whatever you are observing.)

Sometimes these games take us to a place of tension in the group, to an unresolved conflict, or someone who is being left out talks about what it is like to feel alone because it has happened again in the game. Then we create the conditions to be able to deal with what is happening.

We identify the roles and start to explore them, making a mental note related to the questions: Which is the voice that is most on the margins? Which is harder to speak from and be heard? What is the ghost role? Don't forget that a person is more than a role and that the role is bigger than the person.

In the specific example that I am thinking about after this game, one person said, "I didn't change places because nobody looked at me." It was harder to talk about the experience of being alone than about the experience of having friends.

The objective is to facilitate the dialogue between those on the margins and those who take central roles in order to raise awareness about all parts of the group, and to open up to how each person wants to relate. The idea is that the more you know the diversity of the field, the more you can connect with this self-organized force that exists in any group. The moments of tension are opportunities to become more familiar with that diversity. But it is not easy. That is why it is also important to be aware of ourselves as teachers. It is common that when we hear a student talk about their loneliness many things move us. The tension in the field and our fears can block us and we want to move out of that space without being able to access the quality of curiosity. Sometimes we tend to make light of it, or we propose more objective solutions. My proposal is to "sit in the fire".³⁹ Stay with that feeling of discomfort for a bit longer and guide the group through the diversity of emotions and experiences that come up when a person says, "I didn't change places because nobody looked at me".

Asking the group for permission to address these situations is very important. Above all we need the permission of the person who is exposed the most. Remember that this person will change as the conversation progresses. It is also necessary to have the consent of the group when conflicts arise due to a comment or an action that has hurt someone, or if a classmate is criticized, or any tension you feel needs to be addressed.

We were doing an exercise called the Sadness Dilemma with a Year Six Primary group.⁴⁰ The

³⁹ *Sitting in The Fire*, one of the title of Arnold Mindel

⁴⁰ The dynamics of dilemmas is extensively described in the guide I wrote along with Alba Barbé and Carles Vidal, *The construction of Gender Identities. Activities for working with young people and Adolescents*, Catarata, 2011. Activities in Catalan can be found with this link: <http://cort.as/-QQgb>. This activity is an adaptation of the Bella project, created by Katrin Byréus.

exercise consists in explaining a brief story, encouraging the participants to choose one of the four endings, and sharing in small groups what made you choose that ending. The story is as follows: Something happens to the protagonist that makes them feel sad. They can't get to sleep, but in the end they succeed. When they wake up in the morning they have breakfast and go to school. When they walk into school something happens that reminds them of what had happened the day before, and makes them want to cry. What do you think the protagonist does?

Options: a) They cry and explain to their friends what is wrong with them. b) They go to the toilet or somewhere else where they can be alone. c) They resist the desire to cry d) Other options. The options are placed in four different points of the space and you are invited to go to the option that you think the protagonist would choose. An important indication that we usually give is that it is not a test. There is no correct answer. This exercise serves to investigate our tendencies and get to know each other better. In fact, it is possible that everyone, at some point, has done as in option a, in b or in c. Or in d.

In each letter there are different people. They have a few minutes to share what made them choose that option. This exercise is useful to welcome experiences and emotions related to sadness.

On this occasion, when we were about to share the comments of what had been said in each option, a boy, supported by the laughter of others, made a humiliating comment about a fellow student. We had observed a clear difference in power that marked the dynamics. The boy who made the comment was supported by other boys and the other student was alone. R., who received the humiliation, had put himself in a group of people who were more marginal, and the group of boys had greater recognition in the class. You could see how they occupied the space, with their arms open, their chests expanded, and their heads up. However, R. had a more collected position. Physically he took up less space, tending to look down, and I had not seen him talking to many people all the time we had been there.

We had also observed with the previous games that there were people in that class who were uncomfortable, who were having a hard time. We drew attention to what was happening in the interaction. Immediately, A, the one who had made the offensive comment said, "But I didn't make fun of him. I said that because I'm interested in what that group was saying (that group was made up of those who are not accepted most of the time, those who are on the margins).

I said to him (with genuine curiosity, because if I asked him with irony it wouldn't work), "Ok, you say you're not making fun of him, and there is something that interests you. I'd like to clarify that, because the way you said it, it seemed like you were making fun of him. So let's go slower. " At that moment R. sighed making a gesture to show his discomfort. I imagine he was thinking, "Yeah right, now he's playing the good guy." I thought so too. But at the same time I trusted that a part of him, although small, had an interest in his classmate, so I continued with the intention of exploring that part and supporting him so that he could become more aware of his ability to influence the class and the impact it has on other people.

A. carried on, "It's not to make fun of him. I had a question and I wanted to clarify it. So I asked someone why he isolates himself when he gets angry, when it would be better to express it."

Before continuing we asked R. if he wanted to keep talking about this or if he preferred that we stop. "I think talking about this can help change the situation," I told him, "But we can also do it differently and talk about something else." "Ok, talk," he said. As he gave his consent, we continued. I asked A. if he thought R. could trust him. At that moment, R., visibly emotional, said no. "He has always picked on me in the playground."

The atmosphere in the class at this moment was different from when these types of interactions occur without facilitation. We wanted to continue exploring the two roles, but we thought that the two people who have occupied them so far had been exposed enough. Surely there are more people in the group who can speak both from the role of feeling left out and from the role of the one who leaves out. It is not necessary for R. to hold it alone. What the class needs is to be aware of is what information is in each role and how this dynamic affects the group.

We say that we are going to keep talking about this, but that we are going to sit in a circle so that more people can talk about how the situation is affecting them.

Once again the expression of vulnerability and the experiences related to it are being marginalized. We make a Talking Circle⁴¹ so that other people can share how they are. The idea is to be able to hear more voices, the diversity of each role.

The dynamics of the Talking Circle are presented as a ceremony, as a ritual that honors the cultures and people who have been here before us and appeals to each other's hearts and the wisdom of the group. This helps to generate a group atmosphere that encourages solidarity and communication at more personal and emotional levels, as well as more marginalized aspects of the group and where more awareness is needed. We use them to talk about issues related to discrimination based on gender, racism, learning rhythms, power imbalances, or any present conflict. Circles also often trigger emotions and socially vetoed issues such as sadness, death, migrations, or separations, which are aspects of life that children and young people need to be able to speak about in groups and rarely have the opportunity to do so in a collective and careful way.

The application of the technique is immediate and can be done in a single session. However, it makes more sense when done on a regular basis. And it is even more useful if it is used by the whole school or institute.

Rules of the word circle:

- The circle begins with a question that the facilitators put to the group.
- The person who has the object, which is passed around slowly, one by one, can speak.

⁴¹ In this Eudalter link, <https://bit.ly/2zcBYd9>, Joana Bou describes the Circle techniques. I summarize this below.

- It is not mandatory to speak
- You speak from the heart. It helps to be brief.
- You listen from the heart. We advise not thinking about what you are going to say until the object arrives. This helps you to listen from the heart.

The basic elements to make the circle:

- The circle: the group, including the facilitators and teachers, sit in a circle so there is eye contact between everybody, helping to build a climate of trust, security and equality within the group.
- A Talking Object: this is used to identify whose moment it is to express themselves in words or in silence. Depending on the group or intention you can use an object that belongs to the group, an object of a participating person, make a ritual object with all the participants, or use that of the facilitator.

In the class from the previous example we ask the question “How are you in this class, and with the group?”. At first four or five people pass the object without speaking. The sixth says she liked what happened before, talking about who you can trust and the things that bother us. Another person says that what upsets him is that some people call him gay because he does modern dance, and yet another says that she gets upset because they call her fat and they say that she can't run. Some don't speak, but indicate that they don't always have a good time. In this moment the group is listening with their full attention. Momentarily, the margin-center dynamic has changed. Now the vulnerability is more central. The role that is most difficult to occupy is that of the one who is doing the hurting. To encourage this ghost role to be filled, there are some comments that can help:

- “When we are in a group we sometimes hurt each other. To take care of each other and be happier it would help a lot if someone who has ever made any hurtful comment to someone else in the class to acknowledge it, and explain how they feel.”

During these years we have witnessed incredible and emotional moments of temporal resolution. I wish I could take a video into the classrooms and record all these interactions because boys and girls are true masters of the fluidity between roles, and adults have much to learn from them.

Specifically in this group that I am talking about, A. was able to come forward and acknowledge that yes, he picked on R. in the playground, apologized and said something to the effect that R. could trust him. R was not yet ready for reconciliation and the process took its time.

It is very important to be able to accompany those who acknowledge that they have hurt others, or those who are accused of doing so. In general, when we work with groups of kids and young people we make a rule to talk about ourselves. It's better to talk about one's own experiences than those of other people, just in case someone doesn't want something explained about them. And we advise not to say names. Avoid saying things like John did this or that. However, when there are power differences, there are direct accusations that are

important to facilitate. On those occasions we usually say something like, "I imagine that having this said to you in front of the whole class is not easy."

It can be useful if the person facilitating occupies the role of the one who is doing the hurting, so as not to leave them on their own. "I have hurt my friends too." In order to take responsibility for the damage we cause, we first have to get rid of the critic who makes us feel guilty. If not, the tendency will be to defend oneself. Once the person stops defending themselves (or making excuses, which is another way to defend yourself), they may have intense feelings. Help them by saying something along the lines of, "How good that you are letting yourself feel this. It helps the other person to see that you're feeling like this." When we allow ourselves to really realize the damage we have caused to another person, we usually feel very ashamed, and we also feel the pain of the other. Making this visible often helps to repair the relationship.

Restorative Questions, that I mentioned earlier, are very useful in accompanying people to take responsibility for the damage caused:

- What were you thinking when you did that thing?
- How do you feel now? What do you think now about what happened?
- What could you do to improve the situation?

To support the person who has received the damage it is useful to ask them about how they feel about what has happened, how it has affected them and what has been the most difficult for them. If a person shows their pain in the group it is important that the group can see it. It helps transform the dynamic if someone can take responsibility for it in the moment. If nobody does, it is equally useful for the facilitator to do it. "I'm so sorry that happened to you. And I'm sorry I didn't do anything to stop it. " Right now I feel ... (and explain what happens to your body at that time). " It is a way of providing a model.

When we facilitate a group process, the closure is equally as important as what has happened during the process. Often in schools time is an issue, but it is important to be able to dedicate a space to the closure, because it will help to settle in the changes, to value the different parts and what has happened, and to honor those who have remained silent and to invite them to make any final comments. It is also important to voice what remains to be done. Some processes cannot be resolved, because the group needs more time. People who still have things to say are surely planning their next opportunity.

The purpose of the exercise I propose below is to practice what it's like to take responsibility, so that we can count on the wisdom of our own experience when accompanying children and young people to do so. Taking responsibility for the damage we have caused is difficult to do and something we are not usually taught. The first time I supported a school in incorporating the restorative look, towards the middle of the course I received a criticism regarding an error I had made. It was a huge opportunity to see even more clearly how difficult it is to do this task that we were asking of children on a daily basis. The hardest bit is the first step, recognizing what happened and the consequences of your act or neglect. The second step is repairing the damage. And the third is guaranteeing that it won't happen again.

Exercise 6. Taking responsibility⁴²

- 1- Think of a situation where you intentionally or unintentionally hurt someone.
- 2- What prompted you to do it?
- 3- Put yourself for a moment in the skin of the other person. Can you feel what you imagine they felt? How do you think it affected them?
- 4- When you remember that situation now, what do you think?
- 5- How do you feel? What do you notice in your body when you think of that incident?
- 6- Can you think of something you can do now to take responsibility. Is there anything that prevents you from doing it?
- 7- In what sense does it help you to do this exercise? In what sense do you think it could help the other person?

⁴² This exercise is inspired by the proposal that Neus Andreu, associate of Fil a l'agulla, created for the course Feminism For Men, que a su vez se inspira en la mirada restaurativa.

8. THE ROLE OF THE FACILITATOR

The teacher often occupies the role of facilitator in the group. When we facilitate a group, it's important to remember that we are not perfect and to be aware of the demand we put on ourselves. We know that there are no magic formulas for facilitating conflicts and that we will always be apprentices in this field.

To facilitate group conflicts, that is, to facilitate the interaction of the opposing parts in tension in a group, it is also important to facilitate internal diversity and take into account that what happens to me internally has to do with the group. The energy field also affects the facilitator!

Group facilitation is the art of being inside and outside. Learning to bring information about how you feel about a conflict in a way that it is useful for the group is a skill that is gained over time. Paying attention to what we are feeling, our intuitions and bodily sensations (fear, discomfort, joy, shyness, tension ...) when we are in the company of a group is very useful information that often illuminates the path of the facilitator.

In a group conflict that I facilitated recently in a classroom I froze. I was paralyzed. The words didn't come out. First I started criticizing myself for it happening. Maybe I haven't prepared enough? I was literally afraid to speak. Asking myself what my sensation had to do with this group helped me to unblock and also to unlock the situation: "I'm feeling blocked, as though I were afraid to speak. Is anyone else feeling like that or is it just me?" The question gave rise to comments about the lack of trust, the fear of being wrong, about the hierarchy in the class and how that sometimes influences how things are taken. Also about the different degrees of involvement and how people felt in relation to that. In short, they talked about things that had never come up before but that could be felt, there in the room. The tendency is to think that what we feel is something individual, and we usually forget that these feelings probably don't just belong to us. They are also part of the group.

From the point of view of Process Work, it is not so much about learning to be neutral with the problems and conflicts of our students. Rather, it is about giving yourself permission to feel part of the group and the process, and letting yourself be affected by it. To develop a metacommunicator position that helps you understand and embrace all the parts, all the voices, all the emotions and experiences.

Following are some key ideas that help develop facilitation skills.

- Cultivate curiosity about different experiences with a welcoming attitude.
- Help create a secure environment. Being fluent between different positions helps people feel welcome and recognized. Remember (and if appropriate, point out) that probably not everyone will feel safe and comfortable.
- Acknowledge and appreciate the center of the group so that people who identify with it don't feel threatened by the emergence of more unfamiliar views or experiences. What

is important is encouraging dialogue, not turning the tables.

- Give support to people with more privileges to help them be more aware of them and to take responsibility for them, and to express their pain, and repair the pain caused by others.
- Give support to the more marginalized people so they can express themselves. Invite them to talk about how they feel.
- Sometimes, naming how we feel can help and alleviate other people who feel the same way but dare not say so.
- When you experience a moment of tension, help the group to stay with the discomfort in order to explore the feelings in that moment. The tendency, when there is mounting tension is to let it pass, divert the attention. The proposal is to come back to that heated moment to ensure that the two roles can be fully expressed. The challenge is to do it slowly so they are properly heard. Generally this moment passes too quickly but this is where we find the potential learning (also the potential pain, which is why we escape).
- Remember to go slowly. In the escalation of conflicts, the speed of actions and conversations usually accelerates. It is part of the role of the facilitator to remind us to go slowly so that we can listen better and avoid hurting each other.
- Respect people's limits and remember that they are for a reason. It is a matter of ethics.
- There are no good or bad interventions. We are guided by the feedback that the group gives us.
- Change is not always the best option. Sometimes groups need their time. Often, when we facilitate a situation, we are hoping for an outcome. The proposal from Process Work is to drop your agenda and go with the process. The main idea is to bring awareness to what's happening in the moment.

The following exercise can help connect with a welcoming attitude that can support you in dealing with difficult moments.

Exercise 7. Inner work⁴³

1- Give yourself a moment to notice how you are, what you feel, what thoughts you have. Take note if there is something that triggers you in relation to what is happening in the group you are thinking of.

2- Consider how your personal, family, and collective history relates to what has triggered you.

3- Mark two points in the space :

Point 1: represents you with the trigger experience you are noticing.

Point 2: represents the role of facilitation, of the observer, of consciousness.

4- Place yourself at Point 1 and describe your experience from there. When you have expressed everything that you're feeling, including the things that are harder to express because they're not politically correct or completely appropriate, go to the other point.

5- To help you connect with point 2, with the role of facilitation, close your eyes for a moment and connect with a place on earth, a space of connection, of peace and well-being, somewhere that makes you feel completely at home. Take the time that you need to amplify this experience and fully embrace it. When you are ready, look at the point in the space that represents you. Note from this other role what you observe, what do you perceive, and what you would say to your other "me".

6- What is the message and learning that you can take from this, personally and in relation to you as a facilitator?

⁴³ This exercise is based on the exercise designed by Mireia Parera and Gill Emslie for the three-year group facilitation course taught by Fil a l'agulla.

9. TO CONCLUDE

I have created this material to help bring the perspective of Process Work to the educational world. I hope these tools will help us create bonds in a healthier, fairer and just way.

Thank you for reading it! Sometimes, when I am optimistic, I remember how many people are working in the same direction from different places and that makes me connect with hope. Tough times are coming and my dream is that learning to treat each other well will make the lives of all who tread this earth more beautiful and livable.

Treating each other well has nothing to do with the idea of being kind to each other all the time, ignoring the inequalities that separate us and avoiding moments of difficulty and tension.

To learn to treat each other well we must practice the ability to embrace the discomfort and to cultivate the radical idea that any situation needs all the sides, all the people and all the problems in order to unfold its potential. This will help people, groups and schools to develop and manage their process.

My email is saracarro77@gmail.com. This is a construction job. I will be lucky to receive any feedback or comments.

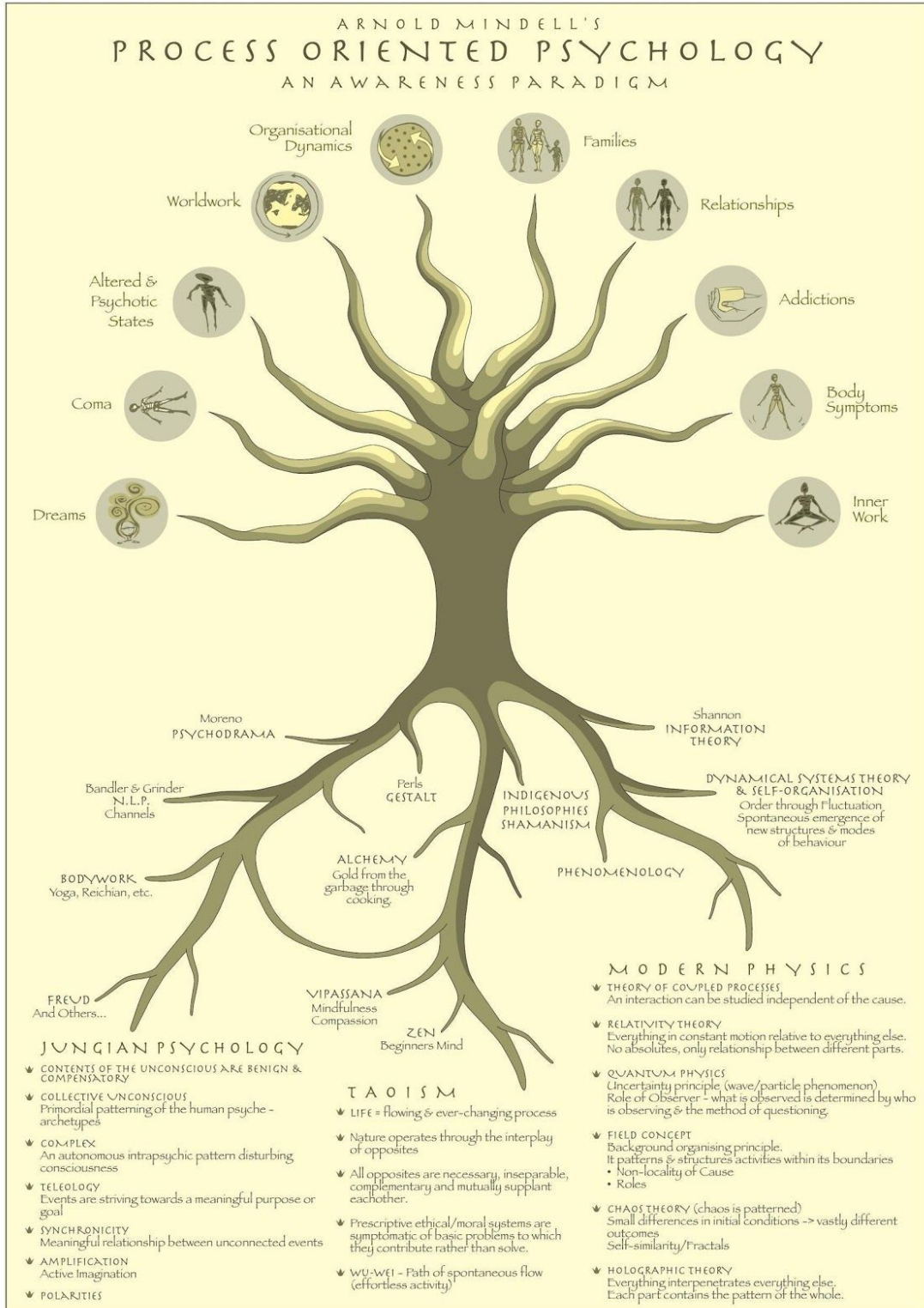
Annex 1. Exercise taken from the manual Empowered Teachers, created by Lukas Hohler.

It is advisable to do this exercise with the help of another person.

Working with Star Disturbers

1. Briefly define your star disturber. Who is this person and what exactly does the person do? What about their behavior disturbs you the most? Your partner asks you questions until everything is verbally clear on what the situation is.
2. Now demonstrate your star disturber to your partner. Start to move like your star disturber, find the right posture and way of moving. Begin to act out the disturbing behavior.
3. Your partner can either support you in expressing the star disturber's behavior more intensively by joining you in acting it out or they can take on your role as the teacher, giving the star disturber resistance, enabling you to express the disturbing behavior even more.
4. While you are acting out the star disturber, observe and ask yourself, "Which part of this experience feels interesting?" Try to identify this part (e.g. like withdrawing completely or moving around the room) and intensify it. In this way you evoke the star disturber's energy.
5. Forget about the star disturber as a person and concentrate completely on the energy which interested you, observe it more intensively and act it out. Try to use as few words as possible, and be as aware as possible of your body and the movement. In this way you separate the energy from the actual person.
6. Once you have grasped the energetic principle and the movement in your body, tell your partner about it: What sort of energy is it? What principle leads this energy? What is it interested in? What stimulates and excites this energy and what bores it? How does this energy move through the world and life?
7. Now discuss with your partner how you could use some of this energy in your personal and professional life. How could it be fun to use some of this energy every now and then? Do you have an idea about how you could use it? How can you personally benefit from this energy?
8. How has this experience changed your inner perception of your star disturber? Can you see both sides: The star disturber with their behavior which must change but also the possessor of an energetic principle which you can benefit from? With this in mind, are you able to be more open to this star disturber?
9. Did this experience help you to develop new ideas or approaches which you can use to encounter the real star disturber in a new way?

Anexo 2. Raíces y aplicaciones de la Psicología Orientada a Procesos



Process Oriented Psychology Roots & Branches Diagram © Shar Edmunds, 2004 | Design by Sri Elkins

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