

One
Bone



Human dignity inherent
in every human being
Facilitators' guide

Table of contents

4	Introduction
5	How to use this guide
6	Facilitating dialogue
6	The dialogue
6	The role of the facilitator
12	Dialoguing on the One Body material
12	Walking the talk - inclusive dialogues
13	In dialogue with personal stories
15	Dialogue exercises
16	Approaching the theme of dignity
19	Take a stand on dignity
21	Mapping power
23	Youth, gender and vulnerability
26	Silent conversations about sexuality and abuse
28	Personal space, integrity and intimacy
30	Counseling abuse

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Introduction

This is a facilitator's guide that accompanies the *One Body: Human Dignity Inherent in Every Human Being*.

The red thread running through this facilitator's guide is dialogue. The methodology at the very heart of the One Body material is dialogue. The One Body cooperation is itself a long-standing dialogue between churches in highly different contexts, in Southern Africa and the Nordic countries. The texts and resources in the One Body materials stem from dialogues carried out in 14 countries – sometimes parallel, sometimes overlapping.

A dialogue can be held in small or large groups, between people from similar or different backgrounds, and between people of the same or different age and gender.

The One Body material is written especially for church leaders, broadly understood. It is at the same time put together in such a way that it can be used by all who are interested.

The guidelines and exercises in this facilitator's guide are an invitation to start exploring the central themes of One Body: human dignity, gender equality, including young people and overcoming abuse.

A dialogue is a work in progress; it is not something with a fixed answer. But in the case of the One Body material, the aim is clear: the dialogues shall affirm and enhance human dignity.

This facilitator's guide is a tool to help bring forth such dialogues. Feel free to use, adapt, learn and develop the dialogue further!

How to use this guide

The guide is written for anyone and everyone who will be facilitating a dialogue based on the material in *One Body: Human Dignity*. We call you a facilitator.

The guide has three parts:

- The first chapter is about dialogue and the role of a facilitator
- Chapter two is a guide to using the *One Body: Human Dignity* material in a dialogue group
- Chapter three consists of suggested dialogue exercises relating to *One Body: Human Dignity*

Chapters 1 and 2 lay the foundations for facilitating any dialogue on the *One Body: Human Dignity* material. These are mandatory for any One Body facilitator. They will guide you, whether you will be using a Bible study for an hour or involving people deeply in the themes

for a week. They will guide you, whether you will be using a Bible study for an hour or involving people deeply in the themes for a week. Take the time to go through and understand, on your own or in your team of facilitators. Come back to these chapters now and then as your facilitation experience and skills grow.

Chapter 3 is a collection of exercises that can help a group approach the One Body themes in a participatory and inclusive way. These are recommended, but you can also fully engage in a One Body dialogue without using these exercises. Explore the exercises to see how they can help you and the group get involved in the dialogue in a good way.

Will you be facilitating a dialogue on *One Body: Human Dignity*? Here is a suggested step-by-step:

- **READ** and reflect on the first part on facilitating dialogue, for yourself or in your team of facilitators.
- **MAKE SURE** to walk the talk (see part 2.1), as you invite the group and prepare their program.
- **CHOOSE** a theme that your group would be especially interested in engaging with.
- **CHOOSE** an exercise according to the chosen theme. Prepare as instructed.*
- **PREPARE**, according to the “Follow-up” section in each exercise, which texts, articles or Bible studies in *One Body: Human Dignity* you want the group to engage with.
- You’re ready for the **DIALOGUE!** Rely on your facilitation skills, the One Body material, and the experience and stories of the participants to make the dialogue happen.
- **USE** and continue using *One Body: Human Dignity* as the group’s dialogue develops.

*If you prefer, skip the exercise and move straight to a text or story with dialogue questions in *One Body: Human Dignity*.*

Facilitating dialogue

The dialogue

A dialogue is something more than a conversation or a discussion. It is a chance to explore shared beliefs as well as differences of opinion and understanding. It is a method, a tool of reflection, allowing us to shed light on sensitive issues. But it is also a goal in itself, reinforcing the dignity and equality of the persons participating and the relations between us. It is a help for us to link and understand which consequences our own beliefs or opinions can have on other people's lives, as well as our own life.

“Dialogue is an open invitation to reason together about issues within our societies in the presence of Christ.” *(One Body: Human Dignity p.6)*

Characteristics of a dialogue

In the *One Body: Human Dignity*, different aspects of a dialogue are discussed. Some characteristics of a true dialogue are identified. These include:

- Dialogue is a human dignity-oriented approach, placing all human beings at an equal level.
- Dialogue requires openness and respect for each other, whether we agree or not on the subject at hand.
- Dialogue can lead to new insights and changes in attitudes and beliefs, both for participants

and facilitators.

- One of the aims of a dialogue is to identify challenges and agree on concrete action.

As a facilitator, your sense of what a dialogue is and what its goals are will shape and influence the process for the participants. As you plan any dialogue process, take time to identify your own thoughts and expectations.

The aim of the dialogue

In the case of the *One Body* material, the aim of the dialogue is to enhance human dignity, and especially to strengthen gender equality, inclusion of young people and the prevention of abuse. Think of how human dignity can be an integral part of how you facilitate a dialogue. As you prepare for a dialogue, let the aim give direction to the process.

READ MORE about dialogue in *One Body: Human Dignity*, pg. 5.

The role of the facilitator

Facilitating a dialogue can be both very demanding and very rewarding! It requires proper preparations – but also flexibility to adapt the session as it develops. A facilitator must both listen and lead. As you facilitate more, you learn more, and in each dialogue there are always new things to learn.

Shared learning

A facilitator is not a lecturer, but rather a guide. The knowledge and experiences shared by

the participants are what form the basis of a dialogue. The role of the facilitator is to open up the space for that sharing to happen, and to help the dialogue move forward. As a general rule, a facilitator asks questions rather than giving answers. In many contexts, this can be an unfamiliar way of training. Both facilitators and participants might be more used to a teacher – pupil role. The classical way of teaching can work well for learning facts and theories. However, when we are dealing with the kind of

topics raised in the One Body materials, it is key that participants actively engage with their own and others' views.

The ownership of a dialogue process is with the participants. A good facilitator encourages that ownership. Rooting a dialogue in the knowledge and experience of the participants helps enable change at the deeper levels, in our socially constructed roles and in our understanding of ourselves.

In dialogue to create change

We dialogue to create change in ourselves, our Churches and our communities – but how is change brought about?

The Church of Sweden's work on education and awareness-raising bases its methods on a model of four levels of change that human beings go through:

“The most superficial level relates to a change in verbal attitudes. Below this but still on a rather superficial level lies peoples' behavioural pattern of action. On a deeper level, which is more firmly linked to our identities and therefore more difficult to change, we have the socially constructed roles that we uphold. Deepest and therefore most firmly rooted and enduring are the changes in people's understanding of themselves, that is to say when the question “Who am I?” is given a new answer. The model claims that a change in verbal attitudes rarely leads to change on a deeper level and this explains the shortcomings of information campaigns. If the goal is to bring about permanent change then the most effective way to work is to work with the deepest level, but that is the most difficult.”

(Extract from Justice in Practice – the Church of Sweden's work on Sustainable Lifestyles (2011), edited by Sofia Svarfvar)

Opening up the dialogue space

A dialogue space is both physical and abstract. The physical space is where the participants meet, and how it is arranged should be part of the facilitation: Shall the participants sit in a circle? Or do they need tables? Will they all be able to see and hear each other? And what materials are needed for a smooth process?

The abstract dialogue space is connected to the trust participants feel in the process and what allows them to share their thoughts, opinions and feelings in the group. As a facilitator, you can help build that trust through your facilitation, involving the participants in the process, ensuring everyone is included in the dialogue, asking open questions, and inviting participants to reflect and share.

READ MORE on “Creating a safe space” in *One Body: Human Dignity* pg. 7

Facilitating through different dialogue phases

A dialogue process will have different phases, often including the following:

- Exploring a topic, brainstorming different ideas and connections, and sharing different points of view.
- Reflecting together on a text or a story, and mirroring our life and context in it.
- Identifying current challenges related to the topic, and looking together at relevant responses and responsibilities.
- Debriefing and agreeing on a way forward: What have we learnt? What hope and potential change do we see? What is the next step?

The facilitator helps the dialogue through its different phases. Part of the job is to keep track of the process and make sure there is enough time for each step on the way.

Jesus in dialogue

We can find inspiration for this way of facilitating in the way Jesus meets people in the Gospels. We read that Jesus asks the question “What do you want me to do for you?” from persons he meets, even when it must be very clear to him what the issue at hand is. Bartimaeus, who is blind, is asked what it is that he wishes Jesus to do for him (Mark 10: 51).

In doing this, Jesus requests an answer, a choice and a first step of action from the person he is speaking with. The Gospel stories go on to show how these meetings empower people, affirming their dignity and making them free at more than one level.

If a group spends all its time identifying challenges and problems, they might leave feeling discouraged: They know more about the problems, but they don't know what to do about them. As a facilitator, space the dialogue so that there is enough time for every part of the process. Give the group ample time to see and acknowledge how they can be part of enhancing human dignity.

Working in a team

It is vital to work in a team of facilitators, with a gender balance. If there are two facilitators, this must be one woman and one man. In the dialogues that were the basis of the *One Body: Human Dignity* material, one woman and one man from each country were chosen as facilitators. This enhanced the discussion and made it possible sometimes in the dialogue meetings to have separate groups of women/men, young women and young men.

If you are doing a dialogue workshop over more than one day, an ideal facilitation team is 3-4 persons. Your different backgrounds and experiences will help you better perceive, as a team, what is going on in the group of participants. While one person is facilitating a session, the others in the facilitation team can observe and support the process. Being part of a team of facilitators also ensures that you as facilitators have someone to debrief with, and to share the preparation and adaptation of the sessions with.

When things don't go as expected

As a facilitator, you can try to predict how a dialogue will develop, and in part you can lead it in that direction, but there will also certainly

be processes that go in different directions than you anticipated. Be attentive to these shifts, and don't necessarily fight them. There might be good reasons for a group to raise issues that are not really on the agenda. Communicate with your co-facilitators, and communicate with the dialogue group so that you ensure a process everyone is comfortable with.

Group dynamics

Be aware of different social roles that play out in a group. Gender is very often a factor, as is age and social background. Some participants might try to define what others' opinions should be. Typically, some men try to speak for women and define women's boundaries. Some older members of a group might speak down to the younger members, not taking seriously their contributions. These are developments that you must avoid in the group.

In any group there are different personalities, and there are differences in how quickly people are ready to speak about their thoughts and feelings with others. This is what makes a dialogue interesting! As a facilitator, you are tasked with bringing out the best in everyone, sometimes by affirming these roles and sometimes by questioning them.

Think through, before the dialogue, how you might handle a situation where one or a few of the participants dominate a session. Is there a point where you can break into smaller groups, inviting the most active participants to form one group so that others are encouraged to contribute more in the others? Or is there a way you can invite other participants to share while still keeping the active contributors on board?

Rules of dialogue

In the One Body material, the following eight rules are proposed as guidelines for dialogues on the themes of human dignity, gender equality, including young people and overcoming abuse:

1. Create a safe space in which no one is to be harassed or silenced because of their opinions.
2. Ensure confidentiality. What is said in the room stays in the room.
3. Respect the human dignity of each participant in the dialogue and regard it as fundamental.
4. Listen carefully to everything being said, rather than focusing on what you yourself would like to say.
5. Give women and men, girls and boys the same attention, space and respect.
6. Dialogue is not about “convincing” anyone of your viewpoint, but about helping each other to move to new levels of understanding.
7. Keeping in mind and being reminded that since the first day of Christianity, the faith has been translated differently in different cultures.
8. Adhere to the slogan: Nothing about us without us

A facilitator's dos & don'ts

DON'T: Don't think of yourself as the source of all knowledge.

DO: Think of yourself as a facilitator who helps participants find their own sources of knowledge.

DON'T: Don't make yourself the “middle-man or middle-woman” in the dialogue. Never repeat and analyze between each comment.

DO: Rather, encourage the participants to respond to each other. You can lead the dialogue by asking people to explain more about a thought they have shared, or ask others if they have a comment to what they have just heard.

DON'T: As a facilitator, avoid judging someone's statement as wrong.

DO: Acknowledge and encourage all contributions and thoughts. When you are noting down participants' ideas on a flip-chart or a board, be conscious to write down all the contributions. None are too silly or in other ways wrong.

DON'T: Don't base the discussions on notions of “us” versus “them”.

DO: Encourage a language of group community.

DON'T: Don't allow harassment or disrespect in the group.

DO: If you recognise a contentious or problematic point being made, see if you can invite the group to reflect on it together: What are the implications of what has been said? Are they in line with the themes and principles you are dialoguing on?

DON'T: Don't give answers.

DO: Ask questions.

Dialoguing on the One Body material

Walking the talk – inclusive dialogues

We can talk as much as we like about dignity, equality and inclusion, but if the people listening do not feel they are being treated as equal persons with dignity, our words will seem empty. A truly inclusive dialogue process – where many different voices are heard – can be our strongest testimony to the human dignity of all persons.

Who is invited?

A dialogue can happen in an already established group or in a group coming together just for this occasion. In either case, it is good to give some thought to who the participants are and how the group is composed.

Are there both men and women? Young and old? Are there people of different backgrounds? As you prepare, take some time to think about the mix in the group. There might be people you would like to especially invite to participate.

Ask yourself: Is your dialogue group true to the principle of “Nothing about us without us”? Remember, you cannot discuss gender roles and abuses without having both women and men present. Likewise, “solving” youth issues in a group without young people, is actually a way of undermining young people in your community.

Often, in our social settings, we have ideas (hidden or open) about who belongs in our community and who doesn't. In a dialogue on human dignity, such stereotypes are challenged.

As a facilitator, be aware of your own stereotypes and expectations about who belongs in the dialogue group. Look for how a group can learn from each other and grow as human beings, perhaps in unexpected ways.

Starting off on the right foot

In your preparations, plan so that there is room early on in the dialogue process for all the participants to be actively involved. Making sure everyone is involved from the start will help you keep everyone on board through the whole process, and will also help the group have as rich a dialogue as possible.

This might be as simple as asking everyone to write something for themselves, asking them to share in pairs, or in other ways doing a dialogue exercise where everyone is asked to voice their opinion (see the exercises suggested later in this facilitator's guide).

Inclusion strategies

Here are some simple strategies that help ensure an inclusive dialogue:

- Do some of the discussions in smaller groups, where it is easier for everyone to take part.
- Make guidelines for who speaks when. For example, for discussions in smaller groups, give out each question on a piece of cardboard. The person holding the question card is the one who gets to speak. When she is finished, she passes the cardboard on to the next

person, allowing them to respond, and so forth until everyone has had a chance.

- Start a session with an icebreaker and help the group come together in a sense of having a common task and vision.
- Encourage the group to take responsibility for including everyone. If you develop ground rules for your dialogue in the group, ask the group how they feel about inclusion and participation, and remind them later if needed.
- Use your role as a facilitator to invite contributions from all participants.
- Use the exercises in part 3 of this guide as the group's first step into a topic. The exercises are laid out in such a way that all participants get involved with the topic and start their own processes of reflection and sharing.

Dialoguing on sensitive issues

The themes and stories in *One Body: Human Dignity* touch on issues that can be very personal and that can make participants feel vulnerable. Experiences of abuse, questions on identity, a search for belonging – all these can be part of our stories as human beings. In a dialogue group, it is important that each participant feels free to decide how much of his or her story shall be shared.

Everyone is free to pass. This might sound counter-intuitive when our goal is to have an inclusive, active dialogue! But the best way of ensuring such a dialogue is actually to let the participants have the freedom of choosing to share, or choosing not to share.

Group confidentiality is a ground pillar in any sharing on sensitive issues. Dialogue rule number two reads: “Ensure confidentiality. What is said in the room stays in the room.” As a facilitator, make sure this is known and understood by everyone in the room.

Be especially aware that you are not judging what is shared by the participants. Strive to communicate openness to different views, opinions and experiences. In your example, others can follow. The safe and open dialogue space is most needed when the issues at hand are sensitive and touch on the core of our dignity.

NB. It is often difficult to dialogue about abuses without blaming the abused. As a facilitator, you must be clear that the responsibility for abuse is always with the person who commits the abuse.

In dialogue with personal stories

In *One Body: Human Dignity* you will find many personal stories. These are real stories about real people, who have shared part of their life journey with us.

Reading stories is a way for us to learn about other peoples' lives. But it is also a way for us to mirror our own lives and understand our own context better. Recognising and “journeying with” other people through their story can help us discover our own stories.

As a facilitator, you guide participants in this process of mirroring. Make sure the stories don't just become something that happened to someone far away, but that the group manages to relate to the stories as something close to us.

The stories are told in such a way as to open up for reflections on the themes of dignity, gender, youth and abuse. Through the stories, the themes come alive. We recommend using and following the suggested questions. These are edited in such a way as to best open the dialogue space on the key themes.

NB! Reading a story, understanding it, and responding to it takes time! Plan for at least one hour to go through a story and questions with a group. The optimal time frame for a story discussion is one and a half hour.

“Don’t be afraid to let the Bible texts speak in all their complexity.”

In dialogue with the Bible

For each theme in *One Body: Human Dignity*, there is a set of Bible studies. These are texts that have been chosen because they in some way can shed light on the themes of dignity, gender, youth and abuse.

Every Bible study starts with a short introductory text. Read it as you prepare for the dialogue, and share it with the group before you read the Bible text. Every participant should have the Bible text in front of them, either in a copy or in their own Bible.

Bible texts are sometimes read as if they have only one meaning. However, as we come back to a text, and when we read a Bible text in a group, we can discover a richness of meaning and perspectives that we did not see at first. Our experiences act as our lens when we read a text, making us notice some things and ignore others. In contextual Bible studies, one central point is to always read the Bible together. Together we can dig deeper into the texts and discover more of the gospel.

Also Bible texts are mirrors, shedding light on our lives, giving guidance and outlook. Some Bible texts are more difficult to grasp than others. In *One Body: Human Dignity*, we have not shied away from texts that are complex or even controversial. They are texts that do not give one straight answer to any of our questions.

As a facilitator, don’t be afraid to let the Bible texts speak in all their complexity. Welcome the diversity of responses from participants. To encourage this dialogue, there are questions that follow each Bible study. These have been carefully edited to help you as a group explore the Bible text together.

NB! Reading a Bible text, understanding it, and responding to it takes time! Plan for at least one hour to go through a Bible study with a group. The optimal time frame for each Bible study is one and a half hour.

Dialogue exercises

This is a collection of exercises that are meant as a help to approach the themes reflected on in the One Body materials: human dignity, gender equality, including young people and overcoming abuse.

Goal

The goal of a dialogue exercise is to help a group build trust, share, and together start “unpacking” a theme. The exercises are designed in such a way that participants have the opportunity to actively participate on an equal footing.

Methodology

Sometimes the exercises require verbal input, sometimes they relate to other, non-verbal ways we communicate. As people, we learn and express ourselves in different ways. Using different methodologies in dialogues can therefore be valuable to give room for the variations in how we are as people.

The exercises are especially adapted to groups of between 5 and 25 participants. For larger groups, prepare the program so that there is a

lot of interaction in smaller groups. As a rule, small groups of 4-7 people are the best for ensuring good exchange and everyone’s participation in a group dialogue.

All of the exercises can be done in different variations and adapted. As a facilitator, the more acquainted you are with an exercise and with the theme at hand, the more free you will feel to adjust according to the group and the group’s needs.

Next step: One Body

The exercises are “warm-up sessions” that can open up a space to dialogue on the One Body material. For each exercise, there is a “Follow-up” section at the end, referring to articles, stories and Bible texts in the One Body material that can build on the dialogue exercises. The exercises in this guide are not meant as stand-alone components, but rather as a first step leading in to a dialogue taken from *One Body: Human Dignity*.

Dialogue on!

EXERCISE 1 – DIGNITY

Approaching the theme of dignity

Group size: 5-50

Time: 20-40 minutes

Materials: Piece of cardboard / paper and marker pen / pen for everyone

Preparations (for the facilitator)

This is an exercise to introduce the dialogue theme of dignity and to give everyone a chance to start reflecting.

When preparing for this exercise, read the introductory text “The concept of human dignity” in the *One Body: Human Dignity* material. Note the main points so that you can bring them into the dialogue at the end of this exercise (if the participants do not raise them themselves). Prepare a space where the participants can sit in an open circle (preferably no tables), and where there is enough room in the middle for everyone to move around.

Instructions

1. Invite the participants to find their seats in the circle. Hand out a piece of cardboard and a marker pen to every participant (alternatively: paper and pen).
2. Ask everyone to write down, on one side of the cardboard, the first thing they think about when they hear the word “dignity”. It can be a word or an expression or a situation – just something very short, and the first thing that comes to their

mind. Leave a little time for everyone to think and to write.

3. Now invite all the participants to stand, and ask them to find one other person to team up with. Make sure everyone is in pairs. Ask them to decide who speaks first.

4. The first person gets a minute to explain what they have written on their piece of cardboard.

5. After a minute, ask them to change, so the other person speaks on what she or he has written.

6. Change the pairs (everyone must find a new partner) and repeat 5. and 6.

7. Change again (last time) and repeat 5. and 6.

Debrief and dialogue

8. Ask the participants to sit down again. Raise some questions openly in the group:
 - Did anyone find someone who had written the same as themselves?
 - Did anyone hear something that they had not thought of before?

- Did anyone change their own explanation the second and third time they were giving it? In what way?

9. If you want to, go more into the content:

- What was the most difficult part in reflecting around “dignity”?
- In our every-day life, are all people treated with dignity? Who are, and who are not?
- In our parishes, are all people treated with dignity? Who do we interact with, and who do we avoid?
- Are there some people it is more difficult to acknowledge the dignity of than others?
- What is the connection between human dignity and human rights?
- Are there questions and dimensions of the theme “dignity” that the participants want to explore more in the dialogue?

Tips for facilitators

- Know how many participants are in the group. If the number is even, they can split into pairs without problems. If it’s an uneven number, you can participate as well and be part of a pair – just make sure you’re still keeping track of time!
- A minute is a very short time if people are confident to speak. If you have a generous time frame, you might want to increase the time to speak a bit. However, don’t go too far: the exercise of having to say the most important things in a short space of time can also bring out interesting perspectives.
- When you move on from this exercise, note

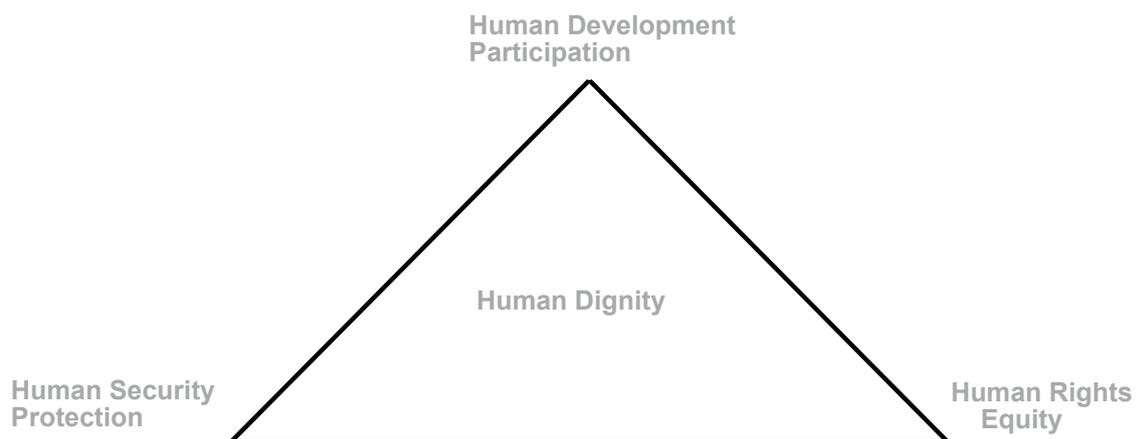
down any burning topics, questions and comments that were raised and make sure that they can be addressed also at a later stage. Be ready to adapt your schedule if you have to.

- Be aware of any statements suggesting that dignity is something we earn. If it comes up, raise it with the group and let it be discussed. Be clear that the God-given dignity inherent in every human being cannot be taken away from anyone, neither by anything that is done to that person, nor by anything that person does.

Follow-up

- The same exercise can be repeated with the theme “abuse”. At the end of the debrief, you might ask whether the participants discovered similarities or connections between the reflections on dignity and on abuse.
- Use the introductory text “The concept of human dignity” in *One Body: Human Dignity* and reflect in the group on some of the points raised there.
- Choose one of the Bible texts from the One Body material, reflecting on the text and questions together. Here are some suggestions:
 - Genesis 1:26-28, *Created in the image of God*
 - Genesis 16: 1-16, *Hagar and Sara*
 - Luke 8: 43-48, *The woman who suffered from bleedings*
 - Psalm 139: 1-18, 23-24, *Created in the hands of God*
 - 1 Corinthians 3: 16-17, *The Body as the Temple of God*

Human Dignity Triangle



Strategic challenge: Where is Human Dignity threatened within each of these corners?

Three main threats to human dignity:

- Lack of peoples participation in decision making processes
- Lack of equity in access to economic, social and cultural rights
- Lack of protection against violence and harassment

This illustration shows what human dignity in the practical life consists of. If we want to support human dignity, we must make sure that there is protection for every person, that there is participation in decision-making for every individual, irrespective of sex, race, gender, ethnicity and sexual orientation, and that there is equity in social and cultural rights.

As you discuss and define human dignity, it can be good to use this picture to develop your reflection. Ask: Where are the deficits in our

context for these three areas? A deficit in protection can for example be high prevalence of domestic violence, or school girls being raped on their way to school.

The deficits show how human dignity is violated in the respective situations. If there is no protection, there is no visible support for human dignity. It does not mean that it is taken away, but it means that it is not enjoyed as a value for that person.

EXERCISE 2 – DIGNITY

Take a stand on dignity

Group size: 5-25

Time: 20-40 minutes

Materials: Large, open space. Four posters (see instructions for preparations).

Preparations (for the facilitator)

This is an exercise to introduce the dialogue theme of dignity and to give everyone a chance to start reflecting.

When preparing for this exercise, read the introductory text “The concept of human dignity” in *One Body: Human Dignity*. Note the main points so that you can bring them into the dialogue (if the participants do not raise them themselves).

Prepare a large space where the participants can move around. Prepare four posters that say “I agree”, “I disagree”, “I don’t know” and “I have a question”.

Prepare a list (for yourself) of the statements on dignity that you want to use.

Instructions

1. Invite the participants to stand wherever they want in the room. There should be no chairs or tables in the way.

2. Put one poster in each corner of the room. Explain to the participants that the room has four corners. One for “I agree”, one for “I disagree”, one for “I don’t know”, and one for “I have a question”. Explain that you will read out

a statement, and they should choose a corner according to what they think about that statement.

3. As you read a statement, give people time to move and choose a spot. When everyone has found a place, invite some of them to explain why they are standing where they are standing. If someone is standing in the corner of “I have a question”, let them speak and invite the others to respond and discuss. Spend a few minutes on each statement.

4. As people speak, the others are free to move if they feel convinced by what is being said. Invite anyone who shifts position to explain why.

5. Continue with as many statements as you like.

Possible statements

- I have human dignity
- How rich we are affects our human dignity
- Dignity can be earned
- Our sexuality affects our human dignity
- We can give one another dignity
- Human dignity can be lost
- No one can take your dignity away

You can adapt and add to the list. If you want more ideas, look again at the introductory text

“The Concept of Human Dignity”. Choose statements that you think people might respond differently to. The key here is to open up for reflection, not to find one fixed answer.

Debrief and dialogue

6. Invite the participants to sit down and open up for dialogue:

- In our every-day language, what does “dignity” mean? Is it different from the human dignity that we find in our faith?
- In our every-day life, are all people treated with dignity? Who are, and who are not?
- In our parishes, are all people treated with dignity? Who do we interact with, and who do we avoid?

“The God-given dignity inherent in every human being cannot be taken away from anyone, neither by anything that is done to that person, nor by anything that person does.”

- Are there some people it is more difficult to acknowledge the dignity of than others?
- What is the connection between human dignity and human rights?
- Are there questions and dimensions of the theme “dignity” that the participants want to explore more in the dialogue?

Tips for facilitators

- In this exercise, be very aware of any statements suggesting that dignity is something we deserve or don’t deserve. Raise it with the group and let it be discussed. Be clear that the God-given dignity inherent in every human being cannot be taken away from anyone, neither by anything that is done to that person, nor by anything that person does.
- When you move on from this exercise, note down any burning topics, questions and comments that were raised and make sure that they can be addressed also at a later stage. Be ready to adapt your schedule if you have to.

Follow-up

- Use the introductory text “The concept of human dignity” in the *One Body: Human Dignity* and reflect in the group on some of the points raised there.
- Choose one of the Bible texts from *One Body: Human Dignity*, reflecting on the text and questions together. Here are some suggestions:

- Genesis 1:26-28, *Created in the image of God*
- Matthew 12: 9-15, *Is it lawful to cure on a Sabbath?*
- Luke 15: 11-32, *The Prodigal Son*
- Psalm 139: 1-18, 23-24, *Created in the hands of God*
- John 5: 1-15, *The man healed at the Pool of Bethesda*

EXERCISE 3 – GENDER / YOUTH

Mapping power

Group size: 5-25
Time: 20-30 minutes
Materials: Open space / room

Preparations (for the facilitator)

This is a “warm-up” exercise to explore the theme of power and dignity. Power can be closely linked to gender, age, vulnerability, abuse and dignity, and speaking about power can therefore also be a way to expand or introduce the dialogue on these themes.

When preparing for this exercise, read the introductory texts “Gender” and “Including Young People” in *One Body: Human Dignity*. Note the main points so that you can bring them into the dialogue (if the participants do not raise them themselves).

Instructions

1. Explain to the participants that sense of dignity, equality and inclusion can often be linked to power relations in a community, in society, in church, etc. If you have time, you can ask the participants to brainstorm some ideas about power in the community or in church.
2. Invite the participants to place themselves at the spot in the room where they feel there is most power. Everyone has to actively choose a spot. (Some might stand in the middle, some might go to the board or flip-chart if there is one, some might stand in the doorway, some

might sit in their seats. Avoid suggesting to people where they should go, but if some are stuck you might help them reflect on the question and make a decision.)

3. Invite participants to share why they have chosen as they have chosen. Make sure everyone hears what is being said. You might especially invite some people standing in different places to share.
4. If dimensions of power come up that are especially relevant for your program later, ask the participants to say more and open up for sharing.

Debrief and dialogue

5. Ask the group to sit down again, and then ask them to think about their church (alternatively: their community) and what are the “places” or positions of power there. Give a minute for people to write down their ideas or to share in groups of two or three.
6. Open up for the participants to share in plenary, and write down some key words, making a “map” of power in the church. Open up for reflections on how the map of power relates to dignity, gender, youth and abuse.

Here are some suggested questions:

- Are the positions of power more often held by men or by women?
- Are there differences in power between different age groups?
- Are the people with power the same people who contribute the most in the parish? If no, are there some groups who contribute a lot but have little influence on decisions?
- In what ways is power related to abuse and violence?
- In what ways is power related to dignity?
- What power relations do we want in our churches and communities to ensure that human dignity is upheld and respected?

Tips for facilitators

- Power has many dimensions and the discussion might quickly lead in many different directions. Try to keep it close to the themes of dignity, gender, youth and abuse. In this exercise, understanding more about power is a tool to help us understand more about our four dialogue themes.

- Power is not only good or only bad. It can be abused, but it can also be used wisely and responsibly. Avoid speaking of power as only a dangerous thing – but use the exercise to help point out the responsibilities that come with power, to hinder abuse and to create equality and inclusion.

Variation of the exercise

This exercise can also be done with role cards. Each participant is given a role card (see exercise 4 for examples of roles). Ask the participants to think for themselves for a minute about the person on the role card and how much power that person has. Then, explain that the

centre of the room is the centre of power (you might stand in the centre to mark it). Ask each participant to place themselves close to or far away from the centre of power, according to their understanding of their role. When everyone has chosen a spot, invite them to share what their role is and why they are standing where they are standing.

The role cards can include different dimensions: gender, age, HIV status, married/unmarried status, role in the church, etc. that are relevant for the dialogue. Take time to reflect with the group on these dimensions.

Follow-up

- Use the introductory text “Abuse and shame – the silenced stories” in *One Body: Human Dignity* and reflect together on the text and the questions at the end.

- Choose one of the personal stories in *One Body: Human Dignity*, and read it with the group, reflecting on the stories and the questions together. Especially look at what power relations you find in the story, and whether they work to strengthen or weaken human dignity. Suggested stories:
 - Chikondi
 - The woman would give me drugs
 - If you arrest us, please don't rape us
 - Church leader murdered

- Choose one of these Bible texts from the One Body material, reflecting on the text and questions together:
 - Galatians 3: 26-29, *In Christ we are all one*
 - John 4: 1-42, *Jesus meets the woman at the well*
 - Genesis 37: 12-36, *Joseph and his brothers*
 - Genesis 34: 1-31, *The rape of Dinah*

EXERCISE 4 – GENDER / YOUTH

Youth, gender and vulnerability

Group size: 5-25

Time: 45-90 minutes

Materials: Role cards (see section on preparations). A large, open space

Preparations (for the facilitator)

This is an exercise to explore the themes of dignity, youth, gender and vulnerability. It requires good preparation from the facilitators and a group of participants who are ready to think for themselves and interact openly. If you don't have time to prepare, avoid this one! If you do have time, and you think both you and the group are ready for this level, this exercise should bring out some rewarding and interesting dialogues.

When preparing for this exercise, read the introductory texts "Gender" and "Including Young People" in *One Body: Human Dignity*. Note the main points so that you can bring them into the dialogue (if the participants do not raise them themselves).

Role cards

Prepare different role cards, as many as the number of participants. The description of the roles can be quite short, but it should include information relevant to the themes of youth, gender and vulnerability.

Some examples of possible roles:

- You are a girl, 11 years old. You live with your mother in a poor suburb of the city.
- You are an HIV-positive business woman. You have recently moved from a neighboring

country together with your husband.

- You are a rich, HIV-positive, homosexual man with a university degree.
- You are a young man who likes to party in the weekends. As a youth you were sexually abused by a person you trusted.
- You are a young lady who has been brought to this city with force by traffickers. You are abused in prostitution.
- You are a 17 year old girl. You have a boyfriend who is 23 years old and has had several other girlfriends before he met you.
- You are a 17 year old boy and active in a church youth group. Your mother is HIV-positive.
- You are a lesbian girl, 22 years old. You are active in a parish. You do not speak openly about your sexual identity.
- You are an unemployed man who can occasionally get small jobs. You sometimes beat your wife when you drink.

Adapt the roles to the context you are in! Who are vulnerable groups in your society? What issues and tensions connected to youth and/or gender can be highlighted in the roles?

The role cards will be handed out, one to each participant. Prepare cards that are easy to read, and make sure there is enough for everyone. If you have a big group, some of the participants can be given the same role. Each one should still get a separate role card.

Situations

Also prepare, on a sheet of paper for yourself, 10-20 situations that will bring out differences in possibilities, power/positions, protection of human rights, etc, between the roles.

Some examples of possible situations:

- You can read a newspaper
- You have political power
- You can decide over your own body
- Your neighbours are not ashamed to come and visit you
- You are often listened to by others
- You are seldom or never scared of experiencing violence
- You have freedom to choose your career in life
- You have leadership roles in your parish
- You can go on holiday if you like
- You have access to the health care you might need
- You have someone to speak to about the difficult questions in your life
- You feel included and loved in your church

Instructions

1. Ask the participants to gather and explain to them that you are going to do an exercise that touches on issues of vulnerability and differences in society. Tell them it is a silent exercise, they are not allowed to speak.

2. Hand out one role card to each participant. Tell them to keep it for themselves and not share it with anyone else.

3. Ask everyone to read their role card for themselves and to imagine what kind of life they might have. Ask them to think about what a normal day might be like for the person on their role card. Give some time for this. Encourage them to use their imagination – there is no right or wrong in adapting a role.

4. Invite everyone to stand in a long line, facing you. Explain that you are going to read out different situations. If the statement is true for them (in their role), they should take one step forward. If it is not true, they should stay where they are.

5. Read out the situations, one a time. Allow people a little time to think for each statement, and to see who is moving and who is not.

6. When you have read out all the situations, ask the participants to look and see how far they have come and where they are in relation to others. They can now “come out of” their roles.

Debrief and dialogue

7. Ask people to share how it felt to do the exercise? How did it feel to be able to step forward – or to not be able to step forward?

8. The people at the back, how did they feel? Those in front, what was their experience?

9. When did they start noticing the differences between different people in the group?

10. At this point, invite some of the participants to read out their role cards. If the group is not too big, everyone can share their role. If the group is large, make an open invitation, and especially ask those who have moved the shortest and those who have moved the furthest what their roles were.

11. Invite the participants to share on their role: was it difficult to imagine what the life of “their” person was like? How did they decide whether to move forward or not? Explore some of the stereotypes that might come up, especially relating to age and gender.

12. Are the roles situations they can recognise from their own society? What are factors in society that can make some people more vulnerable than others?

13. How does age and youth affect our vulnerability? And our feeling of dignity?

14. How does gender affect our vulnerability? And our feeling of dignity?

Tips for facilitators

- Remember that some people in the group might have experienced something similar to what is in the role cards, and it can bring up strong emotions and reactions, which might be shared or might be kept inside. Try to be aware of this as you go through the dialogue. In some cases, you might want to be careful with who you give which cards, so as not to put a vulnerable person in a tough role. Don't make a point out of it, it should feel like the role cards are given out at random.

- This exercise can be done in 45 minutes, or it can be prepared for a framework of up to one hour and a half, depending on how much time you want to use on the debrief and dialogue. Decide during your preparations on what your time frame is, how much time you will need for each part, and which questions you especially want time for. Still, be ready to adapt the pace to where you feel that the participants are most interested. Also adapt the dialogue questions according to what comes up in the group.

- Read the UN Convention of the Rights of the Child in relation to abuses. (Find the text at <http://www.ohchr.org/EN/ProfessionalInterest/Pages/CRC.aspx>)

Follow-up

This is a reflection exercise, intended as a starting point for further dialogue. There are many good ways you can follow up by using the *One Body: Human Dignity* – see the suggestions below. In the follow-up, make sure that the group has a chance to discuss how the inequalities and vulnerabilities identified can be addressed, and especially what the role of faith communities is.

Suggestions for further dialogue

- Use the introductory text “Including Young People” in *One Body: Human Dignity* and reflect together on the text and the questions at the end.

- Read the article “The hidden abuse” in *One Body: Human Dignity* and reflect together on the article and the questions at the end.

- Choose one of the personal stories in *One Body: Human Dignity*, and read it with the group, reflecting on the stories and the questions together. Suggested stories:

- Broken dreams
- He was to leave for a journey
- Why did he have to beat me?
- Encounter on the street
- Mosotho child

- Choose one of these Bible texts from *One Body: Human Dignity*, reflecting on the text and questions together:

- John 4: 1-42, *Jesus meets the woman at the well*
- Jeremiah 1: 6 , *The calling*
- Matthew 12: 9-15, *Is it lawful to cure on a Sabbath?*
- John 5: 1-15, *The man healed at the Pool of Bethesda*

This exercise is an adaptation of the exercise “Take a step forward” in COMPASS: A Manual on Human Rights Education with Young People, Council of Europe 2003 (2nd ed.), www.coe.int/compass

EXERCISE 5 – ABUSE

Silent conversations on sexuality and abuse

Group size: 5-50

Time: 30-60 minutes

Materials: Four large sheets of paper, four tables, plenty of marker pens

Preparations (for the facilitator)

This is an exercise to encourage participants to think about and share on topics that might be difficult to discuss in a big group. It is also a discussion exercise that allows active participation from everyone in a (small or large) group. When preparing for this exercise, read the introductory text “Abuse and Shame – the silenced stories” in *One Body: Human Dignity*. Note the main points so that you can bring them into the dialogue (if the participants do not raise them themselves).

Prepare four large pieces of paper on four tables, as well as some marker pens. Make sure there is good room around each table for the participants to move around.

On each of the papers, write one theme or one question that can be the starting point of a dialogue. Four possible themes might be:

- What is gender?
- What is sexuality?
- What is stigma?
- What is abuse?

Instructions

1. Explain to the participants that this is a silent conversation. They should not speak, but they are invited to share their thoughts, and to interact with others through writing.

2. Invite the participants to freely move around to the tables and write down responses, questions, associations, statements, short reflections, etc. concerning each of the themes. They are also welcome to comment and add questions to what other participants have written on the sheet. There is no specific order for which table they should visit first. They can also come back to a table they have been at earlier.

3. Allow 10-15 minutes for this. Let everyone know when the time is up.

Debrief and dialogue

4. Invite everyone to choose one of the tables and stand next to it. (If the division between the tables is very uneven, you might ask someone to move. Make sure there are some participants at each table.) Ask each group to look at the theme and comments at their table and see what the most central points are. Give them 5 minutes to do this. Ask one person from each table to share the summary with the whole group.

5. Invite everyone to come back to their seats. Gather the sheets of paper and put them up on the wall where everyone can see them and come back and look at them later.

6. Open up for comments from the participants.

Questions might be:

- Which theme was the easiest to comment on? Which was the most difficult?
- Did any of the themes create debate?
- Did anyone read something that surprised them?
- Did anyone learn something new?

7. Continue your dialogue on the themes through the material in *One Body* (see Follow-up).

Tips for facilitators

- This exercise can be difficult if the participants do not have the same mother tongue. Many people can be good at speaking a second language, but are less comfortable in writing.

- “Follow” the conversations as they develop to see if there are certain burning topics you might want to develop further later.

- One of the goals of this exercise is to make it easier to approach themes that people might feel shy to talk openly about. You might want participate in the conversations yourself, adding taboo and difficult questions and comments. Alternatively, agree with a co-facilitator to play the role of opening up the conversation on sensitive issues.

- One of the challenges in our churches and communities is that sexuality and abuse are topics that are kept silent and not spoken openly about. Make sure that the group is able to make the shift together from the silent conversation to the outspoken dialogue!

Variation of the exercise

Instead of the four themes, you can find four statements from *One Body: Human Dignity* and use them as the starting point of the discussion.

Here is an example of four statements, taken from the introductory text “Abuse and Shame – the silenced stories”:

- Abuse ignores the fundamental principle of human dignity.
- The abused must never be blamed for the abuse.
- Abuse is a way of emphasizing power.
- Churches should have an inclusive language which embraces people who experience abuse, shame, sin and guilt.

Follow-up

- Use the introductory text “Abuse and shame – the silenced stories” in *One Body: Human Dignity* and reflect together on the text and the questions at the end.

- Choose one of the personal stories in *One Body: Human Dignity*, and read it with the group, reflecting on the stories and the questions together. Suggested stories:

- Olive’s testimony
- Will I be alone?
- He silenced me with gifts
- Church leader murdered

- Look at the story “He silenced me with gifts” or another of the stories about children who live through abuse. Discuss how the child blames herself for the abuse. Discuss how one should deal with that.

- Choose one of the Bible texts from *One Body: Human Dignity*, reflecting on the text and questions together. Suggested Bible studies:

- Psalm 139: 1-18, 23-24, *Created in the hands of God*
- Luke 8: 43-48, *The woman who suffered from bleedings*
- Luke 15: 11-32, *The Prodigal Son*
- Luke 15, *The lost sheep*

EXERCISE 6 – ABUSE / YOUTH

Personal space, integrity and intimacy

Group size: 5-50
Time: 20-40 minutes
Materials: Large, open space

Preparations (for the facilitator)

This is an exercise to help a group start opening up on the issue of abuse, sexuality, dignity and respect for other people.

When preparing for this exercise, read the introductory texts “Including Young People” and “Abuse and Shame – the silenced stories” in *One Body: Human Dignity*. Note the main points so that you can bring them into the dialogue (if the participants do not raise them themselves). Prepare a large space where the participants can move around.

Instructions

1. Ask everyone to stand up and get into pairs – two and two together. It is best if they team up with someone they don’t know very well.
2. Invite the pairs to find a place in the room where they can stand facing each other.
3. When everyone has found a space and are standing facing each other, ask them to notice the distance between themselves and their partner. Ask them next to look around and notice what the distance between the other pairs is. (Most people will have a distance of around 1 meter).

4. Ask everyone to move two steps forward. They will now be standing very close to the person in front of them. How does this feel? Are they uncomfortable? Let some participants share.

5. Ask everyone to take one step back. They are still closer to the other person than they originally chose. How does this feel? Let some participants share.

Debrief and dialogue

6. Invite the participants to come back to their seats. Explain that this was an exercise exploring our personal space. Talk in the group about what personal space is.

A personal space is the space around every human being within which we feel safe. This is an important social rule. When somebody crosses into our personal space it can feel like an invasion. There are different “circles” of personal space according to how well we know people and how close we feel to them. There are also cultural differences in how we experience personal space, and there can be gender differences, or also differences between people living in the countryside and in cities. Still, the sense of having a personal space is common to human beings.

7. Discuss with the participants how we react when someone invades our personal space. How does it make us feel? What do we do?

8. Discuss in the group: When one person wants to move closer and be more intimate than the other person wants, who should decide? Is there a way we can say “Stop”? How do we respond when someone else says “Stop”?

If you want to go deeper into the issue, continue with these discussion points:

9. Read loud this paragraph from the text “Including Young People”:

Our first close or intimate relationships often develop when we are young adults. Relationships are a blessing, and God has created us to live in fellowship. But these same relationships make us vulnerable. We risk rejection, or even abuse. The experience of rejection and neglect can potentially be very harsh and possibly destroy our self-esteem.

Discuss with the group their thoughts on how intimacy can both be a blessing and make us vulnerable.

10. Read loud these definitions of abuse from the text “Abuse and shame – the silenced stories”:

Abuse is the violation of the integrity and dignity of another human being. Abuse is crossing borders that should not be crossed.

Discuss with the group how they understand abuse and the link to our personal space? And how does a person (a child, a young person, a woman, a man) say “Stop” when borders that should not be crossed are crossed?

Tips for facilitators

• This can be difficult issues to speak about for some participants. Allow for people to pass if they wish.

• Be aware of any statements suggesting that those who experience abuse are to blame themselves. If it comes up, raise it with the group and let it be discussed. Be clear that the responsibility for abuse is always with the person who commits the abuse. Discuss what might be the reasons why people who experience abuse are so often blamed themselves.

Follow-up

• Use the introductory text “Including Young People” in *One Body: Human Dignity* and reflect together on the text and the questions at the end.

• Use the introductory text “Abuse and shame – the silenced stories” in *One Body: Human Dignity* and reflect together on the text and the questions at the end.

• Choose one of the personal stories in the One Body material, and read it with the group, reflecting on the stories and the questions together. Suggested stories:

- My sister refused to believe me
- I felt I had come home
- My father seduced me
- Will I be alone?

• Choose one of the Bible texts from the One Body material, reflecting on the text and questions together. Suggested Bible studies:

- 1 Corinthians 3: 16-17, *The Body as the Temple of God*
- Genesis 34: 1-31, *The rape of Dinah*
- Matthew 12: 9-15, *Is it lawful to cure on a Sabbath?*
- Psalm 139: 1-18, 23-24, *Created in the hands of God*

EXERCISE 7 – ABUSE / GENDER

Counseling abuse

Group size: 5-25

Time: Personal story from *One Body – Human Dignity* (90 minutes)
Role play and dialogue on counseling abuse (90 minutes)

Materials: Flip-chart or board. Copies of the chosen story to share with the groups

Preparations (for the facilitator)

This is an exercise to explore the theme of domestic violence in our families and our community. Be aware that this is a sensitive issue for many people. Prepare the exercise in such a way that you can adapt it if necessary.

When preparing for this exercise, read the introductory texts on “Gender” and “Abuse” in *One Body: Human Dignity*. Note the main points so that you can bring them into the dialogue (if the participants do not raise them themselves).

Choose one of the personal stories in the *One Body* material which relates to domestic violence. Look for a story that would work well for a role play (see the instructions on role play).

Here are some suggestions:

- Why did he have to beat me?
- The woman would give me drugs
- He silenced me with gifts
- My sister refused to believe me

Instructions

Study the story (90 minutes)

1. Divide the participants into groups with 4-7

people in each group. Let each group read the story and discuss the questions (45 minutes)

2. Share in plenary and invite dialogue on the questions (45 minutes)

Role play (30 minutes)

3. Ask for volunteers for a role play, to act out the story you have read. Let one person read out the story, while the others act it.

4. Ask for one more volunteer to be the pastor in a nearby parish. Give him/her a table to sit at in the middle of the room where everyone can see.

5. Now ask the role players to imagine a part 2 of their story, which is not written on their sheet: They are bringing their story to the pastor to ask for advice. They should act this out, explaining the situation to the pastor, from their different perspectives. The pastor can feel free to give any advice he or she thinks is wise in this setting. Let the role play go on for a little while.

6. If you have time, you can do the role play again with a new group. Try to find someone who would like to do it differently from the first group.

Debrief and dialogue on counseling abuse (60 minutes)

7. Close the role play when you feel that the participants have had some time to show what might happen. Give the actors a little time to come out of their roles.
8. Ask the role players to share on how they felt.
 - Were the roles easy or difficult to play?
 - For the pastor, was it difficult to know what advice to give?
 - For the others, were they happy with the advice given?
9. Ask the others who were not part of the role play for their observations:
 - What did they notice?
 - Would they have given different advice?
10. Ask everyone what kind of gender roles they see in this story. Note down any input.
11. Follow-up with reflections on the counseling role play with the pastor:
 - Were the men and the women treated differently in that situation?
 - What advice is often given to men in such a situation?
 - What advice is often given to women in such a situation?
 - Which Bible verses or Bible stories are often used in such situations?
12. Ask the whole group: How would they like the church to meet them if they were in the same situation?

Tips for facilitators

- These can be difficult issues to speak about for the participants. Allow for people to pass if they wish.
- Be aware of any statements suggesting that those who experience violence are to blame themselves. If it comes up, raise it with the group and let it be discussed. Be clear that the responsibility for violence is always with the person who commits that violence. Discuss what might be the reasons why people who experience violence and abuse are so often blamed themselves.

Follow-up

- Use the introductory text on “Gender” in *One Body: Human Dignity* and reflect together on the text and the questions at the end.
- Use the text on “The role of the churches” in *One Body: Human Dignity* and reflect together on points raised in the text.
- Choose one of the Bible texts from the One Body material, reflecting on the text and questions together. Suggested texts:
 - Genesis 1: 26-28, 5: 1-2, *Created in the image of God*
 - Matthew 11: 28-30, *My yoke is easy*
 - Luke 15, *The lost sheep*
 - Galatians 3: 26-29, *In Christ we are all one*
 - John 15: 9-17, *The role of the Church*

MY NOTES:

MY NOTES:

