Mapping Forgiveness

Tools & practices

komon|s

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Starting point

1

1.1. Introduction

The framework we propose for identifying practices and tools that could be of use to participants centers on four broad disciplines or areas of knowledge:

- Sciences and humanities

- Spirituality and religion

- Indigenous culture

- The digital landscape

Starting point

● Social science

- Psychology
- Anthropology
- Restorative processes
- Physiology
- Art
- Frontline workers and multidisciplinary practices

● Spirituality and religion

- Islam
- Sufism
- Buddhism/Mindfulness
- Christianity/Catholicism

● Indigenous communities

- Mapuche culture
- Mixe culture
- Ancestral Hawaiian culture
- Kamentsá culture

● The digital landscape

- Academia
- Reddit
- TikTok
- YouTube

1.2. Field research

The mapping of practices and tools covers a significant part of the entire planet. But we have included many conversations and tools from experts in Spain. There are several reasons for this:

1. An operational issue of proximity and ease of networking in such an open project and adapted to the time available.

2. The lessons learned and the practices and tools we have reflected on are universal and can be found and applied in many countries.

3. Identifying the multiplicity of approaches in a given geography (i.e., The Basc Country) has allowed us to contextualize the tools and practices, facilitating the design of the strategic framework for this mapping.

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1.2. Field research

We completed 65 interviews with experts and practitioners from:

AFRICA
Uganda (1)
South Africa (1)
Kenya & East Africa (1)
Nigeria (1)
South Africa (1)
Liberia (1)
Sierra Leone (1)
Kenya (1)
Mali (1)
Tanzania (1)
DRC – Congo (1)
CAR – Central African
Republic (1)
Angola (1)
Senegal (1)

ASIA
Japan (1)
Taiwan (1)
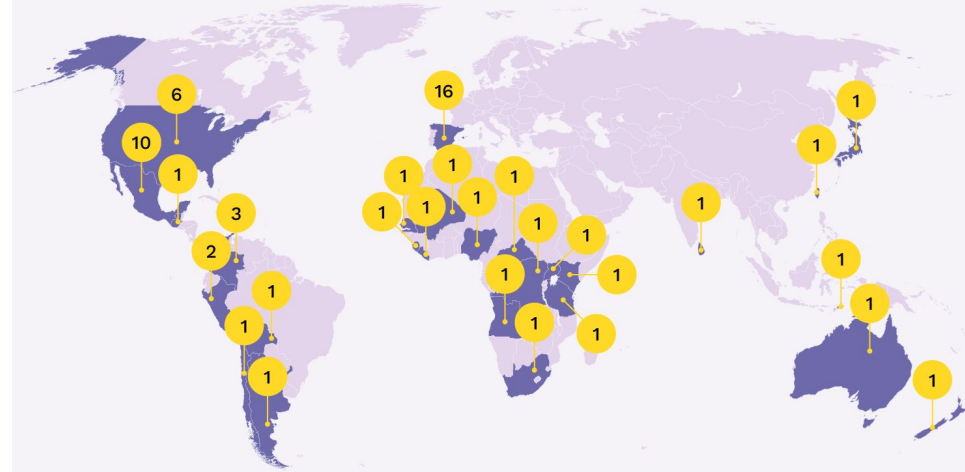Sri Lanka (1)

EUROPE
Spain (16)
The Balkans (1)

LATAM
Mexico (10)
Peru (2)
Colombia (3)
Chile (1)
Guatemala (1)
Chile (1)
Argentina (2)
Bolivia (1)

NORTH AMERICA
USA (6)

OCEANIA
New Zealand (1)
Australia (1)
East Timor (1)

1.3. Digital mapping

SUBTOPICS

Forgiveness · Restorative Justice · Transitional Justice

PLATFORMS

Reddit · YouTube · TikTok · Semantic Scholar

LANGUAGES

English · Spanish

METHOD

Digital methods is a field of social science research that aims to analyze the digital sphere and its objects as social and political fields. It has emerged as a result of the development of open-source tools that can capture digital data for non-commercial purposes. We have combine technological and social methods in order to make sense of complexity and acquire knowledge that can be put to use by social actors.

Starting point

1.3. Digital mapping

Social media serves to take the temperature of citizens, what concerns them, what emotions prevail, what inspires them, and what narratives around forgiveness construct them.

We have used digital research to answer all these questions, so that we can connect them with the work of researchers, experts, and frontline workers. The combination of digital analysis with fieldwork has allowed us to develop a strategic framework in which to contextualize the mapping of practices and tools with a bottom-up perspective.
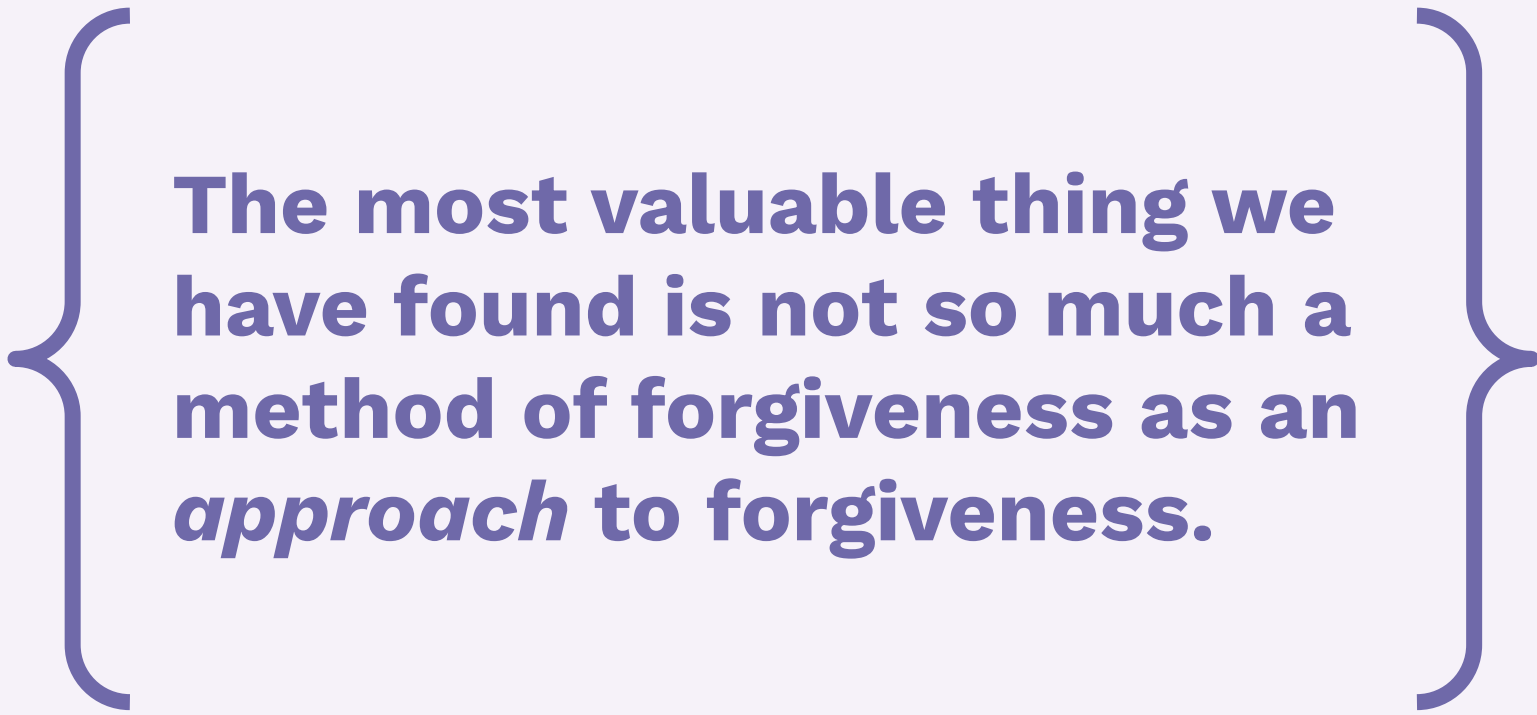
↓ Download the Digital Mapping

Scope of research

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Forgiveness Tools and Practices
Digital Mapping

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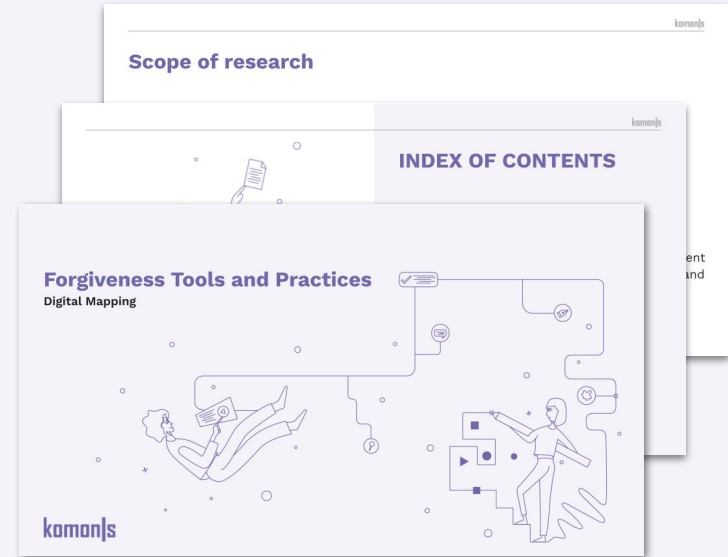
1.4. Key findings

Our research has uncovered opportunities to frame forgiveness, undergo the work of mapping and selecting tools and practices, and identify possible next steps.

In what follows, we outline these key findings.

{ The most valuable thing we have found is not so much a method of forgiveness as an *approach* to forgiveness. }

Interviews with experts and **digital research** have revealed something that may seem obvious in this field, but was not so self-evident for us. Forgiveness is part of a process towards **peace** and **well-being** that includes areas that go beyond forgiveness—areas that enable, facilitate, and expand it.

We based our approach on **listening openly** to diverse actors from multiple disciplines, which helped us to understand the complexity behind forgiveness. We have learned that in this field, as in most areas, **context is key**. Thus, we have made sure to listen to experts and key audiences, but also to citizens and wider civil society. In the digital environment, we have been able to observe how forgiveness functions and develops organically, and apply these learnings to our mapping.

We have worked to make sure that we include the diverse needs of all stakeholders associated with the project: TWCF, the Scientific Advisory Board, and the experts, citizens, and audiences involved. The conclusion of our conversations and research is that there is a **strong need to connect**, to **cross-pollinate ideas and ways of doing things, to hybridize knowledge, and to scale impact through creative collaboration**. We have witnessed great energy, humanity, wisdom, and motivation in the field of forgiveness, which suggests that there is a major opportunity to scale the reach of projects at both individual and societal levels.

1.4. Key findings

Forgiveness involves humanizing. In increasingly polarized, divided, and alienated societies, forgiveness processes can become tools for emancipation, connection, and evolution.

Many of the practices we include work in this sphere, breaking with the bias that creates fixed images of ourselves and "the other" as victims and aggressors, to the co-creation of fluid, fearless, complex and interdependent realities.

"The victim forgives if they give the aggressor the possibility to prove to themselves and to others that they, who committed a crime, can act, for example, compassionately.

In this case forgiveness is the consummation or perfecting of memory. The victim, who remembers the crime, gives the criminal the possibility to behave humanely."

– Reyes Mate, Philosopher

"We humanize what is going on in the world and in ourselves only by speaking of it, and in the course of speaking of it we learn to be human."

– Hanna Arendt

1.4. Key findings

Forgiveness is a living process that requires follow-up. There are many ways of understanding it and many tools that make it possible. Forgiveness is human, not mechanized: it depends on the relevant culture, body, and context. We have selected adaptive tools and practices that respond to this complexity.

"Understanding forgiveness is understanding the context".

– Imam Magid, Islamic scholar and activist

"The only certainty after 30 years of working with people who have suffered violence is that the most restorative and transformative possibility is in encounters of mutual recognition, in people sharing with one another. There is nothing more transformative than listening to yourself through the other person and recognizing similarities and differences."

– Arantxa García del Soto, Frontline worker on forced migration and vulnerable communities and social psychology researcher

"Failure occurs when we try to go too fast in making the encounter happen and the person is not prepared, or when the facilitator sets or almost imposes what is needed, such as insisting on ending with a reparation. The success of a restorative encounter depends largely on the quality of the preparation. Through dialogue, everyone must identify their own needs. Almost never in the encounter do victims say they want to forgive. Forgiveness comes during the process of the meeting itself."

–Jean Schmitz, Restorative practices consultant and trainer.

1.4. Key findings

To ensure representation of cultural and religious diversity, we have expanded the frame of forgiveness to include tools and practices that facilitate peace and well-being in order for forgiveness to take place.

"It's best for reparation not to be an uniform process, so that it involves a process of listening. We need to imagine distinct possible means of reparation because each case is very different.

– Jorge Moreno, Social and cultural anthropologist

"When a society systematically produces 'guilty subjects' without also establishing a site or authority or practice of forgiveness, it may well also systematically undermine its own capacity for resonance."

– Hartmut Rosa, Philosopher, sociologist and political scientist

"Well-being is not only about health or emotion, it is also a sense of belonging, connection with family, being and feeling accepted."

– Anusanthee Pillay, International feminist humanitarian and specialist in development

1.4. Key findings

The mainstream narrative on forgiveness is inaccurate: it perpetuates a perception of forgiveness as an unfair or even unreasonable practice for much of society. However, we've found alternative narratives that have the capacity to educate, inspire, and engage through practice.

"I'm not aware of any ideal formula because there is none. This is a complex issue because it involves a way of understanding memory, justice, and forgiveness—a way of understanding that goes against the grain of the standard discourse. That is why it is important to focus on theoretical clarification, cultural, and moral debate and political determination."

– Reyes Mate, Philosopher

"I believe that forgiveness is a word that is too exclusionary, with a very strong religious weight and I believe that we must respect and listen to individual experiences. (…) I think there is nothing that can get on the nerves of victims more than being told how to feel."

– Arantxa García del Soto, Frontline worker on forced migration and vulnerable communities and social psychology researcher

1.4. Key findings

In confronting a topic that has negative connotations, it is fundamental to change the current framing by means of an experiential focus. We have included tools, practices, and formats that offer inspiration through individual or shared experience.

"We tell the child in school, the offender, to apologize [...] and then we tell the victim to forgive [...] So I think the offender should be given some time [...] Let them get to a point where they can acknowledge that their actions were hurtful. Let them get to a point where they are really ready to ask for forgiveness. And then, the victim, the one who has been hurt, to forgive when they feel forgiveness. To say "thank you for apologizing, I'm not there yet, I'm working on it" instead of ordering them to forgive. I think that's why forgiveness doesn't feel good. They don't have that sense of peace [...] because they associate it with automatic forgiveness by being told to forgive. [...] The victim needs to be given more permission to work on forgiveness at their own pace."

– Suzanne Freedman,
Professor and Co-chair of the COE Diversity, Equity & Inclusion Committee

"We do a lot of exercises on empathy [...] and we do it in a very practical but also conceptual way. For example, we take the class to a public place where people are doing business, and if someone is horsing around, we discuss how other people may be feeling, or how they would feel if someone came to their workplace and made a lot of noise. It's all discussion-based, and, to the greatest extent possible, we let them come up with all the answers and explanations [...] (Empathy) is something we are constantly talking about. This, mixed with forgiveness, makes it easier to a certain extent when they have a conflict, because they are able to use this understanding of empathy to deal with the disagreement they are facing."

– Renick Bell, Educator

1.4. Key findings

We have accounted for the "*dark side*" of forgiveness. Our strategic approach, selection of tools & practices, and final recommendations take this into consideration. Because violence or abuse can be ongoing, justice must be a priority.

"Any attempt to speak of forgiveness or reconciliation in the face of the increasing violence and flaring tensions that we witness today is likely to be instantly dismissed as naïve and sentimental."

– Anri Morimoto, President of the Tokyo Woman's Christian University

"While forgiveness can play a relevant and significant role for people in certain contexts and at certain times, it can also have very problematic connotations when it is asked for by those who have transgressed or when it is proposed as the horizon of what is desirable: 'forgiveness must be reached, otherwise they cannot continue with their lives.'"

– Alfonso Díaz, Therapist, frontline worker

"If there is no reparation as promised, trust factors can be damaged in the process. This is very dangerous in a forgiveness process."

– Anusanthee Pillay,
International feminist humanitarian and specialist in development

1.4. Key findings

The process of forgiveness requires participants to build self-knowledge and connect with themselves. We have included tools that facilitate this process of developing awareness of the individual's inner states in our mapping.

"Forgiveness is not forgetting or walking away from accountability or condoning a hurtful act; it's the process of taking back and healing our lives so we can truly live."

– Brené Brown,
Research professor and author

"Victims and offenders share similar affects, with shame being the most dominant. Without processes that provide the conditions to deal with shame in a positive way, victims and offenders often struggle with a diminished sense of self, resulting in disconnection [from the self]."

– Terry O'Connell,
Pioneer of restorative policing and restorative justice

1.4. Key findings

Forgiveness is enacted by people. The role of experts should be to facilitate, protect, and provide care. We have used case studies to reflect the complexity of the processes that move towards wellbeing and peace.

"All of this can be democratized and there is evidence of this. From the beginning, you can train people from the community. We have to initiate the processes, but they have to continue it."

– Jean Schmitz,
*restorative practices consultant and trainer*

"There are many studies that tell us that the criteria of experts are not so different from those of the average citizen in matters of social debate […] This is not an exercise of technical expertise but of life wisdom, and there are no experts who can decide how we want to live—we must want to take our responsibility seriously […] The most important issue is that of civic responsibility, and understanding that reconciliation has more to do with life experience than with technique. Spirituality has to do with each person's experiences, and how they orient, manage, and direct them. To live with life wisdom is spirituality. An expert is anyone with common sense who faces life in a positive way."

– Galo Bilbao,
Philosopher, theologian, and professor of applied ethics

1.5. Strategic framework & pillars

A state of connection with oneself and/or the environment both precedes and follows forgiveness. In this regard, we identify 3 general characteristics of forgiveness:

1. It is a process, so it needs its own time.
2. It has its own context: each type of pain and each victim needs to be understood.
3. It has to be a choice, because mental health improvement can happen without forgiveness and because insisting on forgiveness as an achievement can re-victimize those who have already suffered.
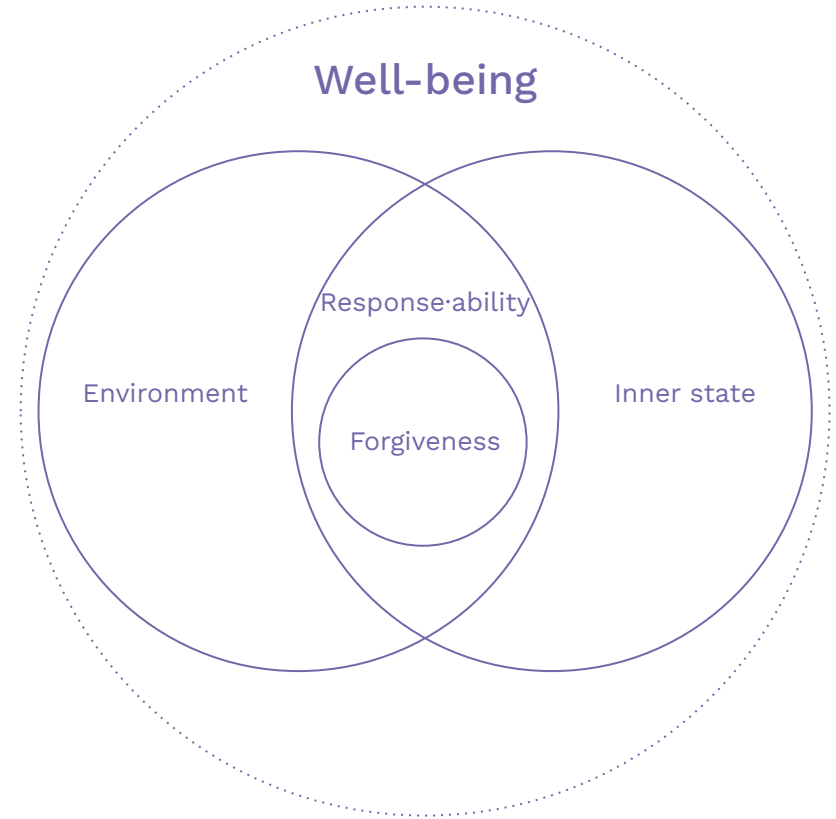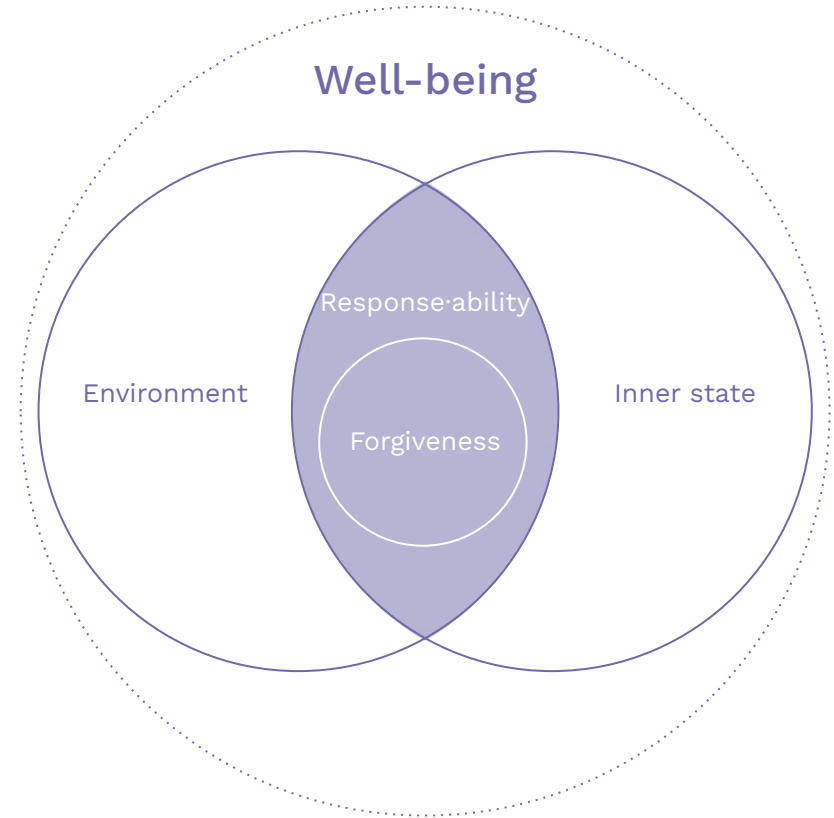
1.5. Strategic framework & pillars

Why is responsibility at the center of our approach to understanding forgiveness?

It is a key factor, the pillar that supports any individual or collective action that enables—but does not seek or impose—forgiveness.

Our strategic approach, research work, and the recommendations we outline all stem from this understanding.

We must look at two fundamental areas if we seek to understand any aspect of well-being: society and the individual.

Well-being

Response·ability

Environment

Forgiveness

Inner state

1.5. Strategic framework & pillars

Society

Every society has a hegemonic vision. Currently, the general conception of justice tends towards punishment and revenge. Moreover, the western culture encourages only productive activities. We are used to automating processes to achieve maximum efficiency and quick results. This context makes it difficult to give the time needed to human processes, the processes of feeling and understanding, necessary to promote acceptance of vulnerability and difference and provide the required space to grow.

Well-being

Response·ability

Environment

Inner state

Forgiveness
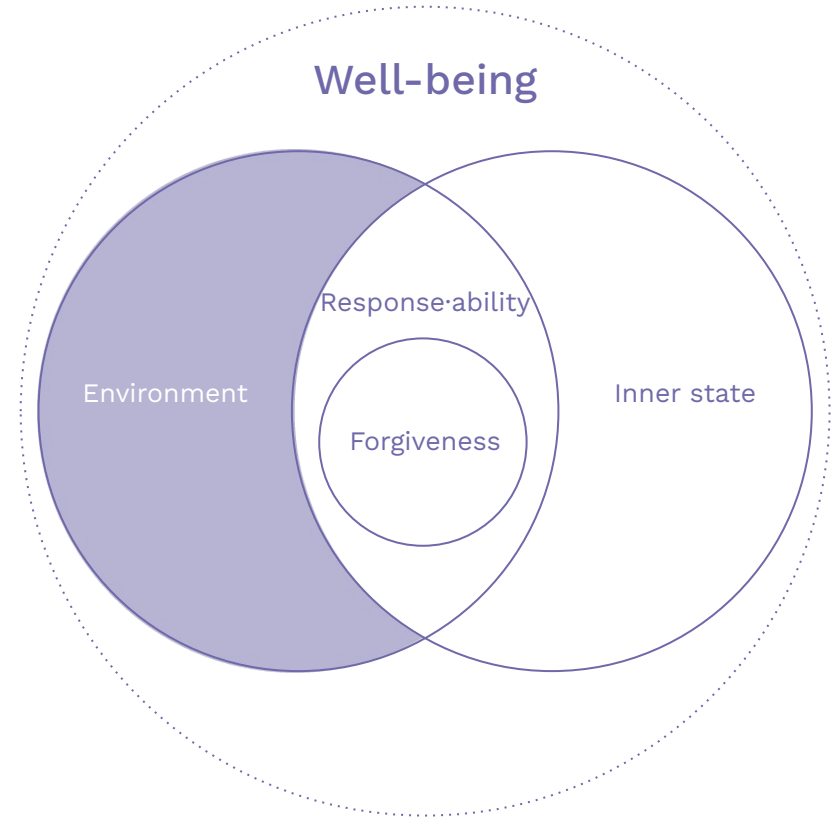
1.5. Strategic framework & pillars

The person

We have grown up in an era characterized by individualism and loneliness. Being connected to ourselves is a task that requires a particular environment, and specific tools, that are usually distinct from the prevailing ones. Life's processes and circumstances compel us to acquire these tools to learn how to resonate with ourselves and others.

Well-being

Response·ability

Environment

Forgiveness

Inner state
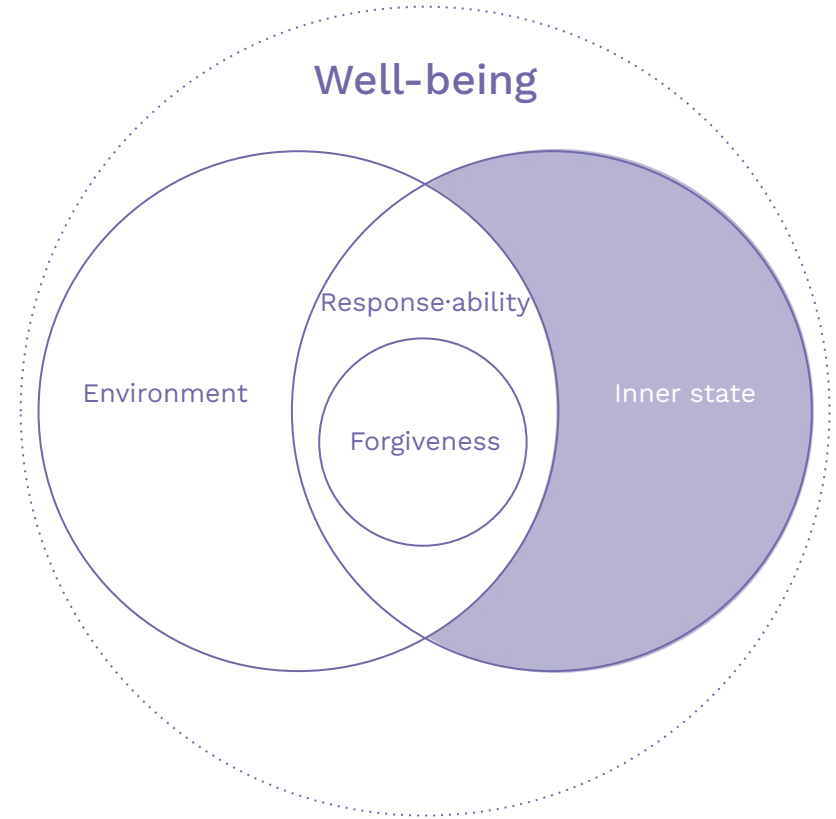
1.5. Strategic framework & pillars

What's at stake? *Care*

What is at stake here requires both listening and acceptance. Tools that are at the service of people take time to develop. Connecting with oneself and others is a process that often starts by breaking down our beliefs and habits. A process that is human and humanizes, that requires a context of care and empathy, and whose path is as important, if not more, than the goal to be achieved.

Well-being

Response·ability

Environment

Inner state

Forgiveness
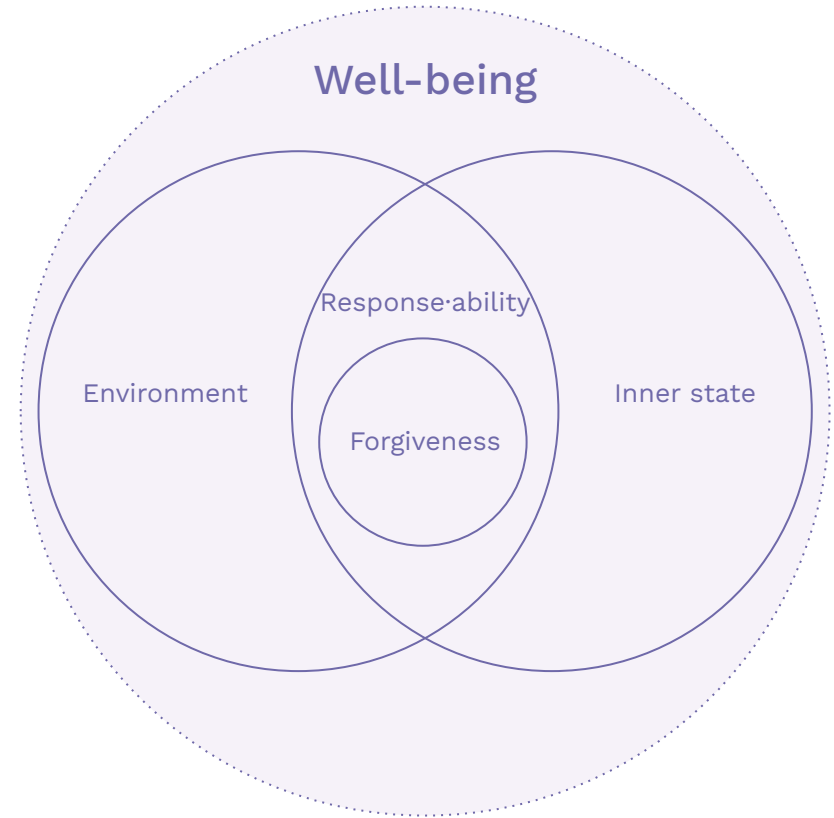
Practices & tools

2.1. Introduction

2.2. Practices & Tools by category

🔴 Social science

🟡 Spirituality & religion

🟢 Indigenous communities

🔵 Digital tools

2

2.1. Introduction

We have identified many relevant practices and tools, of which we have **selected 50**. In deciding which to include, we have used a methodology coherent with the strategic framework and followed some useful criteria.

The following list enumerates the core criteria that guided us in selecting tools and practices:

1. The practice or tool brings diversity
2. It reflects the needs of stakeholders
3. It responds to key elements of the strategic framework
4. It is accessible and potentially scalable
5. It helps us to think about areas for improvement and shows us opportunities

● Social science

Forgiveness practices and tools have been developed across a broad range of social sciences fields. We have been able to identify individual discipline-specific forgiveness practices and tools in diverse areas of expertise, and gather multiple examples from different sites and conditions where forgiveness has been both necessary and implemented.

The breadth of our study has led us to define forgiveness beyond its hegemonic dimension.

By going beyond rigid understandings of forgiveness, and opening ourselves up to a variety of practices that produce a greater state of mental and emotional well-being, thus creating the conditions for forgiveness to happen, we have uncovered an enormous wealth of existing practices and tools with great potential.

Moving beyond conventional disciplines, we have gathered examples of creative, respectful, and effective forms of positive intervention in the lives and mental health of people and communities. These interventions go far beyond a single field— whether this be science, religion, or culture—because they adapt to particular victims, transgressors, and communities and to their times and contexts.

→ **Psychology**

→ **Anthropology**

→ **Restorative processes**

→ **Physiology**

→ **Art**

→ **Frontline workers and multidisciplinary practices**

● Social science

→ Psychology

In this area, we focus on tools that, on the one hand, provide evidence-based knowledge (tools whose effectiveness is measured), that are easily transferable to other users or practitioners, and that take into account the many different types of forgiveness (or intervention programs in forgiveness). We have also added two tools commonly used in therapeutic spaces.

Tools and practices:

- Book "The Choice", by Edith Eger
- Differentiated self-forgiveness process scale
- Empty chair technique
- Enright Forgiveness Inventory (EFI)
- Forgiveness intervention with Greek students (10–13 years old) in primary schools
- Forgiveness letter
- Forgiveness REACH online program_community sample
- Forgivingness Questionnaire in Adolescents and Young Adults
- Learning to Forgive for Bullying Prevention (intervention program)
- Participant's Manual of Forgiveness Workshop
- The Heartland Forgiveness Scale (HFS)
- The Marital Offence-Specific Forgiveness Scale (MOFS)

● Social science

→ Anthropology

The field of anthropology approaches forgiveness in relation to the contexts, culture, and people studied. Field research is central to considering how forgiveness is experienced in subjects' bodies and cultures. Within this space, we delved into restorative and memory-based processes, identifying resources such as a tool in book format that can be used by therapists, and a methodology that proposes steps for social repair.

Tools and practices:

- Maps of narrative practices
- Steps for social repair

● Social science

→ Restorative processes

According to the UN definition, a restorative process is any process in which the victim and the offender and, where appropriate, any other individual or member of the community affected by a crime or offense, participate together actively in the resolution of issues arising from the crime/offense, usually with the help of a facilitator.

We present several applications that foster peaceful coexistence in general, as well as others aimed at more specific forms of coexistence related to non-criminal contexts in educational communities, including school misbehavior. These initiatives provide restorative responses to all forms and degrees of transgression.

Tools and practices:

- Afaloste "Convivencia al pilpil"
- Glencree
- Restorative encounters between victims and former members of ETA
- Huikahi Restorative Circles of Re-entry
- Informal restorative practices: listening, affective statements, restorative questions, and small spontaneous restorative meetings
- Peace circles
- Restorative meetings at education centers
- Schools of Forgiveness and Reconciliation (Es.Pe.Re)

● **Social science**

→ **Physiology**

We have included HeartMath as a tool that takes into account the relationship of mind and body. By improving our heart rate patterns, we can change our feelings towards healing.

Tools and practices:

- HeartMath

● **Social science**

→ Art

Art helps individuals and groups to self-manage, interact, and evolve emotionally. Drawing on practices of artivism—a conceptual, performative, and relational genre that is independent from contemporary art—we show tools through which art acts as a vehicle for people to relate and create together. These produce works of art that also act as a conduit for conflict resolution and healing.

Tools and practices:

- Restorative justice through artistic and narrative projects.
- "The Winds of Change" CD.

● **Social science**

→ **Frontline workers/Multidisciplinary practices**

Responding to the need of many stakeholders to identify transformative practices happening in less-studied areas, we have brought together initiatives from diverse contexts where forgiveness and restoration practices are a key part of shaping wiser and more resilient communities and societies.

Tools and practices:

- Citizens Archives of Pakistan (CAP)
- Radio to Reconcile in Rwanda
- Sacred huts and codes, uma lulik, in Timor-Leste
- Soccer with child soldiers in Sierra Leone
- Theater of the people, Jana Karaliya, in multiethnic Sri Lanka
- Tree of Life community mental health model/approach in Zimbabwe
- Water and natural resources management in North Darfur and Sudan
- Wheelchair and community building in Cambodia

Spirituality & religion

The field of spirituality and religion focuses on the inner work of finding one's true essence. For some traditions, this may be the mind; for others the soul or God; for some it will be love. Within this search, forgiveness is framed as a tool to free ourselves from the obstacles that hold us back from this transcendental objective.

→ **Islam & Sufism Tijaniyya**

→ **Buddhism/Mindfulness**

→ **Christianity/Catholicism**

● **Spirituality & religion**

→ **Islam**

In the case of Islam, we identified two practices that help us get an idea of the Muslim approach to forgiveness. On the one hand, we have a collective celebration to ask God for forgiveness, and on the other hand, a restorative practice that helps the offender to repair the damage caused.

Tools and practices:

- Istighfar
- Mawlid Ceremony

● Spirituality & religion

→ Buddhism/Mindfulness

Buddhism focuses on transforming the mind in order to free individuals from suffering through the development of love or compassion towards oneself and others, and the wisdom of perceiving reality as it is (impermanent and interdependent).

While forgiveness is not a central concept in Buddhism, the development of compassion and wisdom lead directly to processes of forgiveness and restoration, so this is the focus of the tools we have included.

Tools and practices:

- Metta Meditation
- Cognitive restructuring focused on non-suffering
- Mindfulness meditation
- Tonglen meditation

● **Spirituality & religion**

→ **Christianity/Catholicism**

We have gathered together different examples of practical applications of forgiveness. Firstly, the Ecclesial Practice is an aggregate of different restorative processes and religious practices. This offers a useful opportunity to show the possibilities of hybridization between disciplines, religions, and diverse contexts. As a second practice, we have identified many Christian influencers sharing a process towards forgiveness supported by God's forgiveness and faith. Finally, Desmond Tutu's Fourfold Path or Forgiveness Cycle is an inclusive tool which consists of four steps leading to "peace and wholeness".

Tools and practices:

- Forgiveness Cycle. The Fourfold Path.
- Restorative Inspired Life Review.
- Forgiveness Process Based on Faith

● Indigenous communities

The practices presented here have been developed and implemented in contexts with communal structures (described as an experiential concept that allows for a holistic, full, natural, and shared understanding of life itself) which is often contrasted with modern individualistic perspectives.

→ **Mapuche Culture**

→ **Mixe Culture**

→ **Ancestral Hawaiian Culture**

→ **Kamentsá Culture**

● Indigenous communities

→ Mapuche Culture

Forgiveness can be understood as a way of restoring communal balance between coexisting people, territories, and living beings, where this balance has been affected by a transgression. Everything centers around communication as an essential element in the formative process of Mapuche collective education in which the ceremonies are embedded.

Tools and practices:

- Nutram/ Ngülam
- The llellipun ceremony

● **Indigenous communities**

→ **Mixe Culture**

Mixe culture is governed through a system of so-called "cargos", which are a series of civic and religious roles that rotate among the inhabitants of each village. The "cargos" assume responsibilities of public interest. Families also hold a social, multi-level role in the Mixe community which involves political participation as well as providing support. In this context, we have identified a general restorative methodology that can be transferred and applied to forgiveness processes.

Tools and practices:

- Reintegration methodology

● Indigenous communities

→ Ancestral Hawaiian Culture

Ho'oponopono is a Hawaiian tradition aimed at interpersonal problem solving and based on principles of reconciliation and forgiveness. The technique was adapted from the original tradition in 1976 by Morrnah Nalamaku Simeona, and originally spread in the United States through New Age beliefs. Nowadays, its use is also widespread in therapy spaces.

Tools and practices:

- Ho'ponopono

● Indigenous communities

→ Kamentsá Culture

The Carnival of Forgiveness or Bëtsknate is a cultural practice of the Kamentsá community of Sibundoy, Putumayo, in Colombia, with the purpose of "harmonizing" social relations and re-establishing the balance altered by conflicts; strengthening community ties; and guaranteeing prosperity for all, by means of compensation and thanks to Mother Earth for the fruits received.

Tools and practices:

- Forgiveness Carnival (Bëtsknate) in Sibundoy

● Digital tools

Through the digital space, we have been able to access not only those initiatives implemented by experts but also those of citizens. These demonstrate that the digital acts as a reflection of the physical: it amplifies and transforms physical space but also fosters native practices. We have opted to focus on practices of the latter type, as they provide insight into how forgiveness takes place in a horizontal, anonymous, transient, and hyperconnected environment.

→ **Peer-to-peer pedagogy**

→ **Communities of support**

→ **Pedagogy through role models**

Formats

3

3.1. Introduction

The formats we have chosen to present are designed to facilitate or incentivize key elements identified in our research. They aim to:

→ **Educate** on the subject of forgiveness

→ **Disseminate** ways of doing

→ **Provide a sense of affinity,** resonance, and ease

Furthermore, the formats used have demonstrated substantial impacts through digital media, showing that their narrative and aesthetic elements successfully engage citizens.

We have divided these formats into three categories based on their function: **release**, **inspiration,** and **action**.

3.2. Release

Formats that help to release and transform pain or trauma

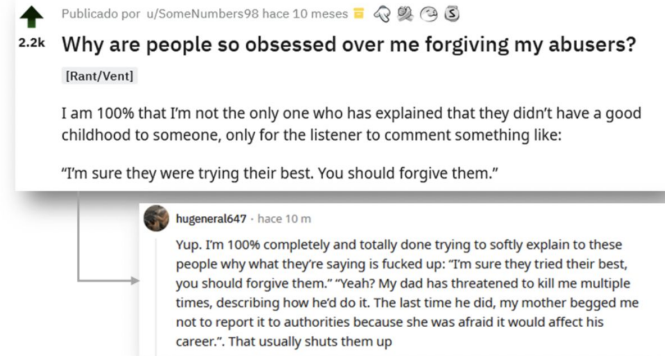## Community of support

WHERE IT IS USED

Forums like Reddit.

WHO IT'S USED BY

Victims of abuse. People experiencing shame or guilt.

HOW IT HELPS IN PRACTICING FORGIVENESS

Finding support through a combination of compassionate advice, shared experiences, and having one's victimhood recognized. This can help to release paralyzing emotions like guilt or shame that are obstacles for healing.

Publicado por u/SomeNumbers98 hace 10 meses

2.2k **Why are people so obsessed over me forgiving my abusers?**

[Rant/Vent]

I am 100% that I'm not the only one who has explained that they didn't have a good childhood to someone, only for the listener to comment something like:

"I'm sure they were trying their best. You should forgive them."

hugeneral647 · hace 10 m

Yup. I'm 100% completely and totally done trying to softly explain to these people why what they're saying is fucked up: "I'm sure they tried their best, you should forgive them." "Yeah? My dad has threatened to kill me multiple times, describing how he'd do it. The last time he did, my mother begged me not to report it to authorities because she was afraid it would affect his career.". That usually shuts them up

3.2. Release

Formats that help to release and transform pain or trauma

Q&A

WHERE IT IS USED

Video platforms like YouTube and TikTok.

WHO IT'S USED BY

Religious leaders. Therapists.

HOW IT HELPS IN PRACTICING FORGIVENESS

People see themselves in questions from other users and find useful tips to solve their problems and alleviate their suffering.

How to let anger out | Thich Nhat Hanh answers questions

Do you think that your anger has come from the outside, went in,

0:47 / 9:18

Desliza hacia abajo para ver más detalles

3.3. Inspiration

Formats that inspire us to think in healthier, more human ways

Inspiring Interviews

WHERE IT IS USED

On YouTube.

WHO IT'S USED BY

Philanthropic projects that aim to educate a wider citizenship. Inspirational people who lend themselves to telling their stories.

HOW IT HELPS IN PRACTICING FORGIVENESS

Through exposure to the ideas and stories of role models who inspire us to act differently.

3.3. Inspiration

Formats that inspire us to think in healthier, more human ways

Role models

WHERE IT IS USED

Different social media platforms; video typically has more impact.

WHO IT'S USED BY

Social media users sharing the stories of inspiring people.

HOW IT HELPS IN PRACTICING FORGIVENESS

Through exposure to the stories of role models who show us how healing can take place.

The Real Risk of Forgiveness—And Why It's Worth It | Sarah Montana | TEDxLincolnSquare

0:08 / 15:53

Desliza hacia abajo para ver más detalles

3.4. Action

Formats that foster learning and evolving by doing

How to

WHERE IT IS USED

On YouTube.

WHO IT'S USED BY

Mainly religious leaders.

HOW IT HELPS IN PRACTICING FORGIVENESS

People use YouTube to learn how to do things; it acts as a platform that organically allows for the sharing and application of tools, practices and processes.

3.4. Action

Formats that foster learning and evolving by doing.

Feel through playing
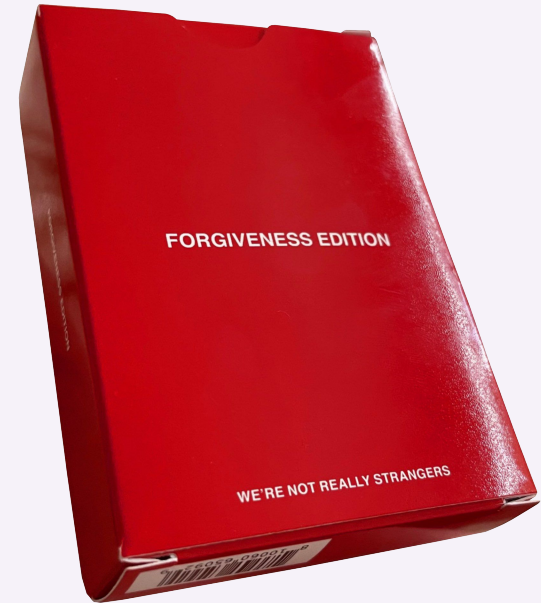
WHERE IT IS USED

It is a board game.

WHO IT'S USED BY

Anyone.

HOW IT HELPS IN PRACTICING FORGIVENESS

It uses three levels of questions (perception, connection, reflection) and wildcards that allow participants to let go. It can be played with someone else on their forgiveness journey.

3.4. Action

Formats that foster learning and evolving by doing.

## 1st person experiences

WHERE IT IS USED

Mainly on TikTok.

WHO IT'S USED BY

School teachers.

HOW IT HELPS IN PRACTICING FORGIVENESS

By sharing their own experiences, practices and advice, educators promote the implementation of restorative practices in schools. This is a form of horizontal, peer-to-peer learning that encourages exchange, dialogue and collective growth.
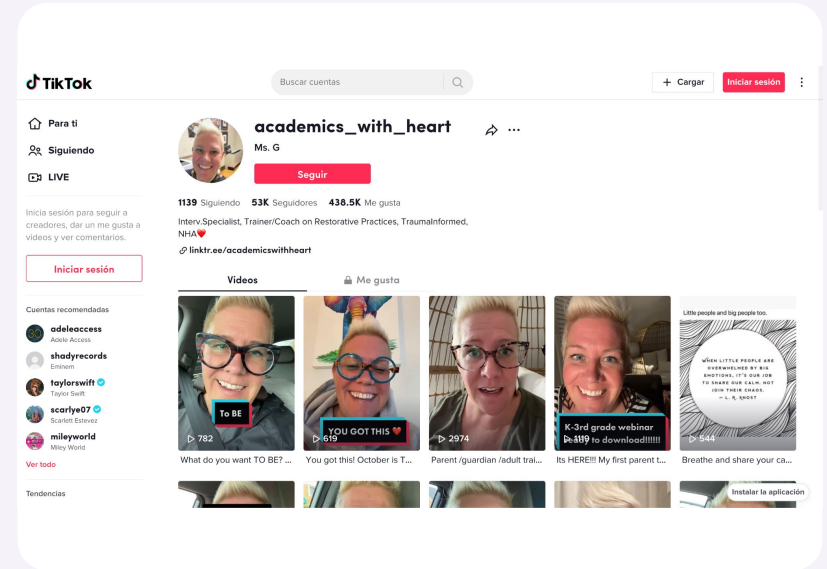
Final Considerations

4.1. The experts

4.2. The people

4.3. The work

4

4.1. The experts and practitioners

Society is ahead of institutions. It is the people who have taken responsibility for pain and social fractures, and who have taken steps towards the common good expecting only to fulfil their obligation to the world.

Listening to society and its stakeholders is key to facilitating change.

Being at the service of stakeholders and society means providing intelligence and resources in order to amplify, to connect, to systematize, to scale, and to keep learning.

We have seen in all those who have helped with this research a willingness to collaborate and continue learning.

We believe in fostering an ecosystem in which stakeholders can connect, share knowledge, and pool resources so as to scale the impact and reach of forgiveness practices.

4.2. The people

Experts themselves have also taught us that working for the good of people and communities should not be in the hands of experts alone. People must participate, and this participation must be facilitated. Our digital analysis shows the power of people's willingness to listen, understand, share and care. Citizens are also actors of change who inspire us and are essential in our common path toward building healthier societies.

4.3. The work

Dissemination is key to all development, and it is often a pain point in social change projects, which include good ideas that often remain unknown. Conducting research before designing ecosystems and tools makes it easier to identify and respond to what people need, thus creating an experience that promotes involvement. This is the best way to get people to use, recommend, and spread practices by their means. The project should gain traction through a design that responds to peoples' interests, generates positive experiences for them, speaks their language through the means that are natural to them, and offers an experience that facilitates use and encourages diffusion. This must be at the heart of the design process.

Case studies

5.1. Introduction

5.2. Forgiveness in progress:

A view from Africa and Asia

5.3. Forgiveness in progress:

A view from the Basque Country

5

5.1. Introduction

We sought to convey more complete views on the work of forgiveness from several different perspectives in order to give context to the practices and tools.

For this reason, we have created two case studies. We now better understand the breadth of the practice and possibilities of forgiveness through conversing with those who live it in one way or another and hearing firsthand how it operates—in which contexts, on which bodies, with which objectives, and under which circumstances.

We now know that forgiveness is an area of reflection, thought, and experience that encompasses much more than can be expressed in words. Because before and after forgiveness happens human beings are already developing infinite possibilities for the good.

Forgiveness in progress: A view from Africa and Asia

Different disciplines, e.g. psychology, sociology, anthropology, religion, pedagogy or law, attempt to reflect on the nature of forgiveness and its prompters. These disciplines intertwin in an interdisciplinary way and are renamed, calling for coordinated work and inputs from different angles: restorative justice, transitional justice or post-traumatic growth, are a few examples of this.
And then one finds the personal approach, mediated by our very own professional lenses and experiences, when trying to understand how forgiveness takes place. We bring a vision coming from frontline workers in the field of human rights work, community mental health and psychosocial accompaniment.

↓ Download Africa / Asia

Forgiveness in progress: a view from the Basque Country

This case study responds to our search for a place with special conditions that further deepen our understanding of forgiveness and its applications. The Basque Country serves as a site where we can learn from a citizenry which decided to take responsibility for addressing the violence occurring across the region. Today, many other places in Western societies with economic growth and political stability could learn from the lessons of those in the Basque Country who had to deal with intolerance, extreme polarization, and division.

↓ Download Basque Country

Mapping Forgiveness
Tools and practices
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Mapping Forgiveness
Practices and tools

Forgiveness in progress:
A view from the Basque Country

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Credits & special thanks

Special thanks to all of the experts and practitioners who shared their knowledge with us.

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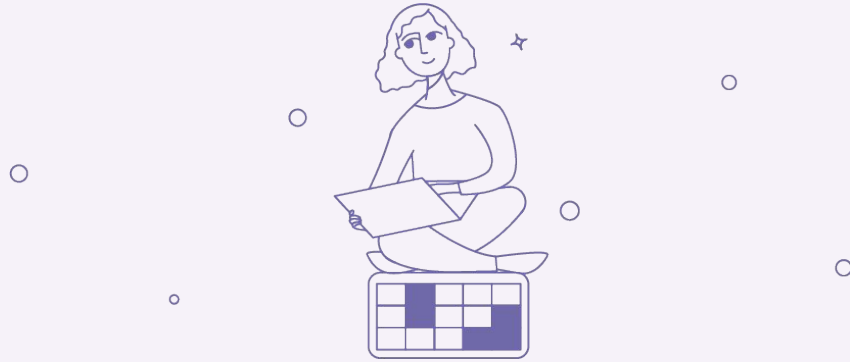
Thanks for the opportunity to work on such an extraordinary project. Please, let us know if you have any questions.

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