

# HEALING & REBUILDING OUR COMMUNITIES (HROC)

## TRAINING MANUAL *A Guide for Leaders*

*CREATED IN PARTNERSHIP WITH*  
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Healing and Rebuilding Our Communities (HROC) - BURUNDI  
*AND*  
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# Healing and Rebuilding our Communities

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# INTRODUCTION

## *History and Background of HROC*

The Great Lakes Region of Africa has been plagued by a brutal history of colonization, civil war, ethnic hatreds, and genocide. As the region strives to build sustainable peace, it is clear that in order to move toward peace, communities must grapple with the consequences of violence. Although stability has come to Rwanda and Burundi, people are still afraid of their neighbors. Hatred lingers and old wounds are raw as poverty and loneliness serve as a constant reminder of whom and what was lost. With no time during war or genocide to adequately mourn lost family, overwhelming grief lurks just below the surface, threatening to throw people into powerful flashbacks; people withdraw into themselves, unable to trust anyone with their sorrow. Small provocation can transform this unspoken sorrow into hate, allowing it to become the fuel for future violence rather than the grounds for reconnection.

With support from the African Great Lakes Initiative and American Friends Service Committee, members of Friends Churches in Rwanda and Burundi came together to jointly develop a program that would address these hidden wounds. They named the program Healing and Rebuilding Our Communities (HROC). The program has developed organically as facilitators and program leaders continuously refined and adapted the curriculum to the complex needs of the region. Beginning as a three-day basic workshop, the program has expanded into a series of workshops and community-based initiatives designed have a lasting presence and impact in wounded communities. Workshops usually bring together people from opposing sides of an old conflict: genocide perpetrators and survivors in Rwanda, inhabitants of IDP (Internally Displaced People) camps and surrounding community members in Burundi, Rwandans and Congolese at the Rwanda-DRC border, etc. This Training Manual documents the successful training approaches that have been used in the Basic Workshop, the Advanced Healing Companion Workshop, and the Intensive Training of Trainers Series.

## *HROC's Philosophy and Approach to Learning*

Healing and Rebuilding our Communities (HROC) is based on an underlying philosophy and the following set of key principles:

**Principle #1:** In every person, there is something that is good.

**Principle #2:** Each person and society has the inner capacity to heal, and an inherent intuition of how to recover from trauma. Sometimes the wounds are so profound that people or communities need support to reencounter that inner capacity.

**Principle #3:** Both victims and perpetrators of violence can experience trauma and its after-effects.

**Principle #4:** Healing from trauma requires that a person’s inner good and wisdom is sought and shared with others. It is through this effort that trust can begin to be restored.

**Principle #5:** When violence has been experienced at both a personal level, and also at a community level, efforts to heal and rebuild the country must also happen at both the individual and communal level.

**Principle #6:** Healing from trauma and building peace between groups are deeply connected. It is not possible to do one without the other. Therefore trauma recovery and peace building efforts must happen simultaneously.

HROC’s approach to learning grows directly from these 6 underlying principles. Using interactive and elicitive teaching techniques, HROC’s curriculum is grounded in adult learning theory and popular education approaches. HROC workshops rely on participants’ own experiences of violence, trauma, and healing to provide the backbone of curriculum content. Rather than provide multiple didactic lectures, HROC facilitators invite participants to discover their own existing knowledge and their own inner wisdom for how to heal and how to help others. This approach builds a strong sense of community among group members, instills a new confidence in a wounded self, and ensures that the lessons learned are steeped in the context of the particular conflict and the post-conflict recovery process. Thus, the elicitive nature of the program enhances the program’s adaptability to new contexts and cultures.

## ***How to Use This Manual***

This manual is a snapshot in time. The issues it attempts to address are as profoundly complicated and nuanced as the human beings who are benefiting from the program. Often, in the face of terrible trauma, nothing seems to be adequate as we strive to soothe wounded hearts and re-stitch the fabric of our communities. We are always digging and learning, humble in the face of the work we have taken on. Thus, this manual should be viewed as part of an ever-evolving and growing program. The documentation herein is not intended to freeze the curriculum into a rigid format, but rather to enhance our ability to continuously reflect on the program’s ongoing evolution.

This manual is intended to help workshop facilitators design appropriate training programs for multiple contexts. It can be used either as the central curriculum for a Healing and Rebuilding Our Communities program, or it can be used to augment another ongoing initiatives. It offers four sample agendas for different workshop levels as well as over 100 activities and exercises organized around four major themes: 1) Building the Group- Creating Safety, 2) Understanding Violence, Trauma and Its Consequences, 3) The Journey of Healing, and 4) Helping Others. Sample Agendas for each workshop level are included in Chapter 1, and each exercise includes a note recommending an appropriate workshop or experience level.

Before moving into specific activities and themes, Chapter 1 addresses the issues inherent in Designing and Implementing a Successful Program.

Most exercises are either original, or have been adapted from other sources. The sources are noted when they are known. Because of the nature of community-based training, some exercises may have lost their original attribution. If you know the source of an exercise that is not credited please inform AGLI by contacting [dave@aglionline.org](mailto:dave@aglionline.org).





## CHAPTER ONE

# **DESIGNING AND IMPLEMENTING A SUCCESSFUL PROGRAM**

## ***Setting Up a HROC Program***

Thorough preparation and work with a community before beginning HROC creates a solid foundation for ongoing intervention and program success. When setting up a HROC program in a new community, there are several factors to consider. This section will discuss Choosing a Community to Work In, Collaborating with Community Leaders, Developing a Community-Specific Approach, and Identifying Participants. Lastly, it offers a Checklist for Planning a Workshop to help program organizers consider all the logistics involved in setting up a workshop.

### **CHOOSING A COMMUNITY TO WORK IN**

Over the years, HROC has discovered that this program has the most impact and success when multiple workshops and follow-up activities are planned for the same community, rather than conducting just one workshop in a community. Therefore, it is better to select one or two communities to focus on, rather than spreading limited resources thinly to cover multiple regions. At least five separate workshops or events should be planned for a community. Given the intense nature of the subject matter, it is irresponsible and even dangerous to conduct just one workshop in a community, which may open up wounds, and then plan no additional follow-up.

When considering a community to work in, consider the following questions:

- 1) Is there a particular need in this community? What is this community's history?
- 2) Have you been invited to this community? If so, by whom? If not, are community leaders receptive to hosting HROC?
- 3) Are there existing associations, churches, mosques, schools or other institutions that would like to host HROC and can help identify participants?
- 4) Is there a meeting room in the community that can be used for workshops?
- 5) Are there food and lodging facilities for participants and facilitators?

### **COLLABORATING WITH COMMUNITY LEADERS**

Every community has its leaders: both formal leaders – such as local government authorities, pastors, and presidents of associations – and informal leaders – such as teachers, community elders, informal mediators, and people of integrity. When entering a community for the first time it is advised to invite the collaboration from different types of leaders from different sectors to ensure that a wide range of participants will be recruited and that there is deep-rooted support for the HROC initiative. This is particularly important in conflict and post-conflict contexts where HROC strives to bring enemies together. Trust-building needs to begin well before the workshop as organizers explain to community leaders the purpose and methods of the program and ask for their help in bringing people together across lines of hatred and mutual suspicion.

In some cases, it may be required to solicit the permission of local authorities to conduct the workshop, and so time and attention must be devoted to discussing the program and its merits with the local government. Sometimes leaders can be invited to attend a workshop occurring in another location to help them better understand the methodology

and the nature of the program. Above all, when initiating this program in a new setting, it is the organizers' responsibility to do the preparatory work with local leaders to ensure the safety of participants and facilitators. Creating safety, even if it is temporary, is a basic condition for the success of the program.

### **DEVELOPING A COMMUNITY-SPECIFIC APPROACH**

After solidifying a relationship with community leaders, it is time to work with them to strategize about the most effective way to implement the program in the community. The first step to doing this is to ask several leaders a set of questions in order to better understand the community. The answers to these questions become the needs assessment upon which organizers will then design the program. Questions to ask community members and leaders include, but are not limited to:

- 1) What is the history of this community?
- 2) What is happening now, in the community?
- 3) What kinds of tensions or conflicts are happening, and between what groups of people?
- 4) What are the strengths in the community? Where do people turn for help or solace?
- 5) Who do you think should participate in this program? Who should we start with, as we build credibility within the community?
- 6) Is it better for outsiders or insiders to facilitate the workshops? Why?
- 7) What do you hope will result from HROC coming to your community?

After reviewing the answers to these questions, organizers can then decide, in collaboration with community leaders, how to design the first interventions. There will be variations in who is invited to participate, in what types and how many workshops are offered, in how community resources and resource people are tapped to support the program, and in the curriculum itself. Strive to be as responsive, responsible, and creative as possible. The goal is to use the program, in collaboration with other ongoing initiatives in the community, to create a caring and healing environment of peace and reconciliation for all community members.

### **IDENTIFYING PARTICIPANTS**

Community leaders play an important role in identifying and inviting potential participants to a workshop. If HROC is being used to bring “enemies” together, it is essential that one group is not outnumbered by another, but that there is fairness and balance in the selection process. Organizers may want to ask leaders to help them identify a mix of people who are informal leaders in the community, and others who are simply ordinary community members. Provide as much advance information to participants as possible so that participants arrive at the workshop knowing the topic (trauma healing and peace building) and knowing who to expect in the workshop. The more the participants know in advance, the deeper the trust will be in the program and the facilitators.

Sometimes leaders will want an extremely troubled and traumatized person to participate in the workshop, in the hope that this will be the intervention that will help him or her. It

is important to ask questions about the person's symptoms and experience before immediately accepting such a participant, to ensure that the person is stable enough to participate in the workshop. Remember that the workshops are not designed for people who are very sick. They are designed for people who are able to function in life, but who have experienced extreme violence. If someone is not functional, or is not able to discern reality from delusions on a regular basis, organizers should work with community leaders to identify other sources of support for that person rather than invite him or her to the workshop. This can be difficult to do, but this is part of the organizers' responsibility to create safety for all participants.

### **CHECKLIST FOR PLANNING A WORKSHOP**

Once the intervention strategy and participants have been identified, it is time to plan the workshop. Below is a check list of items to consider when planning a workshop:

- ✓ Secure funding.
- ✓ Create the training team – make sure the team reflects the community diversity. At least one trainer should be highly experienced.
- ✓ Arrange lodging for facilitators, if necessary
- ✓ Arrange transport for facilitators and participants
- ✓ Arrange food for the workshop
- ✓ Secure a meeting room
- ✓ Schedule a facilitation planning session
- ✓ Brief facilitators on community needs assessment
- ✓ Plan the workshop agenda
- ✓ Prepare materials such as newsprint or blackboard, masking tape, markers, pencils, felt tip markers, scrap paper, paper for participants' notes, chalk, etc.
- ✓ Arrange the meeting room

## *Designing Workshop Agendas*

Designing an agenda for a workshop – no matter what the level – is one of the most important tasks that the facilitation team undertakes. The workshop agenda determines the content and substance of the workshop, the flow and evolution of the group, and the nature of group cohesion. This section will discuss key Workshop Design Principles and then will offer some sample agendas for each workshop level: Basic, Advanced Healing Companions and Training for Trainers.

### **WORKSHOP DESIGN PRINCIPLES**

When designing a workshop, facilitators often focus on content. While it is important that the subject matter be adequately addressed, there are some other factors to consider as well. These include **General Flow of a Workshop**, **Establishing Safety in the Group**, **High-Risk and Low Risk Activities**, and **Adult Learning Styles**.

No matter the workshop level, each group of participants has a life cycle of its own. The **General Flow of a Workshop** should be designed so as to enhance the social relationships as well as learning. The first part of the workshop is dedicated to bringing people together and drawing them into deeper communication with each other. In the beginning, focus on developing safety and group cohesion. The middle of the workshop is often more emotionally intense and demanding: this is where higher risk activities can be used to encourage more self-disclosure and exploration of difficult issues. The last part of the workshop is devoted to applying lessons learned to daily life. It often includes a chance to practice specific new skills and develop plans for how participants will use what they have learned in their communities.

**Establishing Safety in the Group** is an essential part of any workshop agenda. Especially when people have come together from opposing sides of a conflict, the beginning of a workshop is filled with suspicion and fear. In order to go deep, the foundation for safety must be carefully laid. Chapter 2, *Building the Group: Creating Safety*, will discuss specific techniques for this, but in the workshop design, ensure that you leave enough time to allow people to begin to build trust and come together. This will happen throughout the workshop, but it is most important in the beginning.

In every workshop, and on each day, there should be a blend of **High-Risk and Low-Risk Activities**. Low-risk activities are exercises that feel safe and easy to do for participants. Usually they are designed to bring people together, but they do not ask people to trust each other very much and they do not ask them to disclose very personal information. Examples of low-risk activities include basic introductions, a lecture given by a facilitator, or singing. High-risk activities are exercises that require people to remember difficult things; they often ask people to talk or write or draw about their lives. Sometimes high-risk activities ask participants to trust someone who they find difficult to trust, or to disclose something personal. Examples of high-risk activities include the personal sharing about loss, grief and mourning, or the River of Life activity. You need BOTH high and low-risk activities to create a good learning environment. Think of every day and every workshop as a sandwich – Low-Risk Activities should begin and end

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each day and each workshop, and Higher Risk activities can happen in the middle. Also, lower risk activities should begin the workshop (Day One in a three day workshop) and end the workshop (Day Three). As the group gets more comfortable, cohesive and safe, exercises that used to be high-risk become lower-risk.

The last thing to keep in mind when designing a workshop is that there are a variety of **Adult Learning Styles**. Some people learn best by listening, others by seeing, others by talking, and others by doing. Adult learning theory tells us that adults tend to learn best when lessons are grounded in their own experience rather than in lecture. When designing a workshop, try to use interactive activities as much as possible, rather than just telling participants what is right and wrong. Also, try to mix the types of activities to address all the ways of learning, so that participants might be asked to have a discussion and use art and watch a role play to learn different lessons.

**BASIC WORKSHOP: SAMPLE AGENDA**

**Objectives:**

- \* To help people to recognize and understand trauma
- \* To help people to know how to deal with trauma
- \* To help people heal from trauma
- \* To help people to know that life continues after a traumatic event
- \* To help people to reconnect with their communities and to rebuild society

DAY ONE

SESSION I: INTRODUCTION TO TRAUMA

Song and Prayer  
Devotional/Word of God  
Opening  
Introduction  
Group Guidelines/Norms  
Johari's Window  
Understanding Trauma (Defining Trauma)  
Causes of Trauma  
Symptoms of Trauma Reactions  
Reflection: Discussion Groups

*BREAK*

SESSION II: CONSEQUENCES OF TRAUMA

Song and Prayer  
Gathering: Name Game  
Consequences of Trauma  
Web of Healing  
Reflection: Discussion Groups  
Conclusion  
Evaluation of the Day

DAY TWO

SESSION III: LOSS, GRIEF AND MOURNING

Song and Prayer  
Devotional  
Gathering: Empty Chair or Something You Don't Know About Me  
Definitions of Loss, Grief, and Mourning  
Reflection: Personal  
Stages of Grief  
Healing from Grief  
Visioning Exercise

*BREAK*

**BASIC WORKSHOP (cont.)**

SESSION IV: DEALING WITH ANGER

Song

Gathering: Something You Valued from the Morning

Anger: Distinguishing Anger Caused by Trauma

How to Handle Anger

Anger Role Plays

Relaxation Exercise

Closing and Evaluation

DAY THREE

SESSION V: TRUST AND MISTRUST

Song and Prayer

Devotional

Gathering: Seeing Good in Others

Trust Walk

Tree of Mistrust

Tree of Trust

What Can We Do to Build Trust?

Exercise: Trust Fall

*BREAK*

SESSION VI: CLOSING AND EVALUATION

Gathering: Acceptance Circle

Question and Answer Period

What Have We Learned?

Recommendations for the Trauma Healing Program

General Evaluation

Closing



**ADVANCED HEALING COMPANIONS WORKSHOP: SAMPLE AGENDA**

**Objectives:**

- \* To prepare community leaders to become Healing Companions to help others within their communities who have experienced trauma.
- \* To teach people to help others express their emotions.
- \* To teach deep listening skills
- \* To identify processes of recovery from trauma

DAY ONE

SESSION I: TRAUMA AND THE RECOVERY PROCESS

Song and Prayer  
Welcome and Introductions  
Agenda Review  
Gathering: Something that happened since the Basic Workshop  
Ground Rules  
Big Wind Blows  
Revision of Basic Workshop  
Deepening Our Understanding: Differentiating Mental Illness,  
Demons and Trauma  
How Can We Recover from Trauma?

*BREAK*

SESSION II: THE POWER TO LISTEN (I)

Song  
Gathering: Mirror Game  
What is “Deep Listening”?  
Characteristics of a Good Listener  
The Listening Circle (Active Listening Wheel)  
Listening Practice: Concentric Circles  
Closing and Evaluation

DAY TWO

SESSION III: THE RECOVERY PROCESS (II)

Song and Prayer  
Devotional  
Gathering: A time when somebody listened to me  
Conditions for Healing (Safety, Remembrance & Mourning,  
Connection and Commonality)  
Journey of Healing  
Relaxation Exercise: The Rooted Tree  
Song and Prayer

*BREAK*

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### SESSION IV: THE POWER TO LISTEN (II)

- Song and Prayer
- Pattern Ball
- Obstacles and Challenges to Deep Listening
- Tips for Good Listening:
  - Reflecting and Summarizing
  - Asking Questions
  - Giving Advice
- Analyzing Problems
- Listening Practice: Role Plays
- Closing and Evaluation

### DAY THREE

### SESSION V: HANDLING STRONG EMOTIONS

- Song and Prayer
- Devotional
- Gathering: A reflection from yesterday
- Game: Blanket Name Game
- Identifying Emotions
- Handling Strong Emotions
- Creating a Safe Listening Environment

### *BREAK*

### SESSION VI: CLOSING AND EVALUATION

- Game: Instructions for Each Participant
- Question and Answer Period
- Gathering: What Have We Learned
- Personal Testimonies
- Evaluation
- Graduation

## **TRAINING FOR TRAINERS I: SAMPLE AGENDA**

*Note: Because this training is 2 weeks long, this sample agenda does not include openings, gatherings, and energizers, unless particularly appropriate. It is acknowledged that those conducting the “Training for Trainers” course will be highly experienced facilitators who will adapt to the evolving needs and dynamics of the group.*

### **Objectives:**

- \* To prepare new facilitators to facilitate a Basic HROC workshop.
- \* To deepen participants’ understanding of trauma, trauma recovery, listening, and the role of trauma healing in reconciliation.
- \* To develop and practice basic facilitation skills

### DAY ONE

#### SESSION I: WELCOME AND INTRODUCTION

Song and Prayer  
Welcome and Introduction to the Program  
Gathering: Hopes and Fears for the Workshop  
Ground Rules  
Cooperation and Group Building: Crossing the River  
Revision of Basic Workshop

### DAY TWO

#### SESSION II: DEEPENING OUR UNDERSTANDING OF TRAUMA

Song and Prayer  
Devotional  
In-Depth Participant Introductions  
Revision of Basic Workshop (continued)  
Symptoms of Trauma: Tug of War  
The Stages of Trauma

### DAY THREE

#### SESSION III: RECOVERING FROM TRAUMA

Song and Prayer  
Devotional  
How Can We Recover from Trauma  
Conditions for Healing  
The Listening Circle (Active Listening Wheel)

### DAY FOUR

#### SESSION IV: IDENTIFYING AND RESPONDING TO EMOTIONS

Song and Prayer  
Devotional  
What are Emotions?  
Identifying Emotions  
Handling Strong Emotions

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DAY FIVE

SESSION V: PERSONAL JOURNEY OF HEALING

Song and Prayer  
Devotional  
Journey of Life  
Storytelling

DAY SIX

SESSION VI: TRAUMA AND THE WORD OF GOD

Song and Prayer  
Devotional  
Debrief Journey of Life and Storytelling  
Trauma and the Word of God

DAY SEVEN

SESSION VII: TEAMBUILDING FIELD TRIP

DAY EIGHT

SESSION VIII: WORKSHOP FACILITATION: PREPARATION

Song and Prayer  
Devotional  
Evaluation of Week One  
Team Building: Broken Squares  
Characteristics of a Good Facilitator  
Self-Assessment: Strengths as a Facilitator  
Preparing and Designing a Workshop  
Assignment of Training Teams and Topics

DAY NINE

SESSION IX: PRACTICE: DESIGNING AND DELIVERING A  
TRAINING MODULE

Song and Prayer  
Devotional  
Question and Answer Period  
Team Building and Planning for Practice Modules  
Team #1 Presentation (90 minutes)  
In-Depth Evaluation (90 minutes)  
Training Tips

DAY TEN

SESSION IX (continued): PRACTICE: DESIGNING AND  
DELIVERING A TRAINING MODULE

Team #2 Presentation (90 minutes)  
In-Depth Evaluation (90 minutes)  
Training Tips

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Team #3 Presentation (90 minutes)  
In-Depth Evaluation (90 minutes)  
Training Tips

### DAY ELEVEN

#### SESSION IX (continued): PRACTICE: DESIGNING AND DELIVERING A TRAINING MODULE

Team # 4 Presentation (90 minutes)  
In-Depth Evaluation (90 minutes)  
Training Tips

#### SESSION X: CLOSING AND EVALUATION

Game: Instructions for Each Participant  
Personal Testimonies  
Evaluation (Written)  
Closing Ceremony

## **TRAINING FOR TRAINERS II: SAMPLE AGENDA**

This is a second training of trainers course designed to occur after new facilitators have had a chance to facilitate several basic workshops in their communities, under the tutelage of an experienced facilitator.

*Note: Because this training is a full week long, this sample agenda does not include openings, gatherings, and energizers, unless particularly appropriate. It is acknowledged that those conducting the “Training for Trainers” courses will be highly experienced facilitators who will adapt to the evolving needs and dynamics of the group.*

### **Objectives:**

- \* To continue to prepare new facilitators to facilitate a Basic HROC workshop.
- \* To deepen participants’ understanding of the connection between trauma recovery and reconciliation
- \* To develop and practice basic peer counseling and listening skills, so facilitators are accomplished Healing Companions in their communities

### DAY ONE

#### SESSION I: SUCCESSES AND CHALLENGES IN THE FIELD

Song and Prayer  
Welcome  
Devotional  
Week’s Agenda Review  
Ground Rules Review  
Logistics  
Gathering: Something Good that Happened Since We Last Met  
Hopes: What would you like to learn this week?

### DAY TWO

#### SESSION II: TRAUMA RECOVERY AND RECONCILIATION

Song and Prayer  
Devotional  
Name and Gesture  
The Cycle of Violence and Revenge  
Personal Reflection  
Breaking the Cycle of Violence and Revenge

### DAY THREE

#### SESSION III: DEEPENING OUR LISTENING SKILLS

Song and Prayer  
Devotional  
Gathering: Telephone  
Listening Review  
Role Plays  
Feedback and Discussion

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### DAY FOUR

#### SESSION IV: OUR ROLE IN THE COMMUNITY

Song and Prayer  
Devotional  
Questions and Answers  
History of HROC in the Community  
What is Leadership?  
Our Vision for the Future

#### SESSION V: TAKING CARE OF OURSELVES

Large Group Brainstorm  
Small Group Discussion: Self Care

### DAY FIVE

#### SESSION VI: CLOSING AND EVALUATION

Song and Prayer  
Devotional  
Gathering: Thanking the Group for Something  
Lingering Questions  
Open Time: Reflections, Evaluations, Testimonies  
Closing Ceremony

## *Notes for Facilitators*

Once a workshop is organized and an agenda has been thought through, facilitators must draw on a variety of skills and experiences in order to ensure that the workshop is a positive learning experience for participants. Each facilitator will develop his or her own style, discover his or her own strengths and weaknesses, and use a unique approach. This section includes some notes and tips that facilitators can keep in mind when facilitating a HROC workshop.

### **STRENGTHS-BASED PERSPECTIVE**

This curriculum is built up on the strengths-based perspective. This perspective emphasizes the strengths, inner wisdom, and resilience that participants bring with them into the program. Most participants have survived incredibly difficult and violent things in their lives, and through that suffering, have developed the inner capacity to cope and begin to recover already. However, when people have experienced terrible trauma, they often feel as though every good thing about them has been stolen or stripped away. They often feel empty, as though they have nothing left inside and nothing left to give others. As facilitators, we have to be careful not to reinforce that belief. A strengths-based approach can begin to help participants realize that though they are wounded, they are not empty: there is still wisdom and goodness and possibility within.

As facilitators, it is important that we always ask participants to share their own wisdom with the group, rather than relying on giving lectures ourselves. It is important that each person's unique roadmap toward healing is respected, rather than the facilitators providing formulas or "answers". As much as possible, let the participants discover their own answers. Facilitators pose questions and encourage dialogue. We are not experts. Instead, we are holding space so that others can discover their own expertise and their own inner power to heal.

### **WORKING AS A TEAM**

HROC workshops are always facilitated by a team of 2 – 4 facilitators. It is unwise to facilitate these workshops on one's own. The workshop content is far too emotionally intense for one person, no matter how skilled, to be able to adequately maintain the emotional safety and stability needed for positive growth to occur. Furthermore, occasionally a participant may enter a very emotional state, and that may require that one facilitator work separately with him or her while the others continue with the workshop.

Working in a team is both rewarding and challenging. When a team works well together, the workshop is often richer. Different people have different strengths and areas in which they are comfortable. When working in a team, take the time to meet beforehand and discuss your strengths and weaknesses as facilitators. Discuss your working styles, and how you would prefer to handle conflict if and when it arises. Talk about how to signal one another if time is running short, and how to ask for help in the debriefing of an activity if it is needed. Before each day, it is advisable to clearly divide up responsibility for the different activities so that each team member is clear about his or her role. The team should meet briefly during breaks to discuss how things have been going, and then,



no matter how tired, meet at the end of each day to evaluate the day and to plan the next day thoroughly. Practice building trust among you, and being detail-oriented and explicit with your team members – the more things are discussed openly and evaluated honestly, the better the workshop will be.

### **FACILITATING AND DEBRIEFING ACTIVITIES**

Always be clear in your own mind WHY you are doing a particular activity. Always know the purpose of the activity and the key lessons that should be learned. When you facilitate an activity, try to keep instructions clear, concise and easy to understand. When you debrief an activity, remember that though you are clear about the purpose and lessons of the activity in your OWN MIND, participants will only truly learn those lessons if they discover the lessons on their own. Therefore, avoid giving a lecture about the lessons hidden in an activity, but rather ask a series of open-ended questions to elicit those lessons. Questions should focus on the heart, head, and hand. In other words, questions should ask how participants FELT during a particular activity (heart), what they LEARNED from the activity (head) and how they can APPLY those lessons to their daily lives (hand). Examples of general questions are:

- How did you feel during that activity?
- What did you learn from that activity?
- How can you apply those lessons to your life?

At the end of an activity, a facilitator can summarize the key lessons, but remember the strengths-based approach! Emphasize the lessons that seemed most meaningful to participants as well as filling in any gaps to make sure that they have gotten the most out of the activity.

Remember that EVERY activity should be used for a reason – even games! Even games should be debriefed in the method described above. If you do not want to take too much time, you can just ask one question: What lessons are hidden in this activity?

### **WORKING WITH PARTICIPANTS WHO CANNOT READ OR WRITE**

Many of the activities in this manual use reading and writing: facilitators often will write participant responses on the blackboard and participants are occasionally asked to sit and write or draw personal reflections. It is not uncommon, however, to have several participants in a workshop who do not know how to read or write. Usually these participants have already developed strategies that enable them to function – these participants often have excellent memories and tend to rely more on experiential exercises and oral lessons. This is one reason why it is important that any workshop agenda uses a variety of teaching methods rather than relying solely on one approach.

Stay vigilant about who may not be able to read or write – this is often not immediately obvious. Notice if people are not writing in their notebooks in the beginning – usually literate participants begin workshops by taking notes, until the facilitator may encourage them to put their notebooks away and fully experience the workshop.

Some tips for working effectively with illiterate participants include:

## Chapter One – Designing and Implementing a Successful Program

- \* Ensure that every single activity has an option that does not rely on writing. Although many activities use writing, none is dependent on it.
- \* Do not single out any participant and risk making him or her feel self-conscious or inferior.
- \* Watch to make sure there is full participation. If there isn't, adjust your style of teaching and rely less on the written word.
- \* If there is an activity that requires writing, quietly make sure that all people are participating fully – whether by asking for help from another participant, or from a facilitator.

### **CREATING NEW ACTIVITIES**

HROC is always changing and evolving. This is what makes the program good – it adapts to particular contexts and to particular participants. Once you are familiar with the basic building blocks of HROC, you can begin to build your own new activities. Techniques, such as concentric circles, large group brainstorm, and small group discussions can all be used for a wide range of topics. Activities should encourage participants to look to each other as resources, rather than reinforcing the idea that there are “experts” who can give us all the answer. Also, be VERY careful to assess the risk-level of a new activity. Sometimes facilitators can feel impatient because a group has not opened up, but it is important to respect the pace of the group and to be wary of new activities that require a lot of self-disclosure. If you are able, test a new activity with a small group of facilitators before trying it on participants.

If you have created a new activity that is successful, share it with the leaders of the HROC program! This curriculum is a living, breathing document and we want to be able to document new activities and approaches as the program continues to mature.

### **CRISIS INTERVENTION AND RESPONSE**

Although the design of HROC, careful training about high-risk and low-risk activities, and instruction in how to manage strong emotions are all intended to minimize the chance that a participant will experience a crisis during a workshop, it is a fact that HROC takes on the challenge of addressing extremely difficult and painful issues. Therefore, occasionally, a participant may enter a crisis. Crises can take different forms. A person may have a traumatic flashback, may reveal a plan to hurt himself or another person, or may begin to laugh or cry uncontrollably. There are other types of more subtle crises that the facilitators must watch very carefully for: someone may withdraw deep into him or herself or become extremely depressed and at risk of suicide without informing anyone.

While HROC's structure is intended to provide a measure of ongoing community support, it is not equipped to handle severe crises of this nature. Furthermore, collective flashbacks are very common in Rwanda and Burundi – where one person's flashback can cause a ripple effect in a group, throwing an entire group into chaos. Thus, facilitators must be able to judge when it is appropriate for a person to express their emotions in a group setting, and when something has gotten so difficult, that the person should be separated from the group and counseled separately. When counseling separately, try to help the person come back to the present moment, and then seek help from a local

hospital or counseling center. Follow-up several times with the participant, and ensure that he or she has the support of family and neighbors, and, if appropriate, that h/she is getting ongoing individual counseling.

When a person is separated from the group, don't forget that the remaining participants are probably feeling many strong feelings. Give participants the space and time to discuss these feelings, and show participants that this sometimes happens, but that the workshop is still a safe place to be. Do not be surprised if participants withdraw for a little time after a crisis, and do not push them to self-disclose with high-risk activities right away. However, be sure to move back to high-risk activities eventually, otherwise they may continue to feel as though the workshop is not a safe environment.

### **EVALUATION**

Asking participants to evaluate the workshop at the end of each day gives facilitators important information upon which to plan the next day or future workshops. Chapter 2 has a section on evaluations and closings. Here it is important to emphasize that facilitators must not get defensive when listening to feedback. In fact, it is better to simply LISTEN to participants' feedback and keep any response for the next day, after you have had a chance to discuss the feedback with your team. If you find yourself feeling defensive, take a deep breath, and possibly ask a co-facilitator to continue the evaluation.

There are 2 reasons it is important to stay open to feedback: 1) You are modeling a constructive way of responding to conflict, and 2) You want to encourage honest feedback so that the workshop will be as excellent as it can be.

### **DOCUMENTING SUCCESS**

This work is extremely difficult and emotionally draining. Sometimes, the need is so enormous that we don't always know if we are helping or not. There are many ways of documenting our success. In most workshops, participants will give testimonies about how the workshop has impacted their lives. As the other facilitators are facilitating the discussion, it is very important that one facilitator takes detailed notes on these testimonies, so that these can be used to celebrate our successes and help us to remember the importance of this challenging work. These documented testimonies can also be used to promote the program in new communities or to potential donors.

When resources exist, ask an outside volunteer to interview past participants 6 months or 2 years after having participated in the HROC program. This kind of documentation has increased credibility with donors and government leaders because it is often more systematic than workshop testimonies, it shows the lasting impact of the program, and in cases where the evaluator is external to the program, it is more likely to be unbiased.



## CHAPTER TWO

# **BUILDING THE GROUP: CREATING SAFETY**

## ***Introduction to Chapter Two***

In her groundbreaking book, Trauma and Recovery, Judith Herman suggests that safety is a core condition for healing. “Safety” not only refers to physical and material security, but it also means emotional safety.

Chapter Five includes a section devoted explicitly to building trust and reconciliation within a group, but in reality, creating emotional safety and building trust is interwoven into all aspects of the curriculum, and must be reinforced constantly.

One way to create safety in a workshop setting is to use certain rituals and guidelines to create clear boundaries around the group and the group experience. These boundaries, when consistent and predictable, serve to create a “container” in which deep work can happen. Participants feel safer to explore deeply because there are certain things that serve as a doorway into the day or the workshop (such as **Openings** and **Gatherings**), other familiar types of exercises that anchor them to the day and to each other (such as **Energizers**) and other rituals that mark the end of the intensity of the day (such as **Evaluations and Closings**).

Sometimes, with time limits and much content to cover, some facilitators are tempted to cut down on these boundary setting activities. In a HROC workshop, never take short cuts! These types of activities are essential for the success and emotional safety of the group. They form the skeleton of the workshop, without which the workshop would have no structure and no continuity.

### **Included in this chapter are the following activities:**

#### Openings

Songs and Prayers  
Devotionals  
Opening Talk: Why Trauma Healing?  
Program Objectives  
History of Trauma and Trauma Healing  
Agenda Review  
Group Guidelines/Ground Rules  
Participant Introductions

#### Gatherings

Gatherings  
Gathering: Empty Chair  
Gathering: Telephone  
Gathering: Back Drawing

#### Energizers

Acceptance Circle  
Big Wind Blows  
Blanket Name Game  
Follow the Leader  
The King is Dead  
Lap Sit  
Mirror  
Pattern Ball/ Group Juggling  
Poetry, Prose and Pieces of Paper

#### Evaluations and Closings

Questions and Answers  
Gathering: What have we learned?  
Personal Testimonies  
Reflection in Small Groups  
Daily Evaluation: Thumbs Up, Thumbs Down  
Closing Prayer

## *Openings*

**Openings** introduce the workshop to participants. They set a tone for a workshop or for a day. They are like a doorway into the work. Remember in reading this manual that it is not necessary to use all of the activities, and the activities listed in this manual are not listed in any particular order. The sample agendas in Chapter One give suggestions on the order in which activities can take place, but the decision about that should be made in the facilitator team building and planning meetings.

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### **SONGS AND PRAYERS**

**Purpose:** To begin the workshop in a way that is familiar and invites God to be present with the group as it enters into difficult but healing work. This also becomes a tool for coming out of intense storytelling or personal sharing.

**Instructions:** Invite a participant to lead the group in a song, and another participant to lead the group in a prayer.

Note: If there are different faiths represented in the room, it is important that these differences are always reflected in the songs, prayers and devotionals that are used throughout each day, and that there is balance over the course of the workshop.

**Risk Level:** Low

**Workshop Level:** Basic, Advanced, Training for Trainers

### **DEVOTIONALS**

**Purpose:** To place the day's lessons in a faith-based context, if appropriate. To listen to the word of God as it relates to the themes of the workshop.

**Instructions:** One facilitator prepares a short teaching based on one or two sacred passages or teachings. In the advanced and training for trainers courses, after the first day, it is appropriate to invite a participant to lead the devotional the next day.

**Risk Level:** Low – Medium

**Workshop Level:** Basic, Advanced, Training for Trainers

### **OPENING TALK: WHY TRAUMA HEALING?**

**Purpose:** To introduce participants to the motivations and objectives of the workshop, to set a comfortable and welcoming tone, and to demonstrate that local authorities and/or organizational leaders have endorsed the workshop.

**Instructions:** When possible, invite a local government or church leader or organizational leader to welcome the participants.

The leader should welcome the participants and explain why they have been invited. He or she should give permission for the workshop to take place. If the leader is familiar with the workshop, s/he can also share the objectives of the program – if not, the facilitators can do this.

The opening (whether by the leader or the facilitators) should address the question:

*Why are we concerned about trauma healing?*

Make this specific to your context: why is trauma healing important in this community?

In Rwanda and Burundi, the answer is usually as follows: Everyone has lost a lot as a result of Rwanda's or Burundi's tragic history. All these things have broken the society. Because the society is shocked and broken, it is necessary to have these workshops to begin to heal and rebuild our communities.

**Risk Level:** Low

**Workshop Level:** Basic, Advanced, Training for Trainers

### **PROGRAM OBJECTIVES**

**Purpose:** To clarify the content and the learning goals of the workshop, so that all participants share a common understanding of why they are there and what they will be experiencing.

**Instructions:** As part of the opening talk, or as part of the Agenda Review, write the objectives for your workshop on the blackboard and read out the objectives. Ask the participants whether they have any questions.

The objectives for each workshop level are different. Below are suggested objectives for each level.

#### **BASIC WORKSHOP OBJECTIVES**

- \* To help people to recognize and understand trauma
- \* To help people to know how to deal with trauma
- \* To help people heal from trauma



## Chapter Two – Building the Group: Creating Safety

- \* To help people to know that life continues after a traumatic event
- \* To help people to reconnect with their communities and to rebuild society

### ADVANCED HEALING COMPANION WORKSHOP OBJECTIVES:

- \* To prepare community leaders to become Healing Companions to help others within their communities who have experienced trauma.
- \* To teach people to help others express their emotions.
- \* To teach deep listening skills
- \* To identify processes of recovery from trauma

### TRAINING FOR TRAINERS I OBJECTIVES:

- \* To prepare new facilitators to facilitate a Basic HROC workshop.
- \* To deepen participants' understanding of trauma, trauma recovery, listening, and the role of trauma healing in reconciliation.
- \* To develop and practice basic facilitation skills

### TRAINING FOR TRAINERS II OBJECTIVES:

- \* To continue to prepare new facilitators to facilitate a Basic HROC workshop.
- \* To deepen participants' understanding of the connection between trauma recovery and reconciliation
- \* To develop and practice basic peer counseling and listening skills, so facilitators are accomplished Healing Companions in their communities

**Risk Level:** Low

**Workshop Level:** Basic, Advanced, Training for Trainers

## HISTORY OF TRAUMA AND TRAUMA HEALING

**Purpose:** To introduce the idea of “trauma” and to explain the origins of the concept. To explain how the concept was introduced to the local context, and how the current HROC program connects with that history.

**Instructions:** Give the following short talk, and then ask participants if they have any questions. Limit comments from participants at this time, and if people have a lot to say about trauma, assure them that they will have ample time to share all of their thoughts and reactions during the course of the workshop.

- When we talk about “trauma” we’re talking about the impact of war or other bad things that happen to people. There can be things other than war that traumatize people – for example a volcanic eruption or a bad car accident.

## Chapter Two – Building the Group: Creating Safety

- We've always had trauma, but how did this concept begin? The idea began in the United States when soldiers who came back from the Vietnam War had changed behavior. Many of them had nightmares, some would think they were back in the war again, many would drink. Some people thought that it was a contagious disease. So people in the US did research and saw that this was a normal human reaction to violence.
- How did “trauma” start in Rwanda and Burundi? We have had a lot of violence here and we have seen ourselves and people in our communities hurting because of that violence. When we heard this idea of “trauma” we recognized it – because we had also seen it here. And so we began HROC – Healing and Rebuilding Our Communities – to help people understand and recover.
- HROC is a program that was developed in Rwanda and Burundi, mostly by Rwandans and Burundians. It is not like some other programs that were developed in other countries and brought here by foreigners. We have had help and support from volunteers and organizations from outside, and we borrow from materials and research that has been done around the world, but this is a program that was born here.

**Risk Factor:** Low – Medium

**Workshop Level:** Basic

### AGENDA REVIEW

**Purpose:** To give participants a “road map” for the day, so that they know what to expect. This is particularly important on days when participants will be doing personal storytelling and healing work.

**Instructions:** In the morning, write up the day’s agenda on the blackboard. You can also divide this into two segments: the morning and the afternoon. Thus, you can write up the morning agenda in the morning, and the afternoon agenda in the afternoon. Read the agenda quickly to participants, explaining any activities that may cause questions, but not giving too much detail. Ask if there are any questions.

**Risk Factor:** Low

**Workshop Level:** Basic, Advanced and Training for Trainers

## **GROUP GUIDELINES/GROUND RULES**

**Purpose:** To establish a safe and respectful environment in which participants feel free to be themselves and to share openly.

**Instructions:** There are three alternatives for generating a list of ground rules or guidelines by which the group will operate. For all three alternatives, first explain the following:

We will be talking about difficult issues, and we don't know each other yet. We come from different places with different experiences. It is important that each person feels a part of this group, and feels free to be him or herself. For that, we always like to generate a list of guidelines that we all agree to, to help us know how to interact with one another.

1) Give a few ideas first (such as respect, raise your hand before speaking) and then ask the group to generate more ideas.

**Benefits:** This gets the group thinking and demonstrates what we mean by guidelines.

**Drawbacks:** This might feel like they are more the facilitators' rules rather than the groups' guidelines.

2) Ask the group for ideas, and then add any that you think are missing.

**Benefits:** The group will feel a sense of ownership over the guidelines, and are likely to respect them.

**Drawbacks:** They may have trouble thinking of some at first, or they miss important ones. If this is the case, step in and give some examples.

3) Put many different colored pieces of cloth on the ground in the center of the group. Ask each participant to choose a color they like. Go around the circle and ask each participant to say why they like that color and then give a guideline that corresponds. (For eg. – green means respect, so I think that we should all respect each other)

**Benefit:** This activity insures that every person participates in the generation of guidelines, and is a creative way to think about the deeper concepts which will guide the group.

**Drawback:** It can take more time, and some important guidelines may be omitted because it may be difficult to associate those with a color.

**Examples of Guidelines:**

Respect each other

Raise your hand before speaking

Don't leave the room in a way that disrupts others

If you're here, feel free to say what you need to say

Confidentiality

Speak for yourself: speak your own history, but do not speak for others

**IMPORTANT:** No matter what method is used, it is important to ask the whole group at the end, if they can agree to abide by these guidelines, and get either verbal or visual agreement (everyone nodding).

**Risk Level:** Low

**Workshop Level:** Basic, Advanced, Training for Trainers

## **PARTICIPANT INTRODUCTIONS**

**Purpose:** To help participants interact with one another and begin to learn about each other.

**Instructions:** There are five alternatives for doing introductions. Facilitators should consider the group and the benefits and drawbacks of each alternative before deciding which method to use.

1) Put participants in pairs and ask them each to talk to the other about themselves – where they live, what they do for a living, etc. Then invite everyone back to the big group, and then each person presents his or her partner. **IMPORTANT:** If you use this method, allow the person being introduced to correct any mistakes or to add anything to the big group.  
**Benefits:** This activity helps participants interact with one another early.  
**Drawbacks:** Sometimes people can be uncomfortable having someone else introduce them to the group. Sometimes the information that is presented is not entirely accurate, and the group never hears the person's own voice.

2) Invite participants to go around the circle, answering directly several questions: What is your name? What would you like us to know about you? Where do you live? And what is something you like?  
**Benefits:** Each participant speaks for him or herself.  
**Drawbacks:** Because it is not very creative, sometimes people can stop listening to one another.

3) Give each person a match. Instruct them to light a match and they must introduce themselves as fast as they can, talking until the match burns out or they must drop it to keep from burning themselves.  
**Benefits:** This is a fun, creative game that gets people laughing and encouraging one another early in the workshop.  
**Drawbacks:** People may pay more attention to the match than to what others are saying. Also, it may become a competition of who can stand the most pain, or who is the bravest.

## Chapter Two – Building the Group: Creating Safety

4) Give each person a piece of paper and the instructions to write his or her name on the paper and then a drawing of something that he or she likes. Then each person will explain the drawing to everyone and put it on the wall. Give the group time to walk around the room and look at everyone's drawings.

**Benefits:** Helps people feel free and creative and to begin to respect one another. People often remember drawings better than verbal introductions.

**Drawback:** This activity can take a long time, and it can sometimes leave participants not knowing basic things about one another.

5) IF PARTICIPANTS ALREADY KNOW EACH OTHER - pass a gesture around the circle, along with each person's name. One person turns to face the person to his or her right and makes a gesture and says his or her name. The whole group mimics that gesture and says the name. Then the next person makes another gesture (with his/her name) and so on.

**Risk Level:** Low – Medium

**Workshop Level:** Basic, Advanced, Training for Trainers

## *Gatherings*

Gatherings are a simple training tool in which the facilitator poses a question and then the group goes around the circle, as each person answers that question. In HROC, we begin every day with a gathering, and we often use gatherings throughout the day to build a sense of community among participants in the workshop, to reinforce learning, or to reflect on the workshop.

Gatherings are very effective, in part, because they give a chance for every single voice in the workshop to be heard. This sets a good tone from the very beginning, and minimizes the chances of just a few people dominating the workshop.

Gatherings are also effective, because by posing simple questions, participants are often encouraged to think about things in a new way. Listening to the answers of others can also help participants think more deeply about the workshop process.

This section will give the instructions for setting up a gathering, and then will provide a list of possible questions and topics.

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### **GATHERINGS**

**Purpose:** To build a sense of community and connection in the group, to reinforce learning or to reflect on the workshop.

**Instructions:** Pose a question to the group that is simple and clear. Ask who would like to start, and then go around the circle, so that everyone (including all the facilitators) has had a chance to answer. Questions early in a workshop should be low-risk, and not ask participants to reveal much personal information. As the workshop continues and gets more intensive, this is a good way to move into higher-risk activities.

Examples of questions are below:

#### BUILDING COMMUNITY

- \* Hopes and Fears for the workshop
- \* Name and Gesture (give your name with a gesture that goes along with it)
- \* Something others don't know about me
- \* Something good in the person sitting to your right
- \* Something that happened since the last time we were together
- \* Name Game (go four times around the circle. The first time, say your name normally, the second time, say it very slowly, the third time say it very quickly, the fourth time, sing it!)
- \* Something that is stopping you from being fully present today

## Chapter Two – Building the Group: Creating Safety

- \* My favorite animal and why

### REINFORCING LEARNING

- \* Who is someone you trust and why?
  - \* How do you feel when someone listens to you?
  - \* Give an example of a time you helped somebody else.
  - \* Give an example of a time you listened to somebody else.
- See below for other more complex gathering ideas that reinforce learning.*

### REFLECTING ON THE WORKSHOP

- \* Something you have appreciated in the workshop so far
- \* Something that you learned in the basic workshop that you have used since.
- \* What is something from the workshop that you have been thinking about or wondering about?
- \* What is something that you are going to take away with you from this workshop?

**Risk Level:** Low – High

**Workshop Level:** Basic, Advanced, Training for Trainers

Source: The Alternatives to Violence Program (AVP) and the Help Increase the Peace Program (HIPP)

### **GATHERING: EMPTY CHAIR**

**Purpose:** To begin thinking about loss; to remind participants that, although they have lost many people, they can always find one person who loves them; to encourage more personal sharing and self-disclosure among participants; to highlight participants' strengths and their ability to give to other in spite of great loss.

**Instructions:** Ask participants to go around the circle – each participant names a person that he or she loves: it should be a person who is alive, but who is not in the room. This person should be a person they really love and who really loves them. Then, go around the circle a second time. Each participant should stand behind his or her chair and take the role of the person whom they love and who loves them. Looking at the chair, as if the participant is still sitting there, s/he should say, “My name is \_\_\_\_\_ and I love [the participant’s name] because...” and give the reasons that s/he loves that participant. The facilitator may want to start to model how the activity works.

After this activity, ask participants the following questions:

- How did it feel to do this activity?

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- What did you learn from doing this activity?

Many participants answer that even those who have lost so much can still find someone who loves them.

**Risk Level:** High

**Workshop Level:** Basic

### **GATHERING: TELEPHONE**

**Purpose:** To demonstrate how information can change as it is passed along; to demonstrate the danger of rumors and the importance of confidentiality; to laugh and have fun.

**Instructions:** Begin a message to be sent around the circle. It should be a sentence that is not too long, but is not too simple. Begin by explaining that we are going to send this message around the room, and we hope that by the time it reaches the person on your left, it is the same message you sent! Then whisper the message into the ear of the person on your right. Then that person should whisper the message into the next person's ear, and so on.

The final message is almost never the same as the initial message – in fact it usually changes drastically.

Ask the following questions to debrief the activity:

- \* What did it feel like to do this activity?
- \* What did you learn from this activity?
- \* How can you apply these lessons when you work as Healing Companions in your community?

**Risk Level:** Low

**Workshop Level:** Advanced

### **GATHERING: BACK DRAWING**

**Purpose:** To demonstrate how messages we receive can be different from the messages that were sent or intended; to demonstrate how information can change as it is passed along; to laugh and have fun.

**Instructions:** Stand in a circle, facing your right. The first person should draw a simple design or drawing on a piece of paper and NOT SHOW it to any body. Then, using a finger, that first person should trace that drawing onto the back of the person in front of him or her. That second person should trace the SAME design onto the back of the next person and so on.



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The last person draws what he or she received on her back on a piece of paper, and then the two pieces of paper are compared. There will be laughter all around.

Ask the following questions to debrief the activity:

- \* What did it feel like to do this activity?
- \* What did you learn from this activity?
- \* How can you apply these lessons when you work as Healing Companions in your community?

**Risk Level:** Low

**Workshop Level:** Advanced

## *Energizers*

Throughout the workshop, energizing games can help people to laugh together and to release the tension that naturally builds up when learning and thinking about very difficult things. Energizers serve to bring the group closer together, and they often have an underlying lesson that relates to what is going on in the workshop. Sometimes these games shift the energy of the group from high-level and frenetic to calm and focused – not all “energizers” are high-energy games!

When you choose an energizer, you should always know why you are choosing that particular energizer at that time, and close the activity by asking – Is there any hidden lesson in this game?

There are many many energizers or “Light and Livelies” that have been used in community-based workshops over the years. Many energizers included here have come to Rwanda and Burundi via the Alternatives to Violence Program, others (even many from AVP) have lost their original attribution, and when they have been brought to a new culture, they often change or are adapted. Some of the games are indigenous to Rwanda and Burundi. This section includes only a few energizers that the HROC program uses most commonly, recognizing that there are many resources to which facilitators can turn for new ideas.

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### **ACCEPTANCE CIRCLE**

**Purpose:** To appreciate our differences; to get to know one another better

**Instructions:** Ask participants to stand in a circle. Explain that you, the facilitator, will read out a few statements. First the facilitator will give a few examples, and then participants will jump in spontaneously to call out various sentences. If the statement applies to you, step into the circle. After each statement, the group will take a moment to notice who is in the center before they step back to join the others in the circle again. Many different statements can be made, depending on the group and the issues that have emerged during the workshop.

Examples of statements:

I like to sing.

I like to spend time with my family.

I love to read.

I like giving others gifts.

I like receiving gifts!

I feel lucky because I have people who care for me.

I am wearing something red.

I like drama.

I like to help other people.

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At the end of the exercise, ask if there are any reactions. What lessons did you learn from this activity? Explain that the point of the exercise is that though we may like different things we are still one group in a strong community with one another.

**Risk Level:** Medium – High (depending on the statements used)

**Workshop Level:** Basic

### **BIG WIND BLOWS**

**Purpose:** To get people moving around the room and laughing; to encourage people to sit next to new people (perhaps next to an “enemy”) and to change the sitting arrangement in the room; to see what the group’s diversity and what it has in common.

**Instructions:** Gather the group in a circle, seated in chairs or benches (with X mark on the benches for each person’s seat). Stand in the middle of the circle as you give directions, and remove your chair from the circle. Explain that as the person without a chair, you are the “Big Wind.” Explain the directions: The Big Wind calls out, “A big wind blows for everyone who…” and finishes the sentence by naming some characteristic. For example, he or she could say, “A big wind blows for everyone who is wearing a skirt.” Everyone who shares that characteristic must move to a new seat. No one can move to the seat to either side of their current seat. The Big Wind also tries to get a seat. Whoever is left standing becomes the next Big Wind. If the Big Wind cannot think of a characteristic, he or she can call “hurricane” and everyone must find a new seat.

At the end, make sure that participants stay in their new seats!

To debrief ask:

- \* How did it feel to do that activity?
- \* Is there a lesson hidden for us in this activity?

**Risk Level:** Low

**Workshop Level:** Basic, Advanced, Training for Trainers

Source: Adapted from Help Increase the Peace Program Manual, Second Edition, 1999

### **BLANKET NAME GAME**

**Purpose:** To reinforce participants’ knowledge of each others’ names; to have fun.

## Chapter Two – Building the Group: Creating Safety

**Instructions:** Divide participants into two teams. Line the two teams up facing each other and ask each person to say his or her name. Instruct the other team to listen carefully and study the names of each person on the other team. With another facilitator hold a blanket up as a temporary wall to divide the two teams, and ask the team members to hide behind the blanket. Instruct each team to choose one person on their team to go up to the blanket. On the count of three, drop the blanket, and each person has to try to say the name of the other person they find on the other side as quickly as possible. Whoever says the name first gets to bring that person over to his or her team. Continue this game until everyone is on the same side.

Note: it is better to do this exercise later in the workshop rather than earlier in the workshop to reinforce a sense of community. Early in the workshop, people may be offended when others don't remember their names, even though it is very natural to forget something in the heat of the moment!

To debrief, ask:

Is there a lesson hidden in this game?

**Risk Level:** Medium

**Workshop Level:** Basic, Advanced, Training for Trainers

### **FOLLOW THE LEADER**

**Purpose:** To practice non-verbal communication and cooperation.

**Instructions:** Players stand in a circle. Ask a volunteer to step out of the room. When he or she is out of the room, the group silently nominates a leader. The volunteer comes back and stands in the center of the circle. Everyone in the circle must follow the body movements or expressions of the leader, without giving away who the leader is. The leader should keep changing the movements, while the person in the center tries to guess who the leader is. The person in the center gets three chances to guess, and when the leader is caught, becomes the new person in the center. Sometimes groups will sing a song throughout the activity.

To debrief, ask:

Is there a lesson hidden in this game?

**Risk Level:** Low-Medium

**Workshop Level:** Basic, Advanced, Training for Trainers

Source: Adapted from Help Increase the Peace Program Manual, Second Edition, 1999

### **THE KING IS DEAD**

**Purpose:** To have fun and act silly; to develop concentration and memory skills; to demonstrate how rumors can exaggerate the truth.

**Instructions:** Ask participants to stand in a circle. The first person will turn to the right and say to the next person, “The king is dead!” The second person replies, “How did he die?” The first person says, “He died like this:” and makes a gesture, and sometimes a sound. Then everybody in the circle repeats the gesture. The second person turns to the third person, and repeats the same dialogue. When the second person says, “He died like this” he or she must first do the gesture of the first person, and then add a new gesture. Everyone in the circle repeats both gestures. This goes on, all along the circle, with a new gesture being added for each new person, until it gets totally confused and no one can remember the order of the gestures.

**Risk Level:** Low

**Workshop Level:** Basic, Advanced, Training for Trainers

Source: unknown

### **LAP SIT**

**Purpose:** To build trust in the group; to demonstrate how we all rely on one another and that while we receive support from some we are also giving support to others

**Instructions:** Gather the group in a circle, standing shoulder to shoulder. Ask them to turn so that their left shoulder is on the inside of the circle. They will now be behind the person who was on their right. Then ask them to tighten the circle by taking one or two steps towards the center. Ask participants to put their hands on the shoulders of the person in front of them. When directed, they lower themselves slowly onto the lap of the person behind them. Make sure the group maintains a circle, not an oval. This makes it easier to land on the lap behind each person. After they sit for a minute, direct them to stand at the same time.

Note: As with other trust exercises, make sure that the group is ready for this activity. This activity works well as a closing activity, towards the middle or end of the workshop. Sometimes HROC uses it after an intense storytelling session to demonstrate how we are all leaning on each other, and sharing the weight.

**Risk Level:** High

**Workshop Level:** Advanced, Training for Trainers

Source: Help Increase the Peace Program Manual, Second Edition, 1999

## **MIRROR**

**Purpose:** To develop observation skills and to affirm one another. This activity can be used in conjunction with listening lessons in the advanced workshop.

**Instructions:** Participants stand in a circle. The first person to his or her right makes a gesture or series of gestures that the second person must mirror as exactly as possible. The second person then turns to the third person and creates a new series of gestures that the third person must mirror, and so on all around the circle.

To debrief, ask:

Is there a lesson hidden in this activity?

What does this activity have to do with deep listening?

**Risk Level:** Low

**Workshop Level:** Advanced

## **PATTERN BALL/ GROUP JUGGLING**

**Purpose:** To practice cooperation and to connect the group; to learn each other's names.

**Instructions:** Ask the group to stand in a circle. The object of the game is pass a ball from one person to another, according to a fixed pattern, while we practice each other's names. Once the group learns the pattern, add more balls, one at a time until there are 4 or 5 balls going at once.

Give the following instructions:

1. Raise one hand.
2. I will throw the ball to someone, who will then throw it to someone else.
3. When you get the ball, throw it to someone who still has a hand raised, calling out his or her name first.
4. Once you have caught and thrown the ball, lower your hand.
5. REMEMBER TWO THINGS: who threw the ball to you, and who you threw it to.

When the last person has caught the ball, the pattern has been established. Practice the pattern a few times, until it goes smoothly, continuing to use each other's names. Remind people to keep an eye on the person who threw the ball to them. Add in additional balls until the group has four or five balls in the air.

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Advanced: If the group has played this game before, you can add balls going in the reverse direction, or you can walk in a circle while playing the game. For a very advanced group, you can combine Big Wind Blows with this game so that people change places in the circle, but keep the same pattern (with the same people) going.

**Risk Level:** Low

**Workshop Level:** Basic, Advanced, Training for Trainers

Source: Adapted from Help Increase the Peace Program Manual, Second Edition, 1999

### **POETRY, PROSE AND PIECES OF PAPER**

**Purpose:** To appreciate the unique strengths and talents within the group; to make each other laugh; to reinforce the sense of comfort and safety that the group has developed.

**Instructions:** This is a good exercise to be used on the last day of a workshop, once participants and facilitators know each other well.

Before the activity, facilitators sit together cut up small pieces of paper. On each piece of paper, write down the name of one participant, and a small task or challenge for that participant to do in front of the group. The tasks should be something that you know that participant will be comfortable doing, and something he or she will succeed at, but they should be funny and a bit challenging.

Examples of tasks include:

Tell us a joke

Sing a song

Dance a traditional Rwandan dance

Recite a verse from the Bible by heart

Answer this question: What is the name of the district and neighborhood we are in?

Perform an original poem

Say the names of every single person in the group

Say the FULL names of every single person in the group

**Risk Level:** Medium

**Workshop Level:** Advanced, Training for Trainers

## *Evaluations and Closings*

Just as openings and some gatherings serve as the doorway into a day, evaluations and closings are doorways out of the day. They are extremely important in drawing a boundary around the intense work of the day, and allowing participants to know that that intensity is over.

Evaluations and closing also help facilitators know the emotional state of participants, as well as making clear what participants understand from the lessons and what remains unclear. They provide a chance for participants to reflect on the learning of the day and to express to facilitators their opinions about what went well and what they would like to see changed. This information can help facilitators plan the next day or future workshops.

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### **QUESTIONS AND ANSWERS**

**Purpose:** To answer any lingering questions or clarify any confusion that participants may still have.

**Instructions:** This is a good activity for the final day of a three-day workshop, or can be used periodically during a longer workshop.

Explain to participants that this is the time to ask any questions that may still be in their minds or hearts. Generate a list of all the questions that are in the group BEFORE trying to answer any questions. Once you have a list of all questions, then go back to each question, one-by-one, and briefly address it.

Remember to do this from the strengths-based perspective. Often, when one participant has a question, other participants have the answer. Before trying to answer each question yourself, as the facilitator, first ask the group if there is anyone who would like to answer the question. You can then reinforce and affirm the correct portions of the answer, and fill in any gaps that you notice.

Sometimes, especially in the basic workshop, participants may have very large questions, like “How do you help someone who is traumatized?” Rather than trying to answer the question, affirm them for their interest and explain that that is a big subject and it is addressed in the advanced workshop. Remind them that trauma and trauma healing is a very large and complicated topic, and that learning about it is a long journey. Ask them to have patience and to keep asking questions.

**Risk Level:** Low – Medium

**Workshop Level:** Basic, Advanced, Training for Trainers



### **GATHERING: WHAT HAVE WE LEARNED?**

**Purpose:** To invite participants to reflect on the lessons learned during the workshop.

**Instructions:** This is a good activity for the last afternoon of a workshop. Ask participants to go around the circle and answer two questions: 1) What is an important thing that you have learned during this workshop? 2) What is one thing that you will do with what you have learned back in your community?

**Risk Level:** Medium

**Workshop Level:** Basic, Advanced, Training of Trainers

### **PERSONAL TESTIMONIES**

**Purpose:** To invite several participants to serve as an example and model to others in terms of their personal growth during the workshop; to elicit stories for evaluation and documentation.

**Instructions:** Ask participants if there are 4 or 5 people who would like to talk about the impact that this workshop has had on them.

While they are giving their testimonies, one facilitator should write down the testimonies as exactly as possible.

**Risk Level:** Medium

**Workshop Level:** Basic, Advanced, Training for Trainers

### **REFLECTION IN SMALL GROUPS**

**Purpose:** To reflect on the learning in an interactive dialogue; to evaluate the workshop.

**Instructions:** Divide participants into small groups. Ask them to discuss the following questions:

What are some of the most important lessons and activities that you have experienced during this workshop?

What was not helpful or useful to you? What would you do differently?

What recommendations do you have for the HROC program?

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If you are not using this as an evaluation, but rather a mechanism to debrief the intense subject of the day, simply ask them one question:

Share your reactions and feelings about what we learned today.

After the groups have had time to discuss, ask for a brief report from each group to be delivered either in writing (if you are short on time) or verbally in the large group. Remind reporters not to share any personal information that was discussed in the small groups.

**Risk Level:** Medium

**Workshop Level:** Basic, Advanced, Training for Trainers

### **DAILY EVALUATION: THUMBS UP, THUMBS DOWN**

**Purpose:** To learn what participants think of each part of each day; to give facilitators important information on which to plan subsequent days; to model a participatory method of teaching and learning.

**Instructions:** At the end of each day, review the day’s agenda and ask the group to rate each item (from each activity, to the food, etc.) by giving it a “thumbs up” (positive), “thumbs down” (negative) or “thumbs-in-the-middle” (neutral or mixed). Make sure that every single participant has registered a thumb for each activity. If there is someone with a negative or neutral evaluation on a particular activity, ask them to talk about their concerns.

As participants give their feedback, it is important that you do not respond defensively or try to explain your reasons for doing certain exercises. If you do that, participants may not feel as free to give their honest opinions. You should simply listen and thank participants for their feedback. If necessary, facilitators can respond the next morning to some of the requests.

**Risk Level:** Medium

**Workshop Level:** Basic, Advanced, Training for Trainers

### **CLOSING PRAYER**

**Purpose:** To end the workshop as we began it – in prayer; to ground the workshop in the faith of the participants.

**Instructions:** Ask a participant to lead the group in a closing prayer. Be sure to remain balanced in terms of who you ask to lead the group in prayers

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– if there are different faiths represented, be sure that all faiths are represented in the prayers.

If it has been an intense or difficult day, a facilitator might choose to lead the closing prayer him or herself.

**Risk Level:** Low

**Workshop Level:** Basic, Advanced, Training for Trainers

## Chapter Two – Building the Group: Creating Safety

CHAPTER THREE

**UNDERSTANDING  
VIOLENCE,  
TRAUMA, AND  
THE  
CONSEQUENCES**

## *Introduction to Chapter 3*

Understanding violence, trauma and its consequences is really at the heart of HROC’s curriculum. Many of the exercises contained in this chapter make up the bulk of HROC’s Basic workshop.

The work that it takes to explore trauma, what it is, what causes it, and what its consequences are is deeply intensive emotional, as well as spiritual and intellectual work. We have found that when participants learn about trauma and its consequences, they begin to see themselves reflected in the stories and examples that are given. This leaves participants feeling both vulnerable, but also affirmed and energized: it is often a relief to know that what is happening is normal and that others are also suffering in similar ways.

As facilitators, remember that when participants share “hypothetical” examples to illustrate the causes, symptoms, and consequences of trauma, they are often, in fact, referring to their own lives or to the lives of those close to them. Thus, facilitating the exercises in this chapter requires sensitivity and compassion – as much as any of the exercises in Chapter Four that invite participants to share their own personal experiences.

This chapter deals with three sub-themes: Understanding Trauma, Loss Grief and Mourning, and Anger.

**Included in this chapter are the following activities:**

Understanding Trauma

Definition of Trauma  
History of “Trauma” and Trauma  
Healing  
Causes of Trauma  
Symptoms of Reactions to Trauma  
Symptoms of Trauma: Tug of War  
Consequences of Trauma  
The Stages of Trauma  
Stress versus Traumatic Stress  
Differentiating Between Mental Illness and Trauma  
Differentiating Between Demon Possession and Trauma  
Reflection in Small Groups

Loss, Grief and Mourning

Johari’s Window  
Definitions of Loss, Grief and Mourning  
Stages of Grief

Anger

Definition of Anger  
Anger Caused by Trauma  
Responding to Anger

## *Understanding Trauma*

Understanding Trauma involves defining trauma, identifying the multiple causes of trauma, discussing the symptoms that can be experienced in response to trauma, and the consequences of trauma on the individual, family, community and society. Many of these topics are covered in-depth in the Basic Workshop, and reviewed in the Advanced. The Training for Trainers takes the understanding deeper, giving new facilitators a broader context for understanding the work.

In facilitating these exercises, remember to use the strengths-based approach – because participants are speaking from their own life experiences, it is important to validate and respect the ideas and definitions produced by participants. At the same time, this chapter represents an essential building block for the program, and sometimes misinformation can weaken or dilute the impact of the program. With the exercises in this section, it is important to strike a careful balance: elicit knowledge from the group, but do not let misinformation stand.

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### **DEFINITION OF TRAUMA**

**Purpose:** To introduce the concept of trauma.

**Instructions:** There are two alternatives for doing this activity.

1) Distribute paper and ask participants to either write or draw a definition or depiction of trauma. Collect all these ideas, read or present every idea to the whole group. Ask the participants: “What are the common themes in all of these definitions?” As a group, with the guidance of the facilitator, create a common definition.

**Benefits:** This method encourages the active participation of every group member.

**Drawbacks:** It can be difficult to manage all the different ideas and to come up with a common definition that values each idea. Another alternative is to add a step: after the individual drawing or writing, people can gather into small teams to develop a common definition of trauma. Then these teams present the definitions to the large group, and from these 4 or 5 definitions it is easier to create a common definition.

2) In the large group, ask for ideas verbally. The facilitator must value each idea equally, even if it is not exactly correct. Remember that the responses are coming out of the participants’ personal experiences. Guide the group and help create a common definition.

**Benefits:** Everyone will share a common understanding of the definition of trauma.

**Drawbacks:** Some people may dominate the conversation and the facilitator must be skilled at inviting all people to contribute their ideas.

Any definition should include the following:

Trauma can be something that you've experienced (usually involuntarily), that you've done yourself, that you've seen, or that you've heard that wounds the heart deeply.

In order to differentiate between trauma and other problems, the facilitator can offer this definition if it is helpful:

Trauma is caused by events that “overwhelm the ordinary adaptations to life... Traumatic events generally involve threats to life or bodily integrity, or a close personal encounter with violence and death.” Source: Judith Herman, 1983

If further distinction is required, refer to the activity later in this section, “Stress vs. Traumatic Stress.”

**Risk Level:** Medium

**Workshop Level:** Basic

## **HISTORY OF “TRAUMA” and TRAUMA HEALING**

Note: Also included in Chapter 1, Openings.

**Purpose:** To introduce the idea of “trauma” and to explain the origins of the concept. To explain how the concept was introduced to the local context, and how the current HROC program connects with that history.

**Instructions:** Give the following short talk, and then ask participants if they have any questions. Limit comments from participants at this time, and if people have a lot to say about trauma, assure them that they will have ample time to share all of their thoughts and reactions during the course of the workshop.

- When we talk about “trauma” we’re talking about the impact of war or other bad things that happen to people. There can be things other than war that traumatize people – for example a volcanic eruption or a bad car accident.
  
- We’ve always had trauma, but how did this concept begin? The idea began in the United States when soldiers who came back from the Vietnam War had changed behavior. Many of them had nightmares, some would think they were back in the war again, many would drink. Some people thought that it was a contagious disease. So people in the US did research and saw that this was a normal human reaction to violence.



## Chapter Three – Understanding Violence, Trauma, and the Consequences

- How did “trauma” start in Rwanda and Burundi? We have had a lot of violence here and we have seen ourselves and people in our communities hurting because of that violence. When we heard this idea of “trauma” we recognized it – because we had also seen it here. And so we began HROC – Healing and Rebuilding Our Communities – to help people understand and recover.
- HROC is a program that was developed in Rwanda and Burundi, mostly by Rwandans and Burundians. It is not like some other programs that were developed in other countries and brought here by foreigners. We have had help and support from volunteers and organizations from outside, and we borrow from materials and research that has been done around the world, but this is a program that was born here.

**Risk Factor:** Low – Medium

**Workshop Level:** Basic

### CAUSES OF TRAUMA

**Purpose:** To help participants and analyze and understand trauma more deeply. To help them understand the root causes of trauma.

**Instructions:** Ask participants the following four questions about the causes of trauma –

- What are things that you can see that can cause trauma?
- What are the things that you can hear that can cause trauma?
- What are the things that you can do that can cause trauma?
- What are the things that you can experience that can cause trauma?

There are two alternatives for eliciting this information:

1) Brainstorm the answer to each question in the large group.

Benefits: Everyone hears all ideas, and more ideas may be generated.

Drawbacks: Often in response to these questions, people indirectly share their own experiences. In the large group, they may not feel as free to speak out, and so not as many people may participate.

2) Divide into four small groups and either ask each group to answer all four questions, or assign each group one question to fully explore. Then bring the large group back together and ask for reports from each team.

Benefits: This provides more time for participants to build community and slowly build a comfort zone within the group. It also encourages more people to participate.

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Drawbacks: This approach takes a little more time.

Examples of responses:

What you see: people dead or dying, houses being blown up

What you do: kill a lot of people

What you hear: bad messages – like learning someone has died, a bad story of violence, screams

What you experience: being raped

Other examples of general causes of trauma which have elements of all four facets discussed above:

War

Rape

Accident

Losing many people

Natural disasters

Seeing bad things

Another way of organizing the causes of trauma is as follows;

Natural Disasters

Accidents Caused By a Person or People

Pre-Meditated or Malicious Acts

Facilitators can give or elicit examples of each type.

**NOTE FOR FACILITATORS:** At this point in the workshop, participants often begin to open up. The examples they give are often things that they themselves or loved ones have experienced. This is a way to give voice to stories without asking directly for people to share their histories. It is important that the facilitators are gentle with the examples that are given, and value each person's response. At the same time, it is important that the facilitator guide the discussion so that the causes of trauma which are listed are in fact in accordance with the definition of trauma, and do not go so far afield that the definition of trauma is diluted and becomes meaningless.

**Risk Factor:** Medium

**Workshop Level:** Basic

### **SYMPTOMS OF REACTIONS TO TRAUMA**

**Purpose:** To help participants understand what can happen to people after they have experienced trauma.

**Instructions:** Say, “Now, looking at the definition of trauma, and the causes of trauma, how can we know if someone is traumatized?” Always remember

that within the group, there will be people who themselves are traumatized. There are four alternatives for eliciting the response to this question:

1) **\*RECOMMENDED: Open Brainstorm in Small Groups** Divide the group into four teams. Give each team a piece of newsprint and ask the groups to generate a list of various reactions to trauma. Come back to the large group to share the responses.

Benefits: This open method allows the participants to truly generate ideas derived from their own experience, rather than impose an analytical screen on their responses.

Drawbacks: The group may think too narrowly about the symptoms of trauma, and may not go as deeply as they might with the other two approaches.

2) **Behavioral, Emotional, Physical and Cognitive Symptoms** Divide into four teams and give each team a piece of newsprint. Identify four spheres in which a person may react:

Behavioral (what people DO)

Emotional (what people FEEL)

Physical (what happens in people's BODIES)

Cognitive (what people THINK)

Either assign each team a realm to explore, or ask all four teams to divide their paper into four squares and brainstorm each sphere. Come back to large group and share all the ideas. (See Resources section for examples of responses within each sphere).

Benefits: This analytical tool can be used to fully explore many faces of traumatic responses, and teach the participants that reactions to trauma often may not be conscious.

Drawbacks: This model is very focused on the individual experience of trauma rather than the collective experience. Also, for some, it may be hard to distinguish between these four spheres.

3) **Metaphor of the Body** Divide the group into four teams. Give each team a piece of newsprint and ask them to draw an outline of a person on the newsprint. They can either draw it free hand, or trace one of their team members on the newsprint. Then, ask them to work together to write and/or draw all the different reactions that people may have to trauma – using the body as a metaphor for the individual, but also for the whole society.

Benefits: This approach helps participants think holistically about the potential impact of trauma and allows space for both drawing and writing.

Drawbacks: This may elicit primarily physical responses to trauma, but this can be avoided if the facilitator gives some examples and guides the participants to think both concretely and metaphorically.

4) **Lecture** Give a lecture about the symptoms of trauma, giving specific examples and asking participants for examples.

**Benefits:** Participants may not know all the symptoms, and this ensures that the lesson is thorough.

**Drawbacks:** This approach does not engage participants on a personal level and might miss some symptoms that participants have experienced or witnessed that the facilitator does not know about.

Debrief using the Tug of War exercise described below.

**NOTE TO FACILITATORS:** At the end of this section, the facilitator must remember that some participants will see these reactions and symptoms in themselves. The facilitator must encourage and support participants, saying that just as trauma usually happens involuntarily, so do the symptoms. It's very normal and natural to have these reactions, so people who have these reactions shouldn't worry. They are having a normal human reaction to abnormal circumstances.

**Risk Level:** Medium

**Workshop Level:** Basic

### **SYMPTOMS OF TRAUMA: TUG OF WAR**

**Purpose:** To help participants understand that there is an underlying logic to most reactions to trauma; to teach participants that many symptoms either avoid or re-experience memories of what happened.

**Instructions:** After participants do an open-ended brainstorm, suggest that most people have these symptoms because there is a fight going on inside of them – a fight between wanting to forget everything that happened, and the human need to remember. So that means that most symptoms fall into one of two categories – Avoiding the traumatic memory or event, and Re-experiencing it.

Take a rope or a long piece of fabric and explain that now, with some of the symptoms, we are going to do a “tug of war” – where each side will hold onto one end of the rope and try to pull the other side across a line in the middle. Ask participants to first name a symptom that is a result of avoiding the trauma (eg – drinking, sleeping a lot, not talking) and ask one person to come up to represent that symptom and hold onto one end of the rope. Then ask for a symptom that is related to re-experiencing the trauma (eg – nightmares, flashbacks) and a person representing that symptom takes the other end of the rope.

They both pull, and then the weaker side will get another person representing another symptom to help. Do this until there are three or four people on each side. Then explain that this is what is happening to a traumatized person –

the stronger the re-experiencing is, the stronger the avoidance will become, and vice versa. There is a war going on inside.

**Benefits:** This physical, visual exercise can explain the logic, or the “why” behind traumatic symptoms and is very memorable. It also helps to discharge some of the stress that builds up when talking about trauma.

**Drawbacks:** A few of the symptoms do not fall neatly into one category, so facilitators need to be prepared to handle ambiguity and questions from the participants. It can be unsafe if participants put their full strength into pulling – facilitators have to carefully monitor the activity to ensure that nobody is hurt.

**Risk Level:** Medium

**Workshop Level:** Basic, Advanced

## **CONSEQUENCES OF TRAUMA**

**Purpose:** To explore the consequences of trauma on the individual, the family and the community.

**Instructions:** There are two alternatives for this activity.

1) Divide the participants into three teams. Ask each group to brainstorm the consequences of trauma on one of the following domains: individual, family, and country. After the teams have had a chance to discuss their domain, bring the large group together and invite each team to present their work. Afterwards, give everyone a chance to ask questions, make remarks, or add more to the presentations. At the very end of this activity, ask the participants: What was the experience like for you to talk about the consequences of trauma?

2) Draw three concentric circles on a large piece of newsprint. Ask participants to brainstorm responses for each circle, and record their responses all around the diagram, in the appropriate level.

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Examples of participant responses:

Individual – May feel suspicious, may get sick or feel no peace.

Family – A woman who is gang-raped may not be able to give birth, or she may choose not to get married because she believes that all men are bad.

Community – Some people do not know that what they are experiencing is a reaction to trauma. Often, they think a cousin or neighbor has poisoned them. This further perpetuates the mutual suspicion and mistrust.

After participants have brainstormed responses for each circle, ask participants to take turns coming up to the board to draw connections between different consequences and explain the connection. Soon there will be an interconnected web on the board.

To debrief, use the Web of Healing, in Chapter Four.

**Risk Level:** Medium

**Workshop Level:** Basic

**THE STAGES OF TRAUMA**

**Purpose:** To help participants understand that trauma and reactions to traumatic events have various stages.

**Instructions:** Draw the diagram below on the blackboard or on newsprint.

Stage 1: Anticipation	Stage 2: Self- Protection	Stage 3: Adjustment	Stage 4: Resolution
Prior to trauma	Immediately after trauma (displacement)	Difficulties from trauma are resolving (post- repatriation)	Long-term consequences of trauma (developmental, social, and cultural consequences)

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Explain each stage of the diagram. After explaining each stage, explain the bell curve in the diagram, saying that this bell curve represents the level of a person's emotional distress. The straight solid line signifies a "baseline" or normal emotional state. Point out the dotted line, and explain that some people may stay up at a high level of emotional distress and never move through stage three and four.

Give an example so that participants really understand what happens at each phase. A good example to use is an incident of rape. Give this example in a sensitive way, however, remembering that many people in the room may have been raped.

Ask the question:

What do you think of the fact, in this diagram, the curve and the base line never intersect again?

Make the point that with terrible trauma, we can recover and even be stronger and wiser than before, but we will always carry that scar with us.

**Risk Level:** Medium

**Workshop Level:** Training for Trainers

Source: Unknown

### STRESS VERSUS TRAUMATIC STRESS

**Purpose:** To differentiate between normal stress, and traumatic stress.

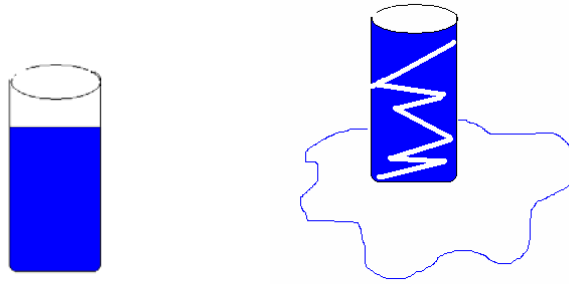
**Instructions:** Explain that we all experience stress, but that stress that comes from trauma is different.

1) Offer the following definition of stress: Stress is the tension, anxiety and pressure that we experience when confronted with demands or expectations that we cannot face or that challenges our capacity to manage our own lives. When we feel incapable of fulfilling expectations placed on us by others, or even by the environment, we experience stress.

2) Then offer the following distinction between normal stress and traumatic stress: Traumatic stress is caused by a frightening incident of great emotional intensity that is beyond normal, daily experience. (Source: Karl and Evelyn Batsch, Healing of Stress and Trauma)

3) To explain further, draw a picture of a glass on the black board. Explain that this glass has the capacity to hold a certain amount of water. Normal stress might fill the glass to the capacity, or it might even overflow, when the

stress is very high. Then draw zig zag lines through the glass, as though the glass is breaking: But trauma, trauma can break the glass.



**Risk Level:** Low

**Workshop Level:** Basic

### **DIFFERENTIATING BETWEEN MENTAL ILLNESS AND TRAUMA**

**Purpose:** To help participants differentiate between post-traumatic stress and severe mental and personality disorders.

**Instructions:** Usually, this is an activity to do only if this question comes up. Often participants will want to know how to help people with severe problems, such as schizophrenia, dissociative identity disorder and other disorders that are too severe for this program.

Explain that while often, severe trauma is at the root of many of these illnesses, when someone is frequently out of sync with reality, has regular delusions, or has other very severe symptoms, it is not only trauma, but something else added to the trauma. If people have encountered people in that situation, they should try to find some professional counseling for that person or refer them to a community clinic.

Do not get hooked into a long conversation about this topic. There is a large need in this area, but neither the facilitators nor the participants are trained to respond adequately. Be honest, and say that you are not knowledgeable in that area, and that it is something that is not covered by HROC. Say that it is always important to be compassionate to everyone, but we also must recognize and accept our own limitations.

**Risk Level:** Medium

**Workshop Level:** Advanced



### **DIFFERENTIATING BETWEEN DEMON POSSESSION AND TRAUMA**

**Purpose:** To help participants think about the differences between normal reactions to trauma and demon possession.

**Instructions:** When someone is having severe symptoms that are in fact in response to trauma, sometimes it is explained by the community as that person has either been cursed by a neighbor and/or is possessed by a demon.

After asking participants whether they have any thoughts about how you might differentiate between the two, say that sometimes it can be difficult to know what is happening. But, often, when it is believed that someone is possessed by a demon they are taken to church and the leaders pray for the exorcism of the demon. If that doesn't work, you can begin to think maybe it is a different problem.

Ask participants to think about the consequences if you only stop at believing that it is a demon: the person can feel even worse, because the prayers are not helping, and it can perpetuate mistrust and hatred in the community if people believe that someone has cursed this person when in fact that is not the case.

If prayer and exorcism don't work, you can begin to think that maybe this is a normal reaction to trauma. Look at the symptoms to see whether they make sense – is this person avoiding or re-experiencing traumatic memories? Has the person experienced violence or terrible things in the past?

**Risk Level:** Medium

**Workshop Level:** Basic, Advanced

### **REFLECTION IN SMALL GROUPS**

**Purpose:** To give the participants an opportunity to react to the material they learned and to apply it to their lives and personal experiences. To normalize trauma and trauma reactions.

**Instructions:** Divide into three small groups, with one facilitator in each group. In these small groups, the facilitator should begin by saying, "We've seen the cause of trauma and we've seen the symptoms. As we go along, as we learn and understand more, we may have some reactions to what we're hearing." The facilitator should always talk out of his or her own experience and never say "YOU are experiencing this trauma" or make any assumptions. For example: "As I look at these different symptoms, I start to see that I myself sometimes have had these reactions...." Or "When I first learned about trauma, my reaction was..." If the facilitator is comfortable, he or she can share an example from his or her own life, especially if people are

## Chapter Three – Understanding Violence, Trauma, and the Consequences

slow to open up. Then the facilitator should ask participants to share their reactions with one another. The facilitator should read the group and decide whether it is best to stay with the small group or to leave. Sometimes groups need a facilitator present to encourage open discussion, but others feel inhibited when the facilitator is witnessing the conversation.

Give the groups at least 30 minutes to discuss what they've learned, and then bring everyone back to the large group. In the large group, give everyone a chance to speak about their small group discussions, **WITHOUT** betraying anyone's confidence. Before the large group begins their discussions, remind people of the ground rule that everyone should only speak from their own experience, and that they should not volunteer someone else's story without his or her express permission.

**Risk Level:** High

**Workshop Level:** Basic

## ***Loss, Grief and Mourning***

Loss, grief and mourning are an integral part of trauma and its consequences. Many participants identify as strongly, or even more strongly with this component of the curriculum than with the section on trauma itself.

When teaching Loss, Grief, and Mourning, it is important to alternate information with personal reflections, storytelling and sharing about participants' own experience. Thus, this section contains more of the informational aspects of this topic. The activities in this section should always be used in conjunction with activities in the Remembrance and Mourning and A Roadmap Toward Healing sections in Chapter Four. See the sample agendas in Chapter One for ideas of how these activities fit together.

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### **JOHARI'S WINDOW**

**Purpose:** To encourage participants to reflect on things we know about ourselves and things which are unconscious; to acknowledge that we all have areas that we keep private or hidden from others; to gently prepare participants to explore those hidden areas and share with one another.

**Instructions:** Draw the following “window” on the blackboard.

Things I know and others know about me	Things I don't know and others know
Things I know that others don't know	Things I don't know and others don't know

Source: Joseph Luft and Harry Ingham

Go through each window pane, discussing and explaining each idea. The facilitator can offer examples from his or her own life, but it is too early to ask for any examples from the participants. Ask if there are any questions and try to clarify the window as much as possible.

**Risk Level:** Low – Medium

**Workshop Level:** Basic

### **DEFINITIONS OF LOSS, GRIEF, AND MOURNING**

**Purpose:** To introduce loss, grief and mourning; to ensure that all participants share a similar understanding of the definitions.

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**Instructions:** In the large group, first ask the group for a definition of Loss. Loss: to lose a thing or person that was very important to you that you can never see or have again.

Then, to elicit the definition of grief, ask participants: When we just talked about loss, observe the emotions that came up. What are some of those emotions?

Grief: a great sadness, despair and sorrow that results from the loss of relationships, people, or things.

After defining the emotions of grief, move on to mourning by asking: Once you feel the feelings of grief, what happens? What do you do with those overpowering emotions? How do you handle them? What are some traditional ways that people mourn?

Mourning: The time you take to remember and think about and honor what you lost.

Examples of things that people may talk about:

- Annual month of national mourning in April
- When someone dies, people take one week for mourning when neighbors come and pass the night around the fire.
- When bodies have disappeared, one is not able to fully mourn with a proper burial. One keeps hoping the loved one will come back, and when you hope, then it is difficult to fully grieve and mourn.

**Risk Level:** Medium

**Workshop Level:** Basic

### STAGES OF GRIEF

**Purpose:** To give participants an analytical framework for understanding what they themselves and others experience after loss. To help participants step back from the intensity of the previous exercise.

**Instructions:** Present the following stages of grief in lecture format. After presenting the stages, either ask for examples from participants of each stage, or divide into small groups of 3-4 and give participants a chance to share their own reactions and experiences for each step. Then come back to the large group for a general debriefing.

#### *Stages of Grief*

Note: It is important to begin the lecture by saying that these stages are not necessarily linear. Rather they can spiral and some stages can happen simultaneously. Stress that each person goes through their own journey, but

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that participants may recognize many of these things, because these are normal human reactions.

### 1. Shock, Denial, Numbness

- Difficulty believing it really has happened
- A feeling of unreality or waiting to wake up from a bad dream
- Possibly sensing the presence of the deceased

### 2. Realization

- Intense feelings of loss and longing.
  - Treasuring objects belonging to the deceased.
  - Deep sadness.
- (This stage may last for years).

### 3. Anger

- Rage or anger against those who caused the death/loss, if it was a killing
- Anger at doctors and nurses who didn't do more
- Anger at God for allowing it to happen
- Anger at the deceased for leaving
- Anger at oneself – feelings of guilt

### 4. Guilt and Remorse

If only....

- I had done more
- I had reacted more quickly
- I had been there when it happened
- I had been a better partner, son, daughter, etc....
- I had been able to say goodbye properly
- Why should I still be alive and they not?

### 5. Anxiety

- Inability to cope emotionally without the deceased
- Inability to cope materially (financially) without the deceased
- Fear of reprisals from the spirit of the deceased

### 6. Physical Reactions

- Fatigue, exhaustion, lethargy (having no energy for anything)
- Poor concentration and difficulty with memory
- Illness, lower resistance to disease

### 7. Apathy and Hopelessness

- The future looks bleak. "What's the point of anything?"
- No motivation

### 8. Acceptance and Readjustment

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- The ability to begin to pick up the threads of life once again and make adjustments where necessary

The intensity of the grief reaction depends on:

- How sudden or unexpected the death was
- Mode of death (if there was violence or intense suffering, grief reaction will be more severe)
- Nature of the relationship with the deceased (if there is unresolved conflict or high dependency, reaction may be more severe)
- Other life stressors (eg – poverty, illness, etc.)
- Loss of practical support
- Whether a funeral service was possible

**Risk Level:** Medium

**Workshop Level:** Basic

Source: Reprinted from *Trauma Healing and Reconciliation Manual – A Handbook for Trainers and Trainees*. Reconciliation and Healing Program – Christian Health Association of Liberia

## *Anger*

One enormous element of grieving is anger. In many cultures, it is not considered acceptable to even feel anger, much less express it openly, and so it often goes underground – unacknowledged and insidious in its invisible impact on behavior.

Because HROC has often been used in conjunction with other programs in the African Great Lakes region – programs that focus on conflict resolution and alternatives to violence, and thus have well-developed sections on anger – HROC has limited itself to just a few activities about anger as it relates specifically to trauma. This is an area of the curriculum that may be expanded in the future, but for now this section contains three core exercises designed to acknowledge the existence and power of anger, to differentiate between normal anger and the deep rage that is connected to traumatic experience, and to offer some very basic skills in responding constructively to anger.

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### **DEFINITION OF ANGER**

**Purpose:** To go more deeply into one aspect of reacting to grief and loss.

**Instructions:** Say, “We’ve looked at trauma, we’ve looked at grief. Now we are going to move deeply into something that is always a big part of both trauma and grief: anger.” Then ask participants – “Who in this room has never been angry? Ask participants to work together in the large group (via brainstorming) to develop a group definition of “anger.”

Then ask, is anger bad?

If the group is Christian, as it often is in Rwanda and Burundi, it can be effective to ask: Is anger a sin? If yes, then did God commit sin? Did Jesus commit sin? Talk about the times in the Bible when God or Jesus was angry.

Conclude by saying that anger is a normal emotion. It can be a reaction to a perceived threat or a reaction to feeling hurt. But there are constructive and destructive ways of responding to anger.

**Risk Level:** Medium

**Workshop Level:** Basic

### **ANGER CAUSED BY TRAUMA**

**Purpose:** To help participants differentiate between normal every-day anger and anger caused by trauma.

**Instructions:** Divide participants into small groups and ask them to discuss the differences between normal everyday anger and anger caused by trauma. After they have had time to talk, ask each group to give a summary of their discussion in the large group. To debrief, ask if there are any reactions or thoughts.

**Risk Level:** Medium

**Workshop Level:** Basic

### **RESPONDING TO ANGER**

**Purpose:** To help participants acknowledge that anger is inevitable; to explore the healthy and the destructive ways of managing and responding to anger; to understand the long-term consequences of responding poorly to anger.

**Instructions:** This activity has three steps: a group brainstorm, role plays, and small group discussion. First, in the large group **brainstorm** a list of bad ways to respond to anger. Then create a list of good ways to respond to anger. Make sure that the participants give this, rather than the facilitator providing his or her own ideas. Encourage discussion. Some responses might be either bad or good, depending on the situation – invite participants to articulate why a certain reaction (such as separating self from problem or keeping quiet) can be either good or bad.

Examples of bad ways to respond to anger:

Denying anger

Keeping quiet

Leaving or separating self from anger

Doing nothing

Violence

Examples of good ways to respond to anger:

Acknowledging and accepting anger

Approaching the person you're angry at, if possible, when you are calm

Talking about your feelings

After generating each list ask for volunteers to demonstrate each response to anger in the form of a **role play**. After they have done a negative response, ask the same people to demonstrate a positive response. This will help participants see it in action and can help uncover some of the longer term consequences of doing nothing, using violence, or denying anger, for example.



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Finally, put the participants in **small groups** to discuss their OWN responses to conflict and where those responses fit on the two lists. Challenge participants to think concretely about how they can replace a negative response with a more positive response.

**Risk Level:** Medium

**Workshop Level:** Basic

Source: Adapted from Randy and Phyllis Michael, George Fox University and Warner Pacific College



## CHAPTER FOUR

# **THE JOURNEY OF HEALING**

## *Introduction to Chapter Four*

While understanding trauma and its consequences is a first step toward recovery, those who have been deeply wounded need much more. Many facilitators and Healing Companions say that they need to heal themselves before they will be truly ready to help other people. The process of recovery is a dynamic, complicated and long process, and for many people it will be a life long journey. For some, helping others will be an integral part of that journey. For others, it will be connecting with people who have been through similar pain. For still others, it will be reconciling with a former enemy.

This chapter grapples with some of the many different ways people have found to help themselves and others recover from trauma. The approach is grounded, in part, in Judith Herman's proposition that trauma recovery requires four conditions: Safety, Remembrance and Mourning, Connection, and Commonality. HROC's faith-based peace building approach adds Reconciliation and Faith as two other important components of community and individual healing.

For some participants, speaking out about their pain and their stories can represent an enormous shift in weight. For some, simply listening to others' hardships can help ease their own. For others, words cannot reach the depth of their experience, and so the curriculum uses art and body work to help those participants begin to release their traumatic histories.

As facilitators, we must approach this work with the utmost humility. There are no easy answers and no clear formulas. We must always remember to seek the strength and wisdom of our participants, and to be willing to learn as much as we are ready to teach.

## Chapter Four – The Journey of Healing

### **Included in this chapter are the following activities:**

#### Remembrance and Mourning

Healing from Grief: Sticks and Stones

Healing from Grief: The Struggle to

Talk

Reflection: A Personal Loss

Journey of Life

The Art of Healing

Storytelling

#### A Road Map toward Healing

How Can We Recover from Trauma?

Conditions for Healing

Journey of Healing

Web of Healing

#### Trauma and Faith

The Role of Faith in Healing

Song and Prayer

Devotionals

Trauma and the Word of God

#### Building Trust and Reconciliation

Tree of Trust

Tree of Mistrust

What Can We Do to Build Trust?

Trust Walk

Trust Fall

River Crossing

The Cycle of Violence and Revenge

Breaking the Cycle of Violence and  
Revenge

#### Taking Care of Ourselves

Relaxation Exercise: Deep Breathing

Relaxation Exercise: A Special Place

Relaxation Exercise: The Rooted Tree

Concentric Circles: Self-Care and Inner

Strength

Strategies for Taking Care of Ourselves

## *Remembrance and Mourning*

A genocide survivor tells of the day the killing started in Rwanda:

*On the first day, we heard that my cousin was killed, and we cried and wailed and cried. On the second day, we heard that my aunt had been killed, and we cried all night. On the third day, my father came to us and said, “Stop crying.” And so we stopped.*

Many more people were killed, but there was no time to cry. In fact, this survivor’s father himself was killed, and she has still not cried for him.

In times of intense war, ongoing abuse, and crisis there is often no time to mourn what has been lost and thus the traumatic experience becomes frozen in time, trapped not only in our hearts but in our very bodies.

This section offers some simple mechanisms that can help people begin the process of remembering and mourning in a safe environment. If you are a new facilitator, it is highly recommended that you do not facilitate any of these activities without first experiencing them yourself, and co-facilitating with an experienced team member.

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### **HEALING FROM GRIEF: THE STICKS AND STONES EXERCISE**

**Purpose:** To remind participants that most people carry around hidden grief. To teach participants that it is important to talk about their problems.

**Instructions:** One facilitator should (secretly) go outside and fill his or her pockets with grass, sticks, leaves, and dirt (after taking out the keys and money and other things already in the pocket). Then come back to the group and ask, “What do you think I have in my pockets?” Participants will guess: money, phone, identity card, etc. Then the facilitator takes out the grass and stones and twigs and shows them to the participants. The participants then see that what they guessed was very different from the reality of what was there. Ask participants: Keeping in mind that we are talking about healing from grief, what did you learn from this activity?

As a closing, you might want to introduce the following Kinyarwandan proverb: Ujya gukira indwara arayirata. (If you want to be healed from your sickness, you must talk about it to the world.)

**Risk Level:** Medium

**Workshop Level:** Basic

### **HEALING FROM GRIEF: THE STRUGGLE TO TALK**

**Purpose:** To help participants think about the value of talking about their problems to others. To identify the factors which encourage people to confide in someone, and the factors which block or discourage people from talking.

**Instructions:** Suggest to participants that the first step of healing is talking about your loss. Ask whether participants agree or disagree with that statement. Then put a piece of flip chart paper on the wall with a line down the middle, creating two columns. Title the left column “Things Which Make it Difficult to Talk” and title the right column “Things Which Encourage Us to Talk.” Ask the participants to first brainstorm items for the left hand column. Pause to summarize and discuss those things on the left. Then ask participants to brainstorm items for the right side. Close by saying: If it is true that talking about our loss can help us heal, what can we do to strengthen this encouraging column?

Examples of responses to things which block talking might be: mistrust, fear of calling the spirit of the dead person/people back, too many people have died (so it is overwhelming to talk about it), etc.

**Risk Level:** Medium – High

**Workshop Level:** Basic, Advanced, Training for Trainers

### **REFLECTION: A PERSONAL LOSS**

**Purpose:** To invite participants to remember someone or something they have lost; to guide participants through the process of loss, grief, and mourning.

**Instructions:** Say to participants, “We have just seen the definitions of loss, grief, and mourning, and that may remind some of us of things we have lost.” Explain to participants that this is time set aside to remember and honor someone or something that we have lost. It is also a time to allow ourselves to feel the grief and to mourn that loss.

Ask participants to turn their notebooks to a clean page, and write LOSS and GRIEF in big letters at the top of the page. Ask them to think of three (or five) very important things they have lost. If they want, they can write those things on a clean piece of paper, or draw a symbol for each thing. Then, in silence, take a moment to remember those things or people. If you want, you can write something down or draw something about those losses.

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**HIGH RISK ALTERNATIVE:** After the first step described above, ask participants to think about the losses that were most painful. The facilitator can then open up the time for participants to share anything they would like with the large group. After each sharing, the facilitator should ensure some time of silence (at least one or two minutes) to fully absorb each story. If participants begin to cry (this is common), the facilitator should say, “Don’t be afraid to show your emotions. It is a way of honoring what you lost.” If participants are slow to open up, one or two of the facilitators may choose to share their own stories as models. Debrief by asking the group what it was like to share their stories. How do you feel now? Do you think it was important to take this time? If so, why? If not, why not? In spite of these difficult things in our lives, we can still find hope and joy. What gives you hope and joy?

**MEDIUM/HIGH RISK ALTERNATIVE:** After the first step described above, ask participants to choose one of those three (or 5) things they wrote down to focus on. It doesn’t have to be the most important, or it may be very difficult to prioritize anyway. Invite participants to spend some time alone remembering and thinking about the person or thing they lost. Then ask them to work alone to write a letter to that person or to draw a picture to honor the memory. Bring participants back to the large group. (If emotions are very high, it is a good idea to invite people to find a partner to tell about that thing that they lost before coming back to the large group).

Take the time to debrief this activity fully, because no participant should be left in the midst of their grief. The debriefing is important to bringing the participants out of their strong despair and longing. To debrief, ask the following questions, giving ample time for everyone to share if they want or need to.

- What was this experience like? What did it feel like to remember those things you lost? What was it like to talk about those things with others in the group?
- What have you gained from doing this activity? What were the benefits of doing this activity?
- What is something that gives you hope? How do you find joy?

**Risk Level:** High

**Workshop Level:** Basic

### **JOURNEY OF LIFE**

**Purpose:** To help participants think about the trauma they have experienced in the larger context of their whole life; to help participants begin to integrate their traumatic experiences with the rest of the longer narrative of their lives.



## Chapter Four – The Journey of Healing

**Instructions:** Give participants papers, markers, crayons, and colored pencils. Ask them to think about their lives, and draw their lives in anyway that they want. They can draw a river, or a road, or a circle – anything that they think represents their lives. They can write words on the drawing, or only write in words, or if they don't want to draw or write, invite them to simply sit and think. They should work in silence, and by themselves – finding a quiet private corner.

Let participants know in advance that they will be debriefing this activity first by talking with one other person, and then in the whole group. However, they do not need to share their drawing or writing unless they choose to, and no one will be forced to speak.

Debrief this activity using the storytelling exercise below.

**Risk Level:** High

**Workshop Level:** Advanced, Training for Trainers

### THE ART OF HEALING

**Purpose:** To help participants express, symbolically or artistically, what is going on inside.

**Instructions:** Have as many different art supplies available as possible: paper, scissors, glue, different color paper, old magazines, markers, crayons, pencils, clay.

Say to participants, We have talked a lot today about trauma, loss, and grief, and inside of each of us there are many feelings and emotions. Take the time to use any of the art supplies you find here, and you can use things you find outside in nature as well, to create something that expresses something that you want to express.

Note: this activity works best if it stays very open-ended. Participants can determine for themselves how much of a risk to take.

Let participants know in advance that they will be debriefing this activity first by talking with one other person, and then in the whole group. However, they do not need to share their artwork unless they choose to, and no one will be forced to speak.

Debrief this activity using the storytelling exercise below.

**Risk Level:** High

**Workshop Level:** Advanced, Training for Trainers

## STORYTELLING

**Purpose:** To allow participants to express something about their own lives or their experience; to foster connection between participants; to allow them to find commonalities between them; to help participants feel that they are less alone.

**Instructions:** After either the Journey of Life, or the Art of Healing exercise (or some combination of the two), invite participants to find someone else to talk to one-on-one when they are ready. Give the pairs at least 30 minutes to share with one another. Remind them in advance of the lessons about deep listening and confidentiality.

When the pairs have finished, invite the group back to the large group and ask whether anybody would like to share anything with the large group. Be prepared for no one to share or for everyone to share – it is extremely important that time be very flexible on this exercise.

Allow some moment of silence after each person shares to fully absorb and listen to each story.

End this time with some soothing singing and prayers.

Take a brief break and then come back to the circle – perhaps in a different place and ask the following debrief questions:

What was that experience like for you?

Do you see any benefits of what we did? If so, what are those benefits?

Because this can be a very intense exercise, it is important to come back to it the next day, perhaps in a gathering, and ask a further debrief question:

Yesterday was very intense. Some of you might have had trouble sleeping, or others might have had nightmares. Others of you might feel lighter and happier, almost relieved. All of these reactions are normal. Let's go around the circle and each person can just tell us how he or she is feeling this morning.

**Risk Level:** High

**Workshop Level:** Advanced, Training for Trainers

## *A Road Map toward Healing*

Although there are no formulas for how to recover from trauma, our experience with HROC has shown us that it is very helpful for participants to have the chance to think through their own road maps for healing – otherwise, they can feel lost and overwhelmed by the intensity of their reactions to trauma.

This section offers a few general activities designed to both elicit ideas from participants and to share what others in the field of trauma recovery have suggested as paths toward healing. The following two sections in this chapter, Trauma and the Word of God and Building Trust and Reconciliation, go deeper into two critical components in the journey of healing.

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### **HOW CAN WE RECOVER FROM TRAUMA?**

**Purpose:** To invite participants to think about the things that can help people to recover from trauma; to demonstrate that participants already know what is needed.

**Instructions:** Divide participants into several small groups and ask them to answer two questions:

What does a traumatized person need to do to recover from trauma?

What can others do to help that traumatized person?

After the groups have had enough time to discuss the answers, ask them to come back and compile their ideas on the black board or on newsprint.

Conclude by reviewing everything and saying that this can serve as a map for us as we try to find our way out of trauma.

**Risk Level:** Medium

**Workshop Level:** Advanced, Training for Trainers

### **CONDITIONS FOR HEALING**

**Purpose:** To share ideas from “experts” in the field and to show participants that their ideas and the ideas of the “experts” are very similar; to give an organizing frame work for the brainstormed ideas that are generated by the group.

**Instructions:** Introduce Judith Herman’s idea that there are four conditions for helping people recover from trauma: Safety, Remembrance and Mourning, Connection and Commonality. Then add that we can add two other conditions too – Faith and Reconciliation.

## Chapter Four – The Journey of Healing

Give a definition and an example of each condition. Then ask the group for examples. If they have trouble thinking of examples, ask them to think just about what has happened so far in the workshop.

**Risk Level:** Medium

**Workshop Level:** Advanced, Training for Trainers

### **JOURNEY OF HEALING**

**Purpose:** To help participants' think about their own journey toward recovery and to help them identify things and people that have helped them.

**Instructions:** Ask participants to sit by themselves and reflect on their own journeys of recovery. Say that nobody is completely healed, but that we all have survived to get to this point, and to get to this workshop. Ask participants to think about the things and people along the way that helped them.

After some time of thinking, ask them to get into small groups to discuss what has helped them in their own recovery journeys.

Debrief in the large group – do not ask for individual stories, but ask if there were any common themes. Generate a list of common themes and add these themes to the list of things that can help in the recovery process.

**Risk Level:** Medium – High

**Workshop Level:** Advanced

### **WEB OF HEALING**

**Purpose:** To help participants imagine a parallel web to the web of consequences that promotes healing and recovery.

**Instructions:** Draw a similar set of three concentric circles on the page as you drew for the consequences of trauma activity (Chapter Three). Now ask participants to brainstorm what things can help people recover on each of these levels. Ask them to think concretely about things that they have seen. Then ask them to come up and draw connections between those helping things and explain why they see the connection. To conclude, ask if they see this web of healing in their own communities. Ask how they can make this web of healing stronger.

**Risk Level:** Low – Medium

**Workshop Level:** Basic, Advanced

## ***Trauma and Faith***

Faith is a central part of many people’s journey of healing. All religions have wisdom to offer those who are suffering. Because HROC was developed in a primarily Christian context, many examples in this curriculum are Christian.

When adapting HROC to other contexts, it is important to be flexible and open to the faiths that anchor peoples’ lives in those contexts.

This section includes some open-ended activities that are designed to elicit participants’ beliefs around faith and trauma recovery that have been powerful and helpful in the African Great Lakes context.

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### **THE ROLE OF FAITH IN HEALING**

**Purpose:** To help participants recognize and articulate the role that their faith has played in their own healing and recovery process; to share stories of faith and healing.

**Instructions:** Divide participants into small groups. If there are several religious traditions in the group, ensure that the groups are diverse.

Give the groups ample time to discuss the following questions:

- \* What wisdom and teachings does your faith give about trauma and trauma healing? Be as specific as possible
- \* When you have felt hurt or down in your life, what in your faith has helped you through?

Come back to the large group and invite each group to share the themes and ideas that came up in their group.

**Risk Level:** Medium

**Workshop Level:** Advanced, Training for Trainers

### **SONG AND PRAYER**

*Note: This activity is also included in Chapter Two.*

**Purpose:** To begin the workshop in a way that is familiar and invites God to be present with the group as it enters into difficult but healing work. This also becomes a tool for coming out of intense storytelling or personal sharing.

## Chapter Four – The Journey of Healing

**Instructions:** Invite a participant to lead the group in a song, and another participant to lead the group in a prayer.

**Risk Level:** Low

**Workshop Level:** Basic, Advanced, Training for Trainers

### DEVOTIONALS

*Note: This activity is also included in Chapter Two.*

**Purpose:** To place the day's lessons in a faith-based context, if appropriate. To listen to the word of God as it relates to the themes of the workshop.

**Instructions:** One facilitator prepares a short teaching based on one or two sacred passages or teachings. In the advanced and training for trainers courses, after the first day, it is appropriate to invite a participant to lead the devotional the next day.

**Risk Level:** Low – Medium

**Workshop Level:** Basic, Advanced, Training for Trainers

## ***Building Trust and Reconciliation***

Many programs dedicated to trauma recovery and healing focus on an individual process of healing, and then on bringing survivors of trauma together with other survivors who have experienced similar things.

HROC is extremely unique in this regard. While we recognize the need that many survivors have to meet in a safe place with other survivors and we acknowledge that this is often a crucial aspect of healing, HROC has elected to play a different role in Rwanda and Burundi. Growing out Quakers' efforts to build sustainable peace in post-conflict settings, particularly in settings where perpetrators and survivors live side by side, from its inception, HROC has viewed peace building efforts as inextricably intertwined with trauma recovery. Thus, we usually use our program to bring together people from two sides of a conflict.

As a result of this programmatic priority, trust building and reconciliation are interwoven into every aspect of the curriculum. They are inherent in the energizers, the songs and prayers, and particularly in the activities that ask for self-disclosure, such as the story telling and personal reflections included earlier in this chapter in the section entitled Remembrance and Mourning.

For the success of the program, facilitators must never lose sight of the underlying hope that the workshop experience will forge new and renewing connections between people who formerly did not trust one another. Facilitators must always be watching the group for unspoken dynamics between former enemies that may be affecting the group as a whole, and develop skills in addressing these underlying dynamics with courage and sensitivity.

This section includes some basic trust building activities, and a larger lesson on the connection between trauma healing and reconciliation.

---

### **TREE OF TRUST**

**Purpose:** To identify the root causes and fruits of trust. To begin to explore how trust can be rebuilt in Rwanda.

**Instructions:** Draw another tree on a piece of newsprint. Say that this tree represents trust. Ask participants: "What are the roots of trust?" As participants respond, write their answers among the roots of the tree. Then ask, "And what are the fruits of trust?" Write all the fruits among the branches of this second tree.

**Risk Level:** Medium

**Workshop Level:** Basic

### **TREE OF MISTRUST**

**Purpose:** To identify the root causes and the consequences (fruits) of mistrust.

**Instructions:** Draw a tree on a piece of newsprint. Say that this tree represents mistrust. Ask participants, “What are the roots of mistrust in Rwanda?” As participants respond, write their answers among the roots of the tree. Then say, “Every tree has fruit – so with this tree of mistrust, what are the fruits that it yields?” Write all the fruits among the branches of the tree. Then ask participants, “Can you see this tree in your life?”

**Risk Level:** Medium

**Workshop Level:** Basic

### **WHAT CAN WE DO TO BUILD TRUST?**

**Purpose:** To explore what participants can do to nurture and build trust in Rwanda.

**Instructions:** Divide the group into small groups, and ask each group to answer the following two questions –

Does this tree of mistrust exist in our community? If yes, what can we do to uproot it?

Does this tree of trust exist in our community? If no, what can we do to plant it? If yes, what can we do to help it grow?

After the small groups have had a chance to discuss this question, bring everyone back together and ask each group to summarize their responses. Then, allow time for a discussion in the large group.

**Risk Level:** Medium

**Workshop Level:** Basic

### **TRUST WALK**

**Purpose:** To build trust within the group; to demonstrate what trust is within a physical game.

**Instructions:** Ask participants to line up in two lines. Tell the participants to find a partner in the other line. Take one line outside and whisper the following instructions: “You are going to be the leader while your partner is



## Chapter Four – The Journey of Healing

blind. You are responsible for your partner's safety. You can hold on to your partner like this and you can talk to him or her. Stay serious and concentrate so that nobody gets hurt.”

The first line comes back in and aligns with their partners. Now tell the line, “We trust you. Even though we don't have scarves to give you, please imagine that you have a blindfold on and that you won't open your eyes.” So the first line closes their eyes, and the facilitator leads the lines of participants around the room, outside, upstairs, etc. After some time, ask everyone to return to the room, and then change places: the person whose eyes were open should now close them. After everyone has had the chance to be the blind person and the seeing person, bring everyone back to the large group to debrief.

To debrief, ask the following questions:

- \* For those who were “blind” first, what did it feel like to do this trust walk? Was it difficult? What about those who were “blind” second?
- \* What did it feel like to be the seeing person?
- \* There are usually many emotions that accompany this game. What made it difficult to trust the other person?
- \* What did you learn from this game?
- \* How can you apply what you learned to your life and to trauma healing?

In conclusion, offer the idea that in trauma, we both need help and are the helpers – sometimes we are blind and sometimes we can see our way.

**Risk Level:** High

**Workshop Level:** Basic

### **TRUST FALL**

**Purpose:** To build trust among the members of the group; to demonstrate that the people in the group want to take care of one another.

**Instructions:** Have participants stand in a tight circle and ask one volunteer to stand in the center with his/her eyes closed and her hands crossed across her chest. Ensure that all the others are standing with one foot back, one foot forward, and their hands out and ready to catch the volunteer, so that they have good balance and are well positioned to catch someone. When the volunteer is ready, she can allow herself to fall around the circle, and she will feel all the hands of the others holding her up and passing her gently.

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Repeat this process until many people have had a chance to do this activity, but do not pressure anybody to go into the center! Anyone in the center should choose freely to try.

To debrief, ask how it felt to be on the inside and on the outside of the circle.

**Risk Level:** High

**Workshop Level:** Advanced, Training of Trainers

### RIVER CROSSING

**Purpose:** To help participants work together toward a common goal; to build a sense of team of mutual responsibility for each others' learning.

**Instructions:** Lay down two pieces of rope (or masking tape on the floor) on opposite sides of the room, to represent the shores of a river. Ask all of the participants to stand on one "shore," and give them the "flotation devices" (A4 pieces of paper). Explain that their challenge is to cross the river and get the whole group to the other shore. This river is very cold and very fast. You can't swim through it. Here are the rules for crossing:

- \* The only way to cross the river is to step on flotation devices.
- \* Once a float is laid down, a participant must be touching the float at all times.
- \* If you lose contact with the float, it will be "carried away with the current." In other words, it will be removed by the facilitator.
- \* You can't slide the floats forward; you can only place them in the water. You may lift them and place them in a new spot.
- \* More than one person can be on a float at once.
- \* If anyone falls into the water, that person has to return to the shore and begin again. (Variation: the whole group has to return to the first shore and begin again).

If participants lose contact with a float, remove the paper. It isn't helpful to be extremely vigilant about taking away floats that no one is holding, at least not at first. It takes a few minutes for the group to understand the rules and create a strategy. You may want to give the group some planning and then practice time, without removing any of floats, and then start the game for real.

**Risk Level:** Medium

**Workshop Level:** Training for Trainers

Source: Adapted from William J. Kreidler and Lisa Furlong, *Adventures in Peacemaking*. Cambridge, MA: Educators for Social Responsibility/Work Family Directions. Reprinted in Help Increase the Peace Program Manual, Second Edition, 1999.

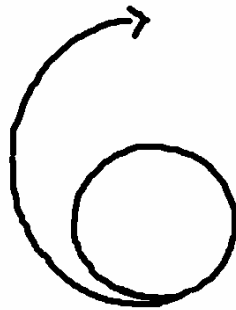
## THE CYCLE OF VIOLENCE AND REVENGE

**Purpose:** To better understand the links between trauma healing and breaking the cycle of violence and revenge; to help participants understand the role of trauma healing in moving toward reconciliation.

**Instructions:** This is a long exercise that will take at least half a day, and can take an entire day. It should always be used in conjunction with the next exercise, listed below: Breaking the Cycle of Violence and Revenge. It has three distinct phases: Introduction, Lecture and Role Play, and Reflection.

### Introduction

Using the diagram pasted at the end of this activity as a model, draw an outline of the diagram on the black board. At this point, do not include any particular steps in the diagram, but draw it big enough so that you can add the steps later in the lesson. The initial diagram should look like this:



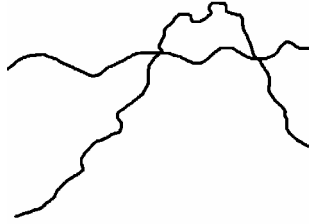
Explain that the inner circle is a cycle of violence and revenge. Explain that the outer line represents a way out of the cycle of violence and revenge, toward reconciliation and healing.

Say that when we are in a circle, we're stuck. We may not even know where we started. Today we are going to talk about how to get out of that cycle.

Say, we are born into the cycle. The history of violence and revenge started a long long time ago. So, even though it started before us, we are the ones here now, and we are the ones who have the possibility of getting out of it. So how do we break this cycle?

Draw the following diagram on the board, and ask participants what they see:

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Explain that this diagram is an iceberg or an island. The top part, above the water line, represents the little part that we can see, often via the behavior of people. Underneath the water line are all the many things that are hidden – these are the things that drive behavior. They are beliefs, past hurts, fear, and other things that are hidden that make people behave in a certain way. In order to break out of this cycle, we need to dig deep down, to understand what is deeply hidden.

As we talk about the cycle, this will help us understand what is hidden.

Pause to see if there are any questions or comments from participants.

### Lecture and Role Play

The next step of this exercise is to walk participants through the cycle of violence and revenge. To do this, you need three facilitators. One facilitator should walk through each of the steps, one at a time. The other two facilitators should act out a role play, demonstrating each of the steps. Every three steps, the lecturer should stop while the other two act out the scenario. As they move through each stage of the cycle, the lecturer should quietly point to or indicate which stage they are in. After each small role play, stop to see if there are questions from the group.

When choosing a role play, choose the topic carefully. It should be realistic, but not too serious. For example, it is not wise to choose a rape case. It might be better to choose a burglary or vandalism, or another more minor crime that takes place in the context of a larger conflict. It should not be too serious because participants will have to sit for a long time with the situation unresolved, and they will have to limit their comments and questions for the sake of getting through the lecture. Because many participants will have experienced both major and minor crimes, remember that all realistic role plays may touch participants personally and provoke emotional responses.

Pause to see if there any questions or comments from participants.

### Reflection

After having presented the inner cycle of violence and revenge, give participants some quiet time to reflect personally on how this cycle has played out in their own lives and communities. Do they see this cycle around them? What does it look like? Most importantly, what has their own role been in the cycle? Are they stuck?

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Encourage participants to write, draw, or simply sit and think about these questions.

After participants have had ample time to reflect personally, put them into small groups OR bring them back to the large group to share their reflections and thoughts.

**Risk Level:** Medium

**Workshop Level:** Training for Trainers

Source: Based on original model by Olga Botcharova, Adapted from Eastern Mennonite University, Conflict Transformation Program by Karuna Center for Peacebuilding, 2002.

### **BREAKING THE CYCLE OF VIOLENCE AND REVENGE**

**Purpose:** To chart a course out of the cycle of violence; to discuss the connection between trauma healing and breaking the cycle;

**Instructions:** Follow the same procedure as you did for the Cycle of Violence and Revenge. Present the steps of the path toward reconciliation; after three steps, stop, and allow your co-facilitators to act out this alternative path as you indicate the steps that they are on. Once you have completed the path toward reconciliation, put participants in small groups to discuss the following questions:

- \* Talk about some examples that you have seen of the cycle of violence being broken?
- \* Think about the cycles in which you are stuck. What can you do or change in your own mind and your own behavior that will help you move onto this new path?

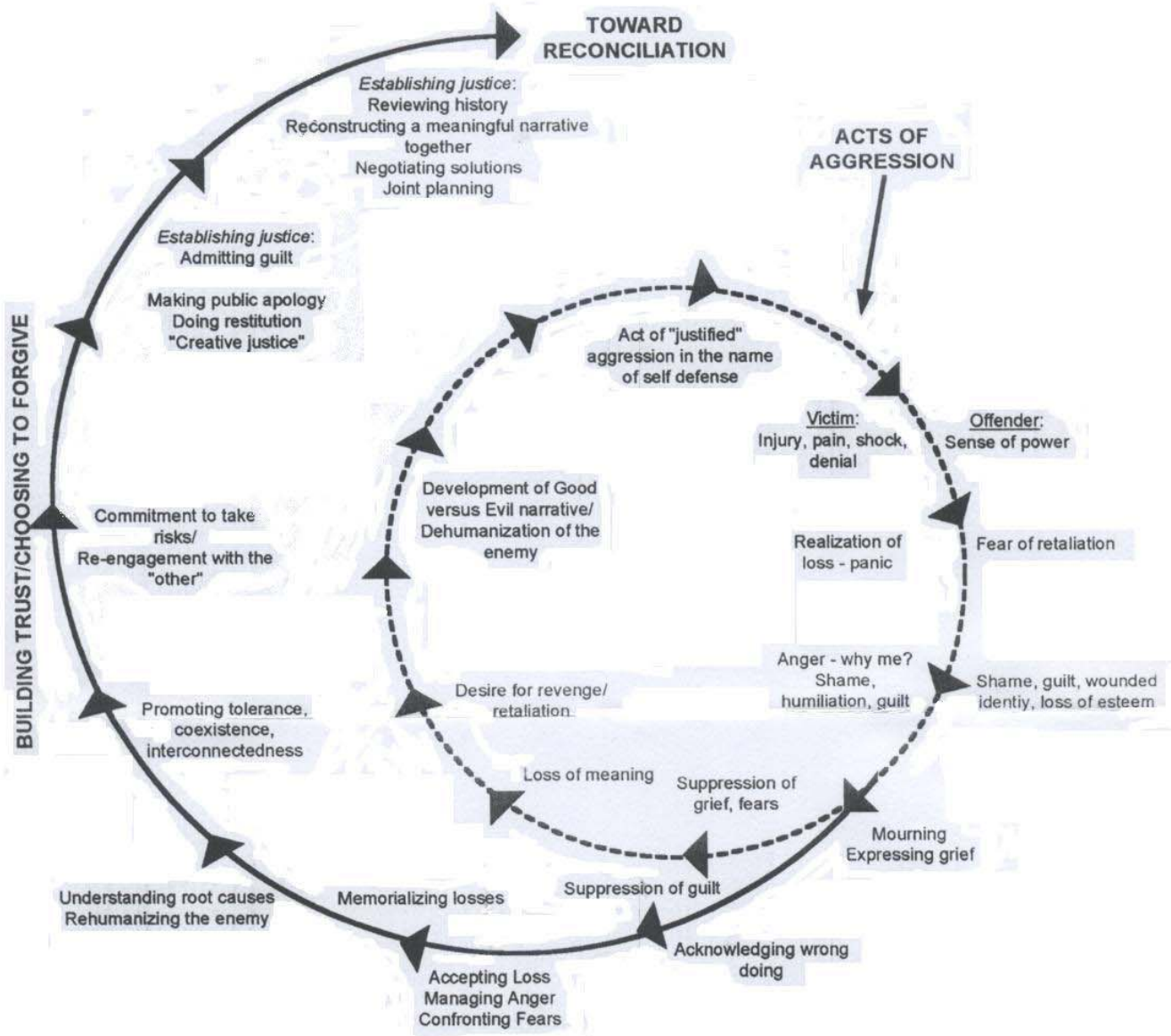
Debrief in the large group, giving ample time for participants to share their responses and thoughts.

**Risk Level:** Medium

**Workshop Level:** Training for Trainers

Source: Based on original model by Olga Botcharova, Adapted from Eastern Mennonite University, Conflict Transformation Program by Karuna Center for Peacebuilding, 2002.

# Chapter Four – The Journey of Healing



## Breaking the Cycle of Violence and Revenge

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 adapted from EMU, Conflict Transformation Program; based on model by Olga Botcharova

## *Taking Care of Ourselves*

In order to push into the intense and difficult journey of trauma recovery and healing, participants, facilitators, and healing companions alike must have strategies, rituals, and sources of strength that can serve as anchors – that can keep each person connected to him or herself, to one another, and to God. Without these, we can lose ourselves in a sea of pain and helplessness – whether it is our own personal pain or the collective pain of ourselves and those around us.

One of the most important anchors is one another – participants visiting with one another after the workshop, facilitators meeting to offer mutual support both directly after a workshop but also at regular intervals regardless of what particular interventions are programmed, and healing companions forming local associations for ongoing encouragement and continued learning. These aspects of taking care of ourselves are not addressed in this section as workshop activities, but rather must be built into any strategic program design and budget. To take a short cut in this area is to short change the program – without it participants will not be safe enough to truly engage in the journey of healing, healing companions will become overwhelmed and burned out to quickly to truly help others, and facilitators may shy away from the hard work that must be done in workshops because of their own fear of going deeply rather than because of what is best for participants.

No matter our roles, we are all on a journey of healing, and taking care of ourselves is one of the best ways that we can take care of each other.

The exercises in this section invite participants to identify their own sources of strength and comfort, elicit ideas from participants about how to take care of themselves while doing this work, and offer a few simple techniques for using our bodies and our breath to calm and soothe ourselves after we have experienced strong emotions. Many other elements of this curriculum can also be used to take care of ourselves though they are not included in this section. Devotionals, spiritual practice, and songs and prayer, for example, are other anchors that ground many when they feel as though they might drown.

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### **RELAXATION EXERCISE: DEEP BREATHING**

**Purpose:** To help participants to move from the intense place of grieving to feeling calm and soothed. To introduce a particular technique that they can use to help others who have had an intense emotional conversation.

**Instructions:** Invite participants to sit up tall in their chairs and to plant both feet on the ground. Suggest that they might close their eyes. Say (slowly and calmly):

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“Now breathe in. Breathe out. Breathe in, breathe out. Focus on your breath as it fills your lungs deeply. Observe your breath as it passes out through your nose. Breathe in, breathe out. In, out. If you feel your mind wander, just gently bring yourself back to your breath. In...and out. You are alive, you are here. As you breathe in, breathe in life energy, breathe in good, and breathe in peace. As you breathe out, breathe out your pain, your longing, your tiredness. As you breathe in, let God’s clean air soothe you and calm you. In and out. In and out.”

Pause for a while, letting participants relax into their breath. Then gently say, “Now, feeling refreshed and calm, slowly prepare yourself to open your eyes and come back to this world. When you are ready, open your eyes and look around.”

End this activity by asking how people feel, and asking how they might use this activity in their lives.

(Note – if this is too complicated, simply ask participants to breathe in slowly, count to three, and then breath out slowly to the count of five – repeat this ten times.)

**Benefits:** This is a simple activity which only focuses on breath, and so is less likely to trigger other memories. It is also very simple to remember and to replicate in the future.

**Drawbacks:** With nothing to focus on other than the breath, participants who have had a very difficult time with the previous activity may be easily distracted and may allow their minds to go back to the painful memories.

**Risk Level:** Medium

**Workshop Level:** Basic, Advanced, Training for Trainers

### **RELAXATION EXERCISE: A SPECIAL PLACE**

**Purpose:** To help participants to move from the intense place of grieving to feeling calm and soothed. To introduce a particular technique that they can use to help others who have had an intense emotional conversation.

**Instructions:** Invite participants to sit up tall in their chairs and to plant both feet on the ground. Suggest that they might close their eyes. Say (slowly and calmly): “Now breathe in. Breathe out. Breathe in, breathe out. Focus on your breath as it fills your lungs deeply. Observe your breath as it passes out through your nose. Breathe in, breathe out. In, out. If you feel your mind wander, just gently bring yourself back to your breath. In...and out. You are alive, you are here. As you breathe in, breathe in life energy,



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breathe in good, and breathe in peace. As you breathe out, breathe out your pain, your longing, your tiredness. As you breathe in, let God’s clean air soothe you and calm you. In and out. In and out.”

Pause for a while, letting participants relax into their breath. Then gently say, “Now that you are relaxed and breathing deeply, if you’d like, let your mind drift to a special place where you feel safe and calm and happy. It can be a real place or an imagined place, but the important thing is that you feel completely safe. Now imagine going to that place. How do you get there – see yourself entering that place. Now that you are in that place, look around. Take in all the details about the place. What does it smell like? Are you outside or inside? What sounds do you hear? What are you standing or sitting or lying on? Just take some quiet time to be fully and completely in this safe place.”

Give participants a little time to be in the place. Then gently say, “Now, feeling refreshed and calm, slowly prepare yourself to open your eyes and come back to this world. When you are ready, open your eyes and look around.”

End this activity by asking how people feel, and asking how they might use this activity in their lives.

**Benefits:** Some people have difficulty focusing on just breathing, so this activity can be more detailed and give more guidance. It is also useful to help participants remember that they can and have felt safe at some point in their lives.

**Drawbacks:** Sometimes some participants’ minds might go to places that used to feel safe and have been destroyed or the feeling of safety was lost. This can then trigger another grief reaction, especially if conversations about grief are fresh. If using this activity, it is important to give participants the choice of continuing to focus on their breathing only or to think of a safe place.

**Risk Level:** Medium

**Workshop Level:** Basic, Advanced, Training for Trainers

### **RELAXATION EXERCISE: THE ROOTED TREE**

**Purpose:** To relax the participants after a difficult and draining day. To help them leave feeling grounded and ok after having thought about difficult things in their lives.

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**Instructions:** Explain that you are going to guide participants in a relaxation exercise. Say that it is something that they themselves can use in the future to help them feel better if they have had a difficult time. Ask participants to stand up, with their feet firmly planted on the floor. Suggest that they close their eyes.

Say, slowly and calmly, the following: “Breathe in. Breathe out. Breathe in, breathe out. Focus on your breath as it fills your lungs deeply. Observe your breath as it passes out through your nose. Breathe in, breathe out. In, out. If you feel your mind wander, just gently bring yourself back to your breath. In...and out. You are alive, you are here.

“Now, start to imagine that you are a tree and that from your feet are roots that are starting to reach down down down. They are strong enough to reach down through the floor and now they are digging into the earth. They are going deeper and deeper into the earth to a place that is rich with energy and moist with life giving water. As you breathe in, feel yourself breathe in the life energy from deep within in the earth. Feel the sun on your face, and the gentle breath of God on your skin. Breathe in good, breathe in peace. As you breathe out, breathe out your pain, your longing, your tiredness. As you breathe in, let the rich earth’s energy soothe you and calm you. In and out. In and out.”

Pause for a while, letting participants relax into their breath.

Then gently say, “Now, feeling refreshed and calm, slowly prepare yourself to open your eyes and come back to this world. But even though you are leaving this moment, tell yourself that you will try to keep yourself rooted, even while you are walking home, and for the rest of the evening. Now, when you are ready, open your eyes and look around.”

End this activity by asking how people feel, and asking how they might use this activity in their lives.

**Risk Level:** Medium

**Workshop Level:** Basic, Advanced, Training for Trainers

### **CONCENTRIC CIRCLES: SELF-CARE AND INNER STRENGTH**

**Purpose:** To help participants identify their sources of strength and the wisdom they have gained through difficult life experiences; to help participants see themselves and one another as resilient human beings; to articulate sources of strength that can help in the future.

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**Instructions:** Ask the group to count off by twos. Ask the “ones” to move their chair into the circle and sit facing the person who was on their right. There should now be two circles, on inside the other. The inside circle faces out, and the outside circle faces in.

Explain that you will ask a question and that the “ones” should answer, speaking for about 3 minutes. Ask the “twos” to listen deeply, using all of their listening skills. When the 3 minutes have passed, call time. The listeners, “twos”, then answer the same question, and “ones” listen deeply.

When both partners have discussed the question, ask the outer circle to move one chair, to their right. Repeat the process with the next question. This time, ask the inner circle to move one chair, to their right. Repeat until all the questions have been discussed.

To have fun, or to lighten the energy, since the topic can be serious, create fun ways for the partners to determine who will speak first. Here are some examples:

- The person who is younger answers first.
- The person whose hand is bigger answers first.
- The person whose foot is smaller answers first.
- The person with the longest name answers first.
- The person who traveled the furthest to be here answers first.
- The person who got up earlier this morning answers first.

### Self-Care and Inner Strength Questions

- \* When you feel very sad, what do you do that helps you?
- \* What wisdom have you learned from the things that you have been through in your life?
- \* When you feel like giving up, what gives you strength to continue?
- \* Even though life can be difficult we all have things that bring us joy. What brings you joy in your life today, and why does that bring you joy?

Alternative: This activity can done as a small group discussion rather than using concentric circles. Select one or two of the questions above for discussion in small groups and then use the exercise below to debrief.

**Risk Level:** Medium

**Workshop Level:** Basic, Advanced, Training for Trainers

Source: Adapted from Help Increase the Peace Program Manual, 2<sup>nd</sup> Edition

## STRATEGIES FOR TAKING CARE OF OURSELVES

**Purpose:** To generate ideas from the group about how they can take care of themselves while doing this work.

**Instructions:** As a debrief to either the concentric circles or small group discussion, ask the large group to brainstorm a list of constructive and helpful strategies for taking care of ourselves while doing this work.

Examples of responses might be:

- Talk to one another
- Rest
- Take time to think about the hard things
- Trust yourself
- Listen to the Radio
- Physical exercise
- Pray
- Play guitar, sing – make music
- Observe nature

Note: Sometimes, less advanced groups may offer strategies that are more destructive than constructive, because they perpetuate the avoidance-re-experiencing “tug of war” that is the normal response to trauma. This might include sleeping (to forget what happened), drinking, getting into conflict with a family member, etc. If this happens, simply write down everything that everyone says, and then go back and note that some of these strategies may be more helpful than others. Suggest that some of them are continuing the “avoiding” pattern, and ask if anyone can identify those avoidance behaviors. Then do the same with “re-experiencing”. Ask the group for permission to star (\*) the strategies that are most healthy and do not recreate the same harmful dynamic, and then create a new list of just the healthy strategies. There may be a few that are controversial (such as listening to the radio, which might be avoiding, but might not be harmful). If these come up, ask the group to think through the possible consequences of the behavior – if the consequences are not harmful, then perhaps that strategy should stay on the list.

**Risk Level:** Medium

**Workshop Level:** Advanced, Training for Trainers

## CHAPTER FIVE

# HELPING OTHERS

## ***Introduction to Chapter Five***

For many, an important part of the healing process is the discovery that though they themselves may be wounded, they still have something to give to others, and that the very fact of their wounds can help others to heal as well. Of course, this is complicated and must be couched in a realistic assessment of our own limits and our own needs, but the ultimate goal of Healing and Rebuilding our Communities (HROC), is to rebuild *communities*, and to help repair the connections and rediscover the commonalities that bind communities together.

This curriculum addresses two particular ways that one may be able to help others. The first is to become a Healing Companion. A Healing Companion is, in a sense, a peer counselor – someone who accompanies others on their own journeys of healing. A Healing Companion is not a professional and does not have the capacity to respond to serious and extreme responses to trauma or to other forms of mental illness. Rather, Healing Companions are community resource people who work informally with their family members, friends, and neighbors, bringing to bear their own experience and their increased understanding of trauma and its consequences so as to help others feel less alone.

The second way this curriculum prepares participants to help is to train selected participants to become facilitators themselves. The Training for Trainers course spans at least 3 weeks and many of the activities used in that course are included in other chapters of this manual. This chapter focuses on activities that teach and refine particular facilitation and leadership skills, while content-specific activities are included earlier in the manual.

**Included in this chapter are the following activities:**

Healing Companions: The Recovery Process

How Can We Recover from a Traumatic Experience?

Conditions for Healing

Healing from Grief: What Can We Do to Help Others

Healing Companions: Understanding and Handling Strong Emotions

What are Emotions?

Identifying Emotions

Handling Strong Emotions

Creating a Safe Listening Environment

Healing Companions: The Power to Listen

Characteristics of a Good Listener

Good and Bad Listening

The Listening Circle (Active Listening Wheel)

What is Deep Listening?

Obstacles and Challenges to Deep Listening

Empathy

Reflecting and Summarizing

Suspending Judgment While Listening

Asking Questions

Giving Advice

Building Trust

Analyzing Problems

Listening Practice: Concentric Circles

Listening Practice: Role Plays

Workshop Facilitators

Gathering: A Time When You Learned a Deep Lesson in a Workshop

Characteristics of a Good Listener

Self-Assessment: Strengths as a Facilitator

Team Building: Broken Squares

Team Building: Shelter from the Storm

Preparing and Designing a Workshop

Practice: Designing and Delivering a Training Module

## *Healing Companions: The Recovery Process*

Just as it can be helpful for people going through their own recovery process to have a picture of the broader context and the things that are helpful, it is particularly useful for Healing Companions to have some general guidelines about what can help. Some of the activities in this section were also listed in Chapter 4, A Road Map toward Healing. There are other activities in that section that are also relevant here.

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### **HOW CAN WE RECOVER FROM A TRAUMATIC EXPERIENCE?**

**Purpose:** To invite participants to think about the things that can help people to recover from trauma; to demonstrate that participants already know what is needed.

**Instructions:** Divide participants into several small groups and ask them to answer two questions:

- What does a traumatized person need to do to recover from trauma?
- What can others do to help that traumatized person?

After the groups have had enough time to discuss the answers, ask them to come back and compile their ideas on the black board or on newsprint.

Conclude by reviewing everything and saying that this can serve as a map for us as we try to find our way out of trauma.

**Risk Level:** Medium

**Workshop Level:** Advanced, Training for Trainers

### **CONDITIONS FOR HEALING**

**Purpose:** To share ideas from “experts” in the field and to show participants that their ideas and the ideas of the “experts” are very similar; to give an organizing frame work for the brainstormed ideas that are generated by the group.

**Instructions:** Introduce Judith Herman’s idea that there are four conditions for helping people recover from trauma: Safety, Remembrance and Mourning, Connection and Commonality. Then add that we can add two other conditions too – Faith and Reconciliation.

Give a definition and an example of each condition. Then ask the group for examples. If they have trouble thinking of examples, ask them to think just about what has happened so far in the workshop.



**Risk Level:** Medium

**Workshop Level:** Advanced, Training for Trainers

### **HEALING FROM GRIEF: WHAT CAN WE DO TO HELP OTHERS**

**Purpose:** To help participants identify the important elements of healing and recovering from loss; to give participants a sense of hope after having revisited their unresolved grief.

**Instructions:** There are three alternatives for this exercise.

1) Give the following short lecture, stopping at each point to invite participants to react and give examples.

**Benefits:** There is a lot of good information in the lecture and this ensures that all points are covered.

**Drawbacks:** The morning has relied a lot on lecture. Too much lecture will cause participants to lose interest or personal investment in the lessons. They may not remember them for a long time.

2) Ask participants to think about what has helped them heal, and share those stories with a partner. What are your coping mechanisms? How have others helped you? Then come back to the large group and generate a list of things that are important in healing from grief.

**Benefits:** This is an elicitive approach that guarantees that the list of things that help people heal comes directly from participants' own experiences.

**Drawbacks:** There are some important points in the lecture that may be missed.

3) Combine the first and second alternatives. Begin by asking participants to think about their own stories of healing and share those with a partner. Generate a list and then add to it by going through each of the points of the lecture (see below) and relating them back to the list generated by the participants, still asking for reactions at each step.

**Benefits:** This uses the strengths of each approach and will result in a comprehensive understanding of the process of healing from grief.

**Drawbacks:** It is very time consuming and it may have to be done at the expense of another activity.

#### *Lecture: Working Through the Grief Process (a guide for helping others)*

1. **Encourage people to talk** about their loss. To help a person open up, you might say, "I am sorry about your loss. Would you like to talk about it? Would you tell me about what happened and what you experienced?" Allow them to cry and express their sadness, pain, anger and remorse.

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2. **Listen:** the grieving person needs someone to listen. Don't interrupt. Don't tell your own story. Don't change the subject. Don't offer meaningless platitudes (such as "I understand," or "It will be OK.") Simply listen empathetically. Keep confidentiality and listen with love.
3. **Encourage family members to talk with each other** about the loss. Explain to them the need to listen to one another's words and feelings. They will not necessarily all be at the same place (in the stages of Grief) at the same time. Let them talk about the person who died. His or her character and achievements can be discussed. (For example, if one parent dies, what can the surviving parent do to help the children?)
4. **Recognize the normal responses to grief** and reassure yourself and others. Grief feelings are temporary but necessary for getting the work of grief done. It is normal to have painful periods of despair and to feel helpless when trying to do many everyday things. Allow yourself to be comforted and comfort others.
5. **Let tears bring release and renewal.** Tears are a normal part of grieving. They are not a sign of weakness but of strength. Our tears testify to our love and care for the person we have lost. Tears that spring from our love can help us heal.
6. **Remember and honor the person who is gone.** It may be a good idea to have a memorial service if no funeral service was possible.
7. **Love without being controlling.** Express your love for the grieving person. Be available and accepting. Give space when the person needs it.
8. **Do not take expressed anger personally.** Remember that anger is a natural part of grief, and sometimes a grieving person will express anger at people who are near them as an expression of their grief.
9. **Help to mark the anniversary of the tragedy or loss** by remembering the date and remembering positive things about the person who was lost.
10. **People with "ambiguous loss" need special help.** When there is no certainty that the person is alive or dead, people often don't know whether to grieve or to hope. They are unable to respond emotionally. The only way to cope is to entrust the missing person, whether dead or alive, into God's hands. Such people need our special care and support.
11. **Take heart.** Our God wants people to be healed. He is a God of comfort. The Greek word for "comfort" literally means "to come along side to help." The English word "comfort" comes from the Latin

## Chapter Five – Helping Others

meaning “with strength.” God does both. He comes along side of us with strength. He weeps with us and wills us to be healed and whole.

12. **Make a commitment to life.** Decide to go on, to rebuild. The sun shines after the clouds have shed their tears.

**Risk Level:** Medium

**Workshop Level:** Basic, Advanced

Source: Adapted from *Trauma Healing and Reconciliation Manual – A Handbook for Trainers and Trainees*. Reconciliation and Healing Program – Christian Health Association of Liberia

## ***Healing Companions: Understanding and Handling Strong Emotions***

One aspect of helping others that can be most frightening, whether in a workshop setting or one-on-one within the community, is the possibility and probability that, in the course of recovery work, strong emotions will emerge. Most participants have questions about how to handle these strong emotions. How can we strike the careful balance between allowing those strong feelings to be expressed, and containing them so that they do not provoke traumatic flashbacks or intense helplessness and despair?

There are now simple answers or easy formulas for this difficult question, and this is why healing companions and new facilitators need to be mentored and supervised by those who are more experienced. However, there are some basic skills and concepts that can help, and this section introduces several of these.

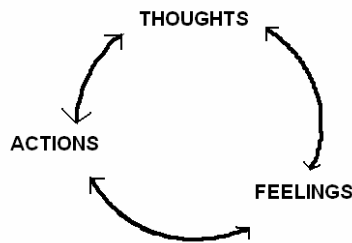
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### **WHAT ARE EMOTIONS?**

**Purpose:** To differentiate between emotions, thoughts and behavior.

**Instructions:** Begin by asking the group, “Can you give me some examples of emotions?” People may give a variety of examples, including fear, anger, grief. Often participants give answers such as crying, fighting, staying inside all the time, being suspicious of others, etc.

At this point it is important to help participants understand that emotions are what we feel, and that behavior is what we DO (our actions) in response to those feelings. To help them understand this, draw the following diagram on the board:



Explain that we usually begin with thoughts. We have a certain thought about something and that leads to a feeling, which often leads to an action or behavior. Give an example from your personal experience. Then ask for a few examples from participants.

**Risk Level:** Low

**Workshop Level:** Advanced, Training for Trainers

**IDENTIFYING EMOTIONS**

**Purpose:** To help participants recognize and name different emotions.

**Instructions:** Write down 6 – 8 different emotions – positive, negative and neutral – on small pieces of paper and fold the paper up so that the words cannot be read.

Ask for 6 – 8 volunteers to select a piece of paper. Instruct them to open the piece of paper and to find a partner.

Examples of emotions include:

Fear	Suspicion
Grief	At ease/Comfortable
Love	Envy
Joy	Shame
Anger	Sad
Guilt	Lonely

Ask each pair to come up to the front of the room and tell the group what emotion is written on their piece of paper. Then the two people should ACT OUT the emotion. The first time they act out the emotion, they should exaggerate the emotion, so that it would be obvious to anyone looking what they are feeling. The second time, they should do it more realistically, the way they might see that emotion expressed in daily life.

To debrief, ask: When helping other people recover from trauma, why is it important to be able to recognize and name different emotions?

A key learning point is that when you are able to identify and name emotions, it makes someone feel as though they have genuinely been heard and understood by someone else. When an emotion is not heard it can become more and more powerful, but when it is heard it loses its negative strength.

**Risk Level:** Medium  
**Workshop Level:** Advanced

**HANDLING STRONG EMOTIONS**

**Purpose:** To identify some basic strategies for responding to and handling strong emotions, whether they are in a workshop setting, one-on-one listening, or in a crisis.

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**Instructions:** Divide participants into three groups. Tell each group that they are going to brainstorm a list of strategies of how to respond when strong emotions come up in different settings.

Group #1 will talk about strong emotions in a workshop setting.

Group #2 will talk about strong emotions when they are listening to someone one-on-one.

Group #3 will talk about when someone goes into a “crisis”, which is usually a flashback or dissociation.

Give the groups ample time to discuss their topic and to develop a list. Then bring the groups back to the large group to report.

Examples of responses:

### Workshop Setting

- Give them time to express their feelings.
- Give them tissue, as a way of showing they are not alone.
- Once they’re calm, you can ask them how they feel.
- Could go outside if necessary
- Find something (a song, for example) to soothe them

### One-on-one

- Control yourself
- Show that you are not traumatized by the emotions that they are showing
- Show that you’re with them
- Let them express what they’re feeling
- Don’t interrupt them
- Ask questions about how they’re feeling
- Help them to find a solution, if appropriate

### In a Crisis

Note: the facilitator should tell participants that in a crisis often the person believes that he or she is back experiencing the trauma again. They have lost touch with the present time and they feel as though they are in danger, or their grief is as acute as it was the day the trauma or loss happened. Therefore, this is different from the other two, where there are simply strong emotions. This is not the time to talk through the trauma or to talk more about feelings.

- Help them come back to the present moment.
- Ask them to look into your eyes
- Ask them to tell you the color of the shirt that you are wearing.
- Help them breathe deeply.
- Tell them that they are safe, and that here nothing bad is happening

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- Unless they are a danger to themselves or others, do NOT try to restrain them.
- Make sure you keep yourself safe. If they are a danger to themselves or others, get help to restrain them and take them to a hospital.
- After the crisis, follow-up with them and listen to them.
- After the crisis, try to find them counseling.

To debrief, ask participants if they feel any differently now than they did before this exercise about the possibility of strong emotions coming up in their work.

**Risk Level:** Medium

**Workshop Level:** Advanced, Training for Trainers

### CREATING A SAFE LISTENING ENVIRONMENT

**Purpose:** To offer another strategy that may help contain emotions in a healthy way; to help participants understand that the stronger the container, the deeper the healing can be.

**Instructions:** Explain that in addition to simply responding to strong emotions when they come up, there are things that we can do to help create an environment in which expressing strong emotions can be both safe and helpful.

The key is to create a “container” – like a bucket or barrel – for the emotions. Ask people to think about the rain. When it rains usually the rain just falls on the ground and everything gets wet, and puddles are formed. But if you put a bucket out to catch the rainwater, soon you have a deep well of water, but the rain hasn’t spilled out over into a puddle that is hard to clean or to dry.

Helping other people express their strong emotions is like creating that bucket to catch the rain.

We do that by using LOW RISK activities to surround and cushion the HIGH RISK sharing of emotions. In a workshop, openings, gatherings, and games can help to begin a day of strong emotional sharing. Prayers and songs and relaxation activities can help to end a day where there have been strong emotions. In one-on-one listening, asking gentle questions first and letting the talker move slowly to the heart of the pain is very important. Also, using prayer, song, relaxation exercises, or walking together at the end of listening can help the talker know that the pain is contained in a bucket and will not spill out of control.

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Ask participants for other ideas about how to create a container for the strong emotions.

**Risk Level:** Medium

**Workshop Level:** Advanced, Training for Trainers



## *Healing Companions: The Power to Listen*

When participants are asked what a person has to do to recover from trauma, almost always one of the primary ideas is that a person must speak out about his or her trauma in order to begin the journey of recovery. While this is not true for everyone, for some the trauma is buried so deep and is so horrifying that it is almost impossible to put words to it, there seems to be an almost universal truth that human beings need to find means for expressing, remembering, and releasing horrible experience in order to heal.

In order to be able to express those experiences, they need others there – ready to receive and listen. This is not an easy role to play, particularly when we have our traumatic memories that can easily be triggered when we hear someone else's, or we have our pain that can block our ability to hear the human suffering in the stories of others.

While the exercises included in this section focus on strategies of deep listening, the entire program is geared toward helping people develop the inner “power to listen”. It is indeed a power that emerges from a personal journey of recovery and not everyone is ready immediately to listen. As wounded people develop that inner power, however, and they begin to truly listen to others – even to former enemies – they discover that though it is difficult there is the potential for further and deeper healing as a result.

Listening is the glue that HROC uses to begin to reweave communities, to reconnect people who have been isolated and suffering alone. It is through listening that therapeutic, healing communities are created.

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### **CHARACTERISTICS OF A GOOD LISTENER**

**Purpose:** To identify the qualities of a good listener; to help participants assess their own strengths and weaknesses as listeners.

**Instructions:** Divide participants into small groups. Ask each group to brainstorm a list of the qualities and characteristics of a good listener. Ask them to think about good listeners that they know and think about the qualities that those people have.

Report back to the large group. Give participants a chance to ask questions and clarify any of the characteristics.

After looking at the list, ask participants to turn to a partner and talk about three qualities that they have that will help them be a good listener.

**Risk Level:** Low

**Workshop Level:** Advanced

### **GOOD AND BAD LISTENING**

**Purpose:** To prepare participants to listen deeply to one another; to identify good ways of listening and things to avoid while listening.

**Instructions:** Draw a line through the middle of the blackboard or newsprint. On one side, write the heading “Good Listening” and on the other write “Bad Listening”. Either ask for two participant volunteers or two facilitators can do a role play. In the first role play, the “talker” will tell a story (but nothing too personal!) and the “listener” will be as terrible a listener as possible – he or she will interrupt, look bored, talk to other people, talk about his or her own problems, etc. Then ask the group, “Was that a good listener or a bad listener?” They will say “Bad!” Then ask the group what made it bad listening, and list all the verbal and nonverbal behaviors under the heading of “Bad Listening”. Then ask if there is anything else to add that makes someone a bad listener – facilitators can add things such as judging or blaming. Then give the “listener” another chance to get it right. This time the listener should be as good a listener as possible. He or she will make eye contact, look interested, ask questions, show compassion, etc. Then ask the participants to list all the elements of good listening under the “Good Listening” heading. Close by saying that today we will be doing a lot of listening to each other, and that when others are sharing something personal, we should all try to listen as deeply and respectfully as we can.

**Risk Level:** Low

**Workshop Level:** Basic

### **THE LISTENING CIRCLE (ACTIVE LISTENING WHEEL)**

**Purpose:** To give participants an overview of some techniques to use while listening.

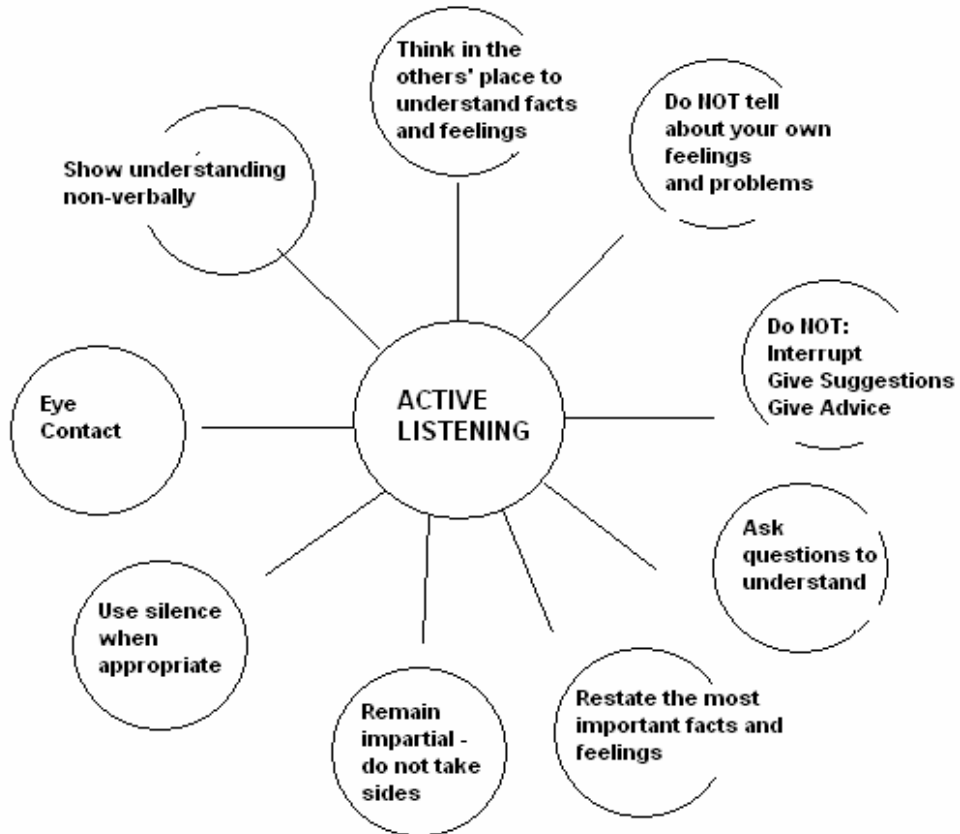
**Instructions:** There are two alternatives for this activity.

1) Draw the following diagram on the board. Walk through each circle and explain each in brief detail. Pause after each circle for questions or comments.

In particular, be sure to invite participants into a discussion about why it is not usually a good idea to give advice or suggestions. This is discussed more in the activity, Giving Advice.

2) Cut circles and strips out of cardboard and lay them out on the floor in the middle of the circle of participants so that they form the diagram below. Divide participants into three groups and ask each group to pick up three items in the circle. Give them time to discuss each of the items they have picked up: they should be prepared to explain each item to the large group and then act out a role play demonstrating the three items.

To debrief, invite questions and comments from participants.



Source: Trauma Healing and Reconciliation Training Manual: A Handbook for Trainers and Trainees. Reconciliation and Healing Program, Christian Health Association of Liberia

**Risk Level:** Low

**Workshop Level:** Advanced, Training for Trainers

### WHAT IS DEEP LISTENING?

**Purpose:** To begin thinking about not only active listening, but deep listening.

**Instructions:** Ask participants, “When I say the two words, “deep listening” what comes to mind? Chart the responses.

Finish by saying that sometimes we think we have two ears, but really we have five. Point to the following body parts, counting as you go: 2 ears, 2 eyes, and 1 heart.

**Risk Level:** Low

**Workshop Level:** Advanced

### **OBSTACLES AND CHALLENGES TO DEEP LISTENING**

**Purpose:** To identify the obstacles and challenges to deep listening. To develop strategies to overcome these obstacles.

**Instructions:** Begin by saying that although we all want to be deep listeners, there are things that can get in our way. Sometimes these are things that we do or think or feel, and sometimes they are things that are happening outside of us. Ask the group to brainstorm a list of obstacles.

Once you have a list of obstacles, ask the group to look at the list. Are there any that you are worried about or have questions about? As participants identify obstacles that worry them, ask the other members of the group what can be done to overcome these obstacles. Keep another list of the strategies that participants come up with to overcome obstacles – these will be good guidelines for deep listening.

**Risk Level:** Low

**Workshop Level:** Advanced

### **EMPATHY**

**Purpose:** To understand the importance of empathy and compassion in listening; to practice empathy.

**Instructions:** Note that this is a good activity to follow the series of activities on understanding and identifying emotions.

Begin by saying that it is not enough to simply listen for the facts. Deep listening involves listening with the heart, and understanding the underlying emotions that are central to the talker's experience.

Explain that we are going to take turns saying one or two sentences about an imaginary situation, and then you are going to ask participants to identify some of the emotions involved.

## Chapter Five – Helping Others

Begin by giving an example of your own:

*“I don’t know what to do. I don’t have any school fees for my children. If only my husband were still here, he would know what to do.”*

Ask participants what emotions might be underlying this statement. Responses might include: helplessness, frustration, grief, anger, resentment, powerlessness, etc.

Then ask other participants to offer other examples of statements, repeating the process.

End by asking why participants think it is important to understand these underlying emotions when listening to others.

**Risk Level:** Medium

**Workshop Level:** Advanced, Training for Trainers

### REFLECTING AND SUMMARIZING

**Purpose:** To practice reflecting back and summarizing what talkers have said; to understand the underlying purpose of reflecting and summarizing when listening.

**Instructions:** Note: It is effective to use the Mirror gathering as an introduction to this exercise.

Explain that one very important role of a listener is to serve as a mirror for the talker. As the talker speaks, he or she will begin to understand and see the situation more clearly, as the situation becomes clearer, the talker will be more able to find his or her own solutions.

One important tool that you can use for helping people to see themselves more clearly is to reflect back to them what you have heard and understood.

Two facilitators can give an example. The first facilitator can tell a short story, and then the second facilitator, acting as the listener, can summarize and reflect back what he or she has heard or understood, ending with “Have I understood everything?” or “Is that right?”

Explain that when you summarize, you often achieve two things:

- 1) You help the talker to feel as though he or she has been heard and understood; and
- 2) You often invite more information – the talker upon hearing what he or she has already said will often go on and express more and more.

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Ask participants to turn to a partner and decide who will be the listener and who will be the talker. Ask the talker to tell a brief story, and then the listener should summarize. Encourage the talker to tell a story that is imaginary, because this is simply a quick practice and we won't be taking a lot of time. After a few minutes, switch roles.

End by asking if there are any questions about reflecting and summarizing. Then ask, "Why is it important to reflect back and serve as a mirror when we are listening to someone?"

Note: This is also a very good skill to develop as a facilitator, not just a healing companion.

**Risk Level:** Medium

**Workshop Level:** Advanced, Training for Trainers

### **SUSPENDING JUDGMENT WHILE LISTENING**

**Purpose:** To help participants think about the importance of suspending judgment while listening to someone; to invite participants to think about their own tendencies to judge; to identify some strategies that can help us not to judge others.

**Instructions:** Begin by saying that one major obstacle to deep listening is judging the person who is talking to you. Judging is natural – as human beings we all judge certain behaviors; each of us has a sense of what is right and what is wrong.

Then ask participants to get into pairs and answer the following questions:

- Talk about a time when somebody else judged you.
- Talk about a time when you judged somebody else.

Bring participants back to the large group and ask them:

Is there anything that you learned when you were sharing those stories?

What might happen if we judge the people we listen to?

To debrief, ask participants to brainstorm ways that they can stop themselves from judging others when they are listening to them.

Note that judging is not only in what you say and do, but also how you think. Even if you think you are hiding your judgments, often people can feel them. To be a deep listener, we need to be able to truly suspend our judgments inside of ourselves and listen with an open mind and an open heart.

**Risk Level:** Medium

**Workshop Level:** Advanced, Training for Trainers

## ASKING QUESTIONS

**Purpose:** To help participants understand that rather than give statements or advice, the best response in listening is to ask questions; to identify and practice three different types of questions.

**Instructions:** Begin by saying that when we are listening deeply, often we need to ask questions to help the talker express their emotions and to help them see the situation more clearly.

There are three types of questions:

- 1) Open-Ended Questions
- 2) Questions that seek a person's strengths
- 3) Questions that help the person find a solution

### Open-Ended Questions

Say: First we are going to learn about open-ended questions. Open-ended questions are the opposite of closed-ended questions. Closed-ended questions usually ask just for a yes or a no answer, or they ask just for one or two simple facts. Open-ended usually allow the talker to elaborate on their story.

Tell a story to the group. For example, you might tell about a moto accident that you saw yesterday in the market. Then ask the group to ask you ONLY closed-ended questions. After you they have asked several closed-ended questions, ask them to ask you ONLY open-ended questions. Answer all the questions that they pose.

At the end, ask them if they noticed any difference between your answers to the first set of questions and your answers to the second set of questions.

To debrief this part of the lesson, ask them: What are the benefits of using open-ended questions instead of closed-ended questions when you are listening to someone?

### Questions that Seek a Person's Strengths

Say: Often, when someone is traumatized, they feel weak, empty and worthless. But no one is completely empty and worthless, and the talker will need you to help them see that they still have strengths and wisdom within. Just telling somebody that they have strength and wisdom usually does not work, because unless they see it themselves, they will not believe it. So

## Chapter Five – Helping Others

there are questions that we can ask that can help them discover that inner strength themselves.

Give a few examples of questions that seek strengths:

- You have been through so much. I imagine that there were times when you did not want to keep going. What helped you to keep going even when it was extremely difficult?
- There are many people who have problems, but they do not have the courage to find someone to talk to, the way you have found me. What gave you the courage to find me and come to talk?

Ask the group for other examples of questions that seek strengths that they can ask.

### Questions that help find a solution

Say: Often people will come to talk to you because they hope that you will give them advice or find a solution for them. However, we know that it is not a good idea to give our own solutions, but to help the person find his or her own solution. There are some questions that we can ask that can help them to think about possible solutions to their problem.

Give a few examples of solution-focused questions:

- What have you been thinking about doing about this problem?
- What other ideas do you have for ways that you might solve this problem?
- When you had similar problems in the past, what did you do?

Ask the group for other examples of questions that help people find their own solutions.

Close the entire activity by saying that a good listener asks more questions and gives very few opinions or statements of his/her own. The better we get at asking questions, the better we will be at listening to others.

**Risk Level:** Low

**Workshop Level:** Advanced

## **GIVING ADVICE**

**Purpose:** To demonstrate how giving advice is often not a good idea.

**Instructions:** Put on a jacket that belongs to you. Ask someone in the group who is a very different size from you (much bigger or much smaller) to come to the front of the room. Give that person your jacket, and ask him or her to put it on. The jacket will not fit – either it will be too small and the



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person will not be able to put it on, or it will be too big and it will be falling off. Thank the participant and let him or her go back to sit down.

Explain that often we think we have the perfect solution for somebody, but that every person's journey of healing is different. Even if our solution is good, it is important that each person discover her path for herself. Sometimes we can give advice, and the person follows that advice and it fails! Then we won't be trusted anymore, or we can even be blamed if future problems arise.

Say that when people have experienced terrible trauma, they often feel as though every good thing about them has been stolen or stripped away. They often feel empty, as though they have nothing left inside and nothing left to give others. As healing companions, we have to be careful not to reinforce that belief. If we do that we can sometimes re-enact the trauma without realizing it.

Ask another facilitator to stand facing you in front of the group. Put your hands up, pressed against each other's. Then, start giving your co-facilitators advice: "You need to get tested for HIV. You really should go to church. You need to join an association so that you are not alone." With each piece of advice, push your co-facilitator back further and further.

When you are finished say: You see, when we give advice, we are pushing people to do something that we think is good, but they might not be ready. In fact, in a small way, we are doing the same thing to them that has already been done to them. Instead we want to help participants find their own path, and to realize that though they are wounded, they are not empty: there is still wisdom and goodness and possibility within.

**Risk Level:** Medium

**Workshop Level:** Advanced

### **BUILDING TRUST**

**Purpose:** To recognize that the first step to any good listening is building trust between the talker and the listener; to identify ways of building that trust.

**Instructions:** Begin by reminding the group about the core conditions for healing. Remind them that the very first condition is safety. So, if people do not trust you, they will not talk to you. When someone has experienced trauma, it is particularly hard to trust anybody.

Ask the group: What can we do to build trust between ourselves and the talker?

Chart the responses on the board.

**Risk Level:** Low

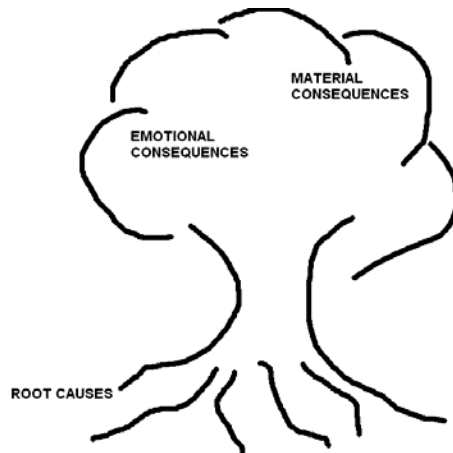
**Workshop Level:** Advanced

### ANALYZING PROBLEMS

**Purpose:** To identify the types of problems that Healing Companions might help with; to help participants differentiate between emotional and material consequences of those problems.

**Instructions:** Ask participants to brainstorm a list of all the types of problems they might encounter as Healing Companions.

After the list is compiled, draw a picture of a tree on the board:



Explain that most problems have root causes and consequences. Say that the consequences of most problems can be divided into emotional consequences and material consequences.

Choose one of the problems on the brainstormed list of problems and analyze it with the group. Put the main problem on the trunk of the tree, and then look at the root causes, the emotional consequences, and the material consequences.

It might be difficult for participants to separate out emotional and material consequences. Acknowledge that it is difficult for all of us because everything is so intertwined.

Divide into small groups, and assign each group a different problem from the list, and ask them to analyze the problem using the same model. Each group will then report back to the large group.

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To finish, say to participants: Sometimes people do not want to become Healing Companions because they worry that they will have to help other people by giving material help. Don't worry – that is not the role of Healing Companions. Remember that there is the whole tree to think about, even though often times people only come to you asking for help for the material consequences of their problem. The role of the healing companion is to think about the whole tree, not to try to give material aid to everyone who comes to you for help.

**Risk Level:** Medium

**Workshop Level:** Advanced

### LISTENING PRACTICE: CONCENTRIC CIRCLES

**Purpose:** To practice one-on-one listening skills; to build a sense of community within the group.

**Instructions:** Ask the group to count off by twos. Ask the “ones” to move their chair into the circle and sit facing the person who was on their right. There should now be two circles, one inside the other. The inside circle faces out, and the outside circle faces in.

Explain that you will ask a question and that the “ones” should answer, speaking for about 3 minutes. Ask the “twos” to listen deeply, using all of their listening skills. When the 3 minutes have passed, call time. The listeners, “twos”, then answer the same question, and “ones” listen deeply.

When both partners have discussed the question, ask the outer circle to move one chair, to their right. Repeat the process with the next question. This time, ask the inner circle to move one chair, to their right. Repeat until all the questions have been discussed.

To have fun, or to lighten the energy, since the topic can be serious, create fun ways for the partners to determine who will speak first. Here are some examples:

- The person who is younger answers first.
- The person whose hand is bigger answers first.
- The person whose foot is smaller answers first.
- The person with the longest name answers first.
- The person who traveled the furthest to be here answers first.
- The person who got up earlier this morning answers first.

#### Questions:

- 1) Who is someone you respect and why do you respect that person?
- 2) When you feel sad or down, what do you do to help yourself?

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- 3) What is some wisdom you've learned in your life and how did you learn that lesson?

**Risk Level:** Medium – High

**Workshop Level:** Advanced

Source: Adapted from Help Increase the Peace Program Manual, 2<sup>nd</sup> Edition

### **LISTENING PRACTICE: ROLE PLAYS**

**Purpose:** To practice listening skills in a simulated peer counseling context.

**Instructions:** Explain to the group that now they will have a chance to practice all the listening skills that we have been learning. Put participants into groups of three or four. Give each group a scenario and give them a few minutes to prepare a role play. They should decide who will play what role.

**IMPORTANT:** Emphasize to the group that no one should play a situation that feels very close or real to them; no one should play act a scenario that they themselves have experienced or that someone very close to them has experienced.

Examples of scenarios can be:

- \* A woman comes to you because she does not want to get married.
- \* A neighbor comes to you because he is having trouble sleeping.
- \* A friend comes to you because she is having nightmares and often feels frightened.
- \* A neighbor comes to you because she does not have school fees for her children. This is because her husband is in prison.

Other scenarios can be developed based on the brainstormed list of problems the participants generate in the activity, Analyzing Problems.

Tell participants that they do not have to RESOLVE the problem. The point is simply to practice listening. Tell participants that you will stop them at some point in the middle of their role play.

After each role play, ask the rest of the group what they observed. What listening techniques seemed to work well? What didn't work well? What could be done differently? After participants have given their feedback, the facilitators should offer a few tips or comments, if appropriate, before moving on to the next role play.

At the completion of all role plays, ask participants to reflect on what it was like to do these role plays. What did they learn?

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**Risk Level:** Medium – High  
**Workshop Level:** Advanced

## ***Workshop Facilitators***

While the Training for Trainers course contains many exercises related to the content of HROC workshops, an entire week is devoted to developing and practicing facilitation skills. This section involves activities geared toward building those important skills.

The cementing of these skills will take place when new facilitators have the opportunity to facilitate basic workshops in the community with experienced and seasoned facilitators. The mentoring process is extremely important, and experienced facilitators must strike a balance between overseeing the work of new trainees and encouraging them to try the challenging activities when they are ready. Team building and evaluation sessions are extremely valuable for new facilitators as they are learning their own strengths and weaknesses, and developing their own facilitation styles.

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### **GATHERING: A TIME WHEN YOU LEARNED A DEEP LESSON IN A WORKSHOP**

**Purpose:** To help participants think about what teaching styles and approaches are most effective.

**Instructions:** Go around the circle, and ask each participant to answer the following question: Think of a time when you learned a deep lesson in a workshop. What was it about how the lesson was taught that helped you learn that lesson so deeply?

After everyone has had a chance to speak, ask participants if they noticed any themes or similarities among the answers.

**Risk Level:** Low

**Workshop Level:** Training for Trainers

### **CHARACTERISTICS OF A GOOD FACILITATOR**

**Purpose:** To identify the qualities, skills, and character traits of a good facilitator

**Instructions:** Draw the outline of a person on newsprint. Put the newsprint in the middle of the floor. Ask participants to come one at a time and write a quality of a good facilitator. Participants can write more than one quality.

After all qualities have been written down, read all of them out loud.

Debrief with the activity, Self-Assessment: Strengths as Facilitator.

**Risk Level:** Low

**Workshop Level:** Training for Trainers

**SELF-ASSESSMENT: STRENGTHS AS A FACILITATOR**

**Purpose:** To help participants identify the strengths and qualities that they bring to the challenging task of facilitating a HROC workshop.

**Instructions:** After brainstorming the characteristics of a good facilitator, ask participants to find a partner. Then identify three strengths that you will have as a facilitator. If the person is feeling modest or shy to point out his or her strengths, the partners can help by pointing out things that they have noticed.

**Risk Level:** Medium

**Workshop Level:** Training for Trainers

**TEAM BUILDING: BROKEN SQUARES**

**Purpose:** To work together in a team; to understand group dynamics in a team.

**Instructions:** To prepare for this activity, cut 5 10-cm squares out of cardboard. Mark the squares as below, drawing lines and labeling the pieces with letters. Draw the lines carefully, so that pieces with the same shape are the same size. Cut the squares along the lines you have drawn. Label five envelopes with the letters A through E and place the pieces into the corresponding envelopes. Repeat this process until you have five or six sets. Using different colors of cardboard for each set of squares makes it easier to keep the sets separate.

*Mark the squares as shown and cut along lines:*

Divide participants into groups of five or six, and have each group find their own space in the room. For any group of six, identify an observer. Give a set of squares to each group and ask them to distribute one envelope to each

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person, except for the observer. Ask the group not to open the envelopes until you give the word. Explain the rules to the group:

Each envelope contains pieces of cardboard for forming squares.

The task of the group is to make five squares of equal size, so that each participant will have one square, equal in size to all the others. Only when each person has a complete square will the task be complete. There is only one way to make five squares of equal size.

Here are the rules:

- \* You may give away your pieces (even all of your pieces) to other participants.
- \* You may receive pieces given to you.
- \* You MAY NOT SPEAK!
- \* You may not ask for a card, take a card, signal that you want a card, or show another person where to put a card.

Note: If groups are struggling after 20 minutes, give them the hint that all squares are made up of three pieces.

To debrief, ask:

- \* What happened?
- \* How did people work together? Were there leaders? Did anyone take over? Did everyone participate equally?
- \* How did you feel during this activity?
- \* What did you learn from this activity?
- \* How can you apply the lessons you learned from this activity to working together as a team when you design and facilitate workshops?

**Risk Level:** High

**Workshop Level:** Training for Trainers

Source: Help Increase the Peace Program Manual, 2<sup>nd</sup> Edition

### **TEAM BUILDING: SHELTER FROM THE STORM**

**Purpose:** To work together in a team to accomplish a common goal; to understand group dynamics in a team.

**Instructions:** For this exercise you need lots of old newspaper or old newsprint from past workshops and a roll of masking tape per group.

Divide the participants into small groups. Give each group a pile of newspaper or newsprint and a roll of masking tape. Explain that they must



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build a free-standing structure that the whole group can fit under. They have a few minutes to plan how they will do it, but once they start to build, they cannot talk.

Debrief by asking what it was like for each person, what they think the point of the activity was, and what it has to do with working together as a team to design and facilitate a workshop. Ask what gets in the way of working together.

This is a good opportunity to talk about leadership. For example, you might ask, “If everyone follows the ideas of one person and it doesn’t work out, whose fault is it?” Try to bring out in the discussion the point that good leadership is often collective.

Note: If participants struggle for 40 minutes and are unsuccessful in making a shelter, they may feel disappointed, frustrated or have a sense of failure. Think ahead of time about how to deal with these feelings.

**Risk Level:** High

**Workshop Level:** Training for Trainers

Source: Help Increase the Peace Program Manual, 2<sup>nd</sup> Edition

### PREPARING AND DESIGNING A WORKSHOP

**Purpose:** To introduce some key concepts and useful tools for preparing and designing a workshop.

**Instructions:** Deliver the following brief lecturette. You can also refer to Chapter One in this manual for further tips to highlight.

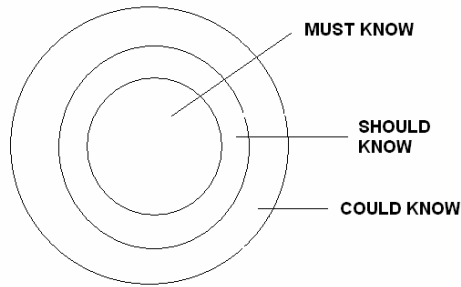
Say: When planning a workshop, there are some questions you need to answer in order to thoroughly plan.

- \* **Why** are you doing this workshop? (What needs are you addressing?)
- \* **Who** will the participants be?
- \* **Where** will the workshop take place?
- \* **When** will the workshop be held?
- \* **With what** resources and materials?
- \* **Who** will be on the **training team**?
- \* **What** subjects and topic areas will you cover?
- \* **How** will you design the workshop agenda?

To answer the final two questions, which are really about the content and design of the workshop, offer the following organizational tools, saying that

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these may be helpful for them in the future. The first tool helps to answer the first question:



Explain that in every workshop there are many things that you will want participants to learn, but because there is a limited time, we need to make strategic and deliberate choices about what participants must know before the end of the workshop. This simple diagram helps us to prioritize our topics.

This second tool helps to answer the last question on the list above. Different facilitators have different styles for writing and designing the agenda. When there is a manual such as this, it can be a valuable resource with sample agendas and specific activities already elaborated. Another tool that some find useful is a table, such as the following:

<u>TIME</u>	<u>WHAT</u> <i>Subject</i>	<u>HOW</u> <i>Activities</i>	<u>MATERIALS</u>	<u>WHO</u> <i>Facilitators</i>	<u>EVAL</u>

Source: Adapted from Seeds of Peace

What is important is that the entire training team is clear about the agenda and that each facilitator knows his or her areas of responsibility.

**Risk Level:** Low

**Workshop Level:** Training for Trainers

**PRACTICE: DESIGNING AND DELIVERING A TRAINING MODULE**

**Purpose:** To allow participants a chance to design a training module and to deliver it in a safe and supportive learning environment; to provide participants a chance to practice before they facilitate a workshop in the community.

**Instructions:** This part of the Training for Trainers course will last several days. Explain to the group that they will be put in a team of other new facilitators. They will be assigned a topic that is covered in the Basic HROC workshop, and they will design a 90 minute training module that they will then deliver to the rest of us. We will all be participants while they will be facilitators.

After the 90 minute workshop, we will have a 90 minute evaluation process so that the team and everyone else can learn as much as possible.

Note: Many participants begin to feel nervous at this time, and are worried that this is an examination or a test. Assure them that this is a safe learning environment. This is a place where we will make mistakes and have the freedom to learn from those mistakes. They will not be graded or assessed. The evaluation is only so that we can learn as much as possible from the experience.

Assigning Teams and Training Module Topics.

It is often a good idea to discuss with your team before hand and construct balanced small facilitation teams of 4-5 people. You want to make sure that the teams are balanced in terms of gender, nationality, age and ethnic origin, if appropriate. If your program has brought people together from different sides of a conflict, ensure that each team has a balanced representation of those different parties. Most importantly, try to create the teams for success. Think about the personalities and skill sets involved, and try to create complementary teams so that people's different strengths will be drawn out.

Create a list of topics from the Basic HROC workshop that the teams can choose from.

Important Note: Do NOT choose Loss, Grief and Mourning – most likely you have already revisited this topic during the course of the Training of Trainers course, and it takes a high level of skill to facilitate. An inexperienced group could do damage.

Possible Topics include:

- Causes of Trauma
- Symptoms of Trauma
- Consequences of Trauma
- Anger

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### Trust

Arrange the order of the topics so that you begin and end with lower-risk topics. For example, do not have the last session be on Anger, but rather on Trust.

Invite the teams to choose their preference for topics. If two teams want to do the same topic, gently ask them to reconsider and select a second choice. Topics should not be repeated.

### Preparation

Give participants some time to ask questions in the large group about planning the workshop. Once all the questions have been addressed, allow participants one or two hours to prepare their agenda. Explain that they should go through the following process:

Say: When you meet with your team....

- 1) Each of you should talk about your strengths as a facilitator
- 2) Plan the agenda
- 3) Go back and make sure you are being realistic about time
- 4) Divide up the tasks, making sure things are well balanced
- 5) Prepare any materials you will need

### Practice and Evaluation

Give each team 90 minutes to deliver their training module. Afterwards, ask the team to sit in a small circle in the middle of the larger circle. Ask them to evaluate themselves. Each person should talk, but they should be talking to one another. They need to start with what went well, and then move into what could be done differently next time. Instruct the rest of the participants to say nothing.

After the “fishbowl” evaluation, invite the team to move back into the larger circle. Now, ask participants what they noticed that was particularly good. If they begin to criticize, interrupt and say that first we want to hear the strengths. Then ask what could be done differently next time.

Lastly, facilitators can add anything that hasn’t been said – focusing first on strengths and then on changes.

Repeat this process with each team.

As the teams present, facilitators will notice certain themes that come up that seem to be relevant to more than one group. Thus, both between team presentations and at the end of all the presentations, facilitators can present some tips or comments on these themes.

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Common themes include:

- High Risk and Low Risk activities
- How do you handle Incorrect Answers during a Brainstorm?
- What is your role as facilitator when you are not actually talking?
- Different Learning Styles/Using a Variety of Teaching Methods
- How to use Analytic Tools (know why you're using them)
- Alternative Methods for teaching certain lessons
- How to Handle Different Topics
- What to do When the Group gets Chaotic
- Making the Links: WHY have you chosen this lesson?

**Risk Level:** High

**Workshop Level:** Training for Trainers