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EXECUTIVE SUMMARY

The HROC workshops in Gisenyi, Rwanda have primarily had a positive impact on the lives of participants by increasing their use of and access to social support networks.

HROC should seek to build networks with other organisations that are working in the areas where they conduct workshops so that participants and facilitators may have access to further support beyond HROC's capabilities. In workshops where participants demonstrate a basic knowledge of trauma, facilitators should address possible misconceptions around people's understanding of trauma. Finally, structuring the workshops around specific categories limits the reach of its impact. HROC should not invite participants based on social categories.

INTRODUCTION

UMUZUNGU AND UMURWANDA

Angela is an American, born in Colorado but currently living in South Africa pursuing a MA in Practical Anthropology at the University of Cape Town. She contacted AGLI with an interest in the work they are involved in within the Great Lakes and subsequently in their goal of reconciliation. Her time in Rwanda is meant both to intern with Friends Peace House and simultaneously conduct research to write her MA dissertation about reconciliation. On the side, she is trying to train all the children of Rwanda that “Umuzungu!” is not a greeting, and that “Good Morning” does not apply 24 hours a day.

Julienne started working for HROC in 2008. She participated in the basic workshop in 2006. She was born in Kigali and has a 3-year-old daughter.

Francois is a volunteer facilitator in Gisenyi. He first participated in HROC in 2007 and has been a facilitator for 1 year. He was born in Gisenyi and has recently become a father himself. He is a second year law student.

PORTRAIT OF GISENYI

Gisenyi rests on the border of Democratic Republic of Congo at the northern shores of Lake Kivu. It is divided from neighbouring Goma to the south by a stone wall between houses and to the north by a stretch of field where beans and other low growing crops are cultivated. There are 2 main border crossings, the Grande Barrier—where transport vehicles and foreigners cross—and the Petite Barrier—where there is a heavy and constant flow of traders, businessmen, students, and shoppers who mainly travel by foot and are residents of Gisenyi and Goma. The population residing in Gisenyi is extremely diverse: families who have lived here for generations, Congolese refugees, students who have come to live in Gisenyi and attend school in Goma where school fees are significantly cheaper, Rwandans who lived in Congo as refugees and have settled in Gisenyi—which itself constitutes a diverse population. Both Hutu’s and Tutsi’s fled during the fight for Independence in the 1950’s, many Tutsi fled during this time period as a result of the Hutu Revolution and in the following years during periodic massacres including the 1994 genocide. Hundreds of thousands of Hutu’s fled Rwanda after the genocide out fear of reprisal (some of whom participated in the genocide and fled with their families, and some of whom were led to believe they would face retribution whether they participated or not).

The terrain is quite different from the rolling green hills and red earth of Kigali. Dominating the view to the north in Virunga Forest is the steaming Nyarogongo volcano, which emanates a red glow at night. Testifying to the many volcanoes surrounding the region is the black volcanic basalt rock covering the earth. In the east are hills with small clay houses: although they are picturesque from a distance, this is where the poorest of the population reside. Lake Kivu lies to the south, its

shores are graced with beaches and hotels. To the east is Goma, where tightly packed, small, metal roofed houses alongside the heavily trafficked airstrip can be seen near the Petite barrier. Closer to the Grande Barrier the houses are large, built right up to the border, with a stone wall to mark the national boundaries.

These neighbours are bound together in their proximity, in their ability to meet the needs of the other, in political webs. Officially the 1994 war and genocide ended in Rwanda in December. Refugees who had fled during the genocide returned to Rwanda, while other refugees and genocidaires fled into Goma. War continued in and around Gisenyi until 1999 as abaceamgezi/FDLR crossed the border to terrorize and steal. These cross border attacks stopped around 2000, and more recently the governments of Rwanda and DRC have made agreements to work together to demobilise and repatriate the FDLR and civilian Rwandan population. Slowly, in groups of 100's, this population is returning, although the actual progress of demobilisation is regrettably questionable as attacks in North and South Kivu continue.

METHODOLOGY

Julienne and I conducted a total of 20 interviews: ten with people who participated between 2006 and 2008, 4 family members of participants, 4 local facilitators, 1 church leader and 1 community leader, all at the Friends Church. Our interview questions can be found in the appendix below, they were adapted from a previous questionnaire utilised for “Now I Am Human” (2007) and are intentionally open ended to allow people’s responses to reveal what is most important for them to share, and in a small way to counteract the tendency of people to say what they think the interviewer wants to hear. A copy of the “Interview Agreement” which was given to each person who was interviewed to ensure they understood our purpose and intentions and to gain their consent is also in the appendix below (it was translated into Kinyarwanda for interviewees).

The four local facilitators for the HROC workshop selected the people we interviewed. All but two of the interviewees resided in Mbugangari Cell (“cell” is a geopolitical division that can be compared to a county in the U.S.). One person came from Rubavu Sector. The primary factor that influenced who was interviewed was whether people had the time to come—many had work and school commitments that did not allow them time to speak to us. As a result, nine of the people we interviewed were either unemployed or temporary labourers, as a result our sample was weighted towards the poorer members of the community (admittedly the majority). Another factor that influenced our interview sample was whom the facilitators were able to contact, with limitations on time and expense. Many of the people we interviewed lived within a 20-minute walk from the church. It should be recognised that our sample represents a small geographical area. The benefit of this fact is that it allows us to more easily map interactions and relationships.

There were many limitations on the interview process. If we had more time, going to the homes of the people we interviewed could have allowed a space for them to

speak on their own terms. Also, the interview was, for the most part, the first time that people met Julienne or myself. Speaking about personal and painful issues is never easy with strangers, and a white foreigner in particular is difficult to contextualise and is often perceived with many assumptions attached to that pale skin. Having more time to get to know one another would have helped everyone to feel more comfortable. Julienne shared a very telling Rwandan proverb: If you keep your problems in your stomach, the dogs cannot eat them. Speaking about your life and your thoughts leaves you vulnerable, and we are incredibly grateful to everyone who took time away from the demands of their daily lives to share their thoughts, feelings, and experiences with us—and with you as you read this report. Julienne, fluent in both Kinyarwanda and English, has conveyed their words to us. She helped the people we interviewed to be comfortable and to understand the questions, while also helping me to understand what lay behind their words and their silences.

Following the interview process, I selected five participants to spend more time with in order to learn more about their lives. Having been trained in Anthropology, and indeed intending to write a dissertation towards a Masters Degree in Anthropology, I was interested in the composition of the daily life of participants: an ethnographic investigation includes not only what people may say in an interview, but what they *do* and how they do it, where they go, who they speak to and under what circumstances. It seeks to understand the meanings and values that dictate interaction. Fully aware that I could only gain a glimpse into all of this in the time I had, my selection was based on several factors. Some participants expressed a keen interest in me visiting them so they were more likely to be willing to participate, others were chosen simply on the basis of good rapport. Some interviewees were not selected for limiting logistical reasons of location or occupation.

Before beginning this investigation into their lives, I visited each of the five participants in their homes to explain my research and the relationship I envisioned between us. All of them eagerly agreed to accept me into their home—working, eating, visiting and resting alongside them. I learned in this exercise how much people value someone visiting them in their home—it demonstrates a mutual respect, caring, and interest in their life. Their appreciation for this visit was overwhelming. In the weeks that followed I spent full days with each of the five participants, digging in their fields, peeling millions of potatoes, learning to cook *sombe* and *ugali*, visiting with neighbours, going to the market, washing clothes and snacking on sugar cane.

My knowledge of French is minimal and my efforts to learn Kinyarwanda slow, so Francois accompanied me on many of my visits to act as interpreter and guide. Having other responsibilities he often would spend just a short time with us so that we could share news. But occasionally he spent a more significant amount of time with us to assist with various projects that helped me to paint a clearer picture of their lives and contextualise my experience with them. There were many people who acted as interpreter for me throughout my time in Rwanda, to whom I am very grateful. I use the word interpreter, as opposed to translator, intentionally. All of

them have personal histories, knowledge of language, and understandings of purpose and consequences that influenced the way that things were said and understood.

I have chosen to give autonomy to the people who participated in this research. Although all of them originally agreed that their identities could be included in this report, in the process of my research and writing this report I decided that if there was any potential risk to them as a result of what this report contains it was in their best interest to give them pseudonyms. Also, Individuals are not identified as “survivor” or “perpetrator/prisoner” for many reasons. In brief, these categories over-simplify and restrict identities and simultaneously neglect to recognise members of the population who do not fit into either of these categories. In addition, the use of ethnic terms like Hutu and Tutsi have been criminalised by the government in a move to encourage national unity, therefore I never asked about ethnic identity and no one ever offered it. Often in interviews survivors would identify themselves as such when they introduced themselves, unsurprisingly this never occurred amongst those who had been in prison. Regardless of whether they identified themselves with a group, their stories spoke for themselves.

FINDINGS

ENDURING LESSONS

“Have you noticed there is no trust in Rwanda?” A young Rwandan man said this to me as I described the HROC workshops to him. When I asked participants in the interview for keywords from the workshop almost every one of them spoke about the Tree of Mistrust and the Tree of Trust. Using the illustration of a tree, this lesson asks participants to think about what the roots of mistrust and trust are, and what fruits each of these trees might bear, bringing to light the consequences of attitudes and actions which have become deeply rooted in society. Fear and suspicion regulate relationships and interactions, and people automatically expect others to harm them. This mistrust was compounded between groups by the 1994 genocide, but it permeates individual relationships on many levels.

“When you stay alone and say ‘I am alone, no one can understand me, these people killed my family member, or these people put my husband in jail’ at that time you are like the Mistrust Tree. But if you understand that all people are the same, that even those who did wrong to you, you can greet them, you start to have trust and to think ‘oh, I am with others.’ Then you feel that there is no problem and you start to have a good heart and you start to have peace.” Mama Odette

“When there is mistrust you see your neighbour as your enemy. You think there is no one you can talk to. You feel there is no one who respects your ideas. People point to what happened in the past and when they accuse you,

you think there is nothing good I can do and you doubt every day. But when you trust you think of other people and you do not feel alone, you share with your neighbour and try to help them solve their problem as if it was your own. And you forgive, you have to trust yourself in order to ask for forgiveness.” Papa Samweri

To be neighbours involves more than the proximity of your homes, it means sharing your lives. Neighbours watch each others children, they check in on each other in the morning before going to work, they rest together in the afternoon, women wash clothes and prepare food together, they ask each other for help when it is needed. Help is always needed, whether it is borrowing salt or water to cook, a hoe to dig, or money for transport to visit a sick family member. To be excluded from these interactions for any reason means being cut off from your most immediate network of support. Another Rwandan proverb states that “a neighbour is better than a distant relative”. In theory family should be your primary support system, but in reality it is those who are closest to you whom you depend upon. However, when you do not trust those living around you the interdependency that you rely on for survival is impaired.

“The fruits of mistrust cause conflict and war. These bad fruits were inherited from our elders and they caused the genocide. But the Tree of Trust has good fruits, like love, peace, sharing, asking forgiveness and forgiving.” Papa Jean Baptiste

For many of the people I spoke to, mistrusting those around you is to live life in fear of what others may do to you and in bitterness for what you suspect others have done. This bitterness and anger often leads to violence. War in this area is part of common experience—internal conflicts were frequent until the 1994 genocide, when the conflict became regional (primarily involving DRC). And for those in Gisenyi the consequences of conflicts in Eastern DRC are experienced on a daily basis. Even the youth, who may not have direct experience of war, are intimately acquainted with its consequences.

“Before the workshop I even didn’t believe in some members at my church, I would listen to them and I would think they participated in genocide. I would think ‘maybe this one...’. But after the workshop I forgive, I saw that what I thought before was useless. When you forgive then you start to trust, and then you can even share a fanta.” Papa Damascène

Trust is the basis of a “good relationship”, it the freedom to share food without fear of poisoning, to greet each other (without false sincerity, I would add), to ask for help when you need it, and to feel like a legitimate and respected member of the community. Forgiveness was also a common theme and was usually related as a prerequisite to reconciliation. The concept of forgiveness is not a formal lesson in the curriculum of the workshop, but it has become central in the national discourse of reconstruction and hope. One participant, after the workshop, was voted by her

community to work on a committee to prevent violence against women and children.

“If you do not forgive you cannot have peace. It is not easy, but if you were trained [in HROC] you must forgive him or her even if they didn’t ask forgiveness so that you can get peace.” Mama Odette

MORE THAN GENOCIDE

For most people around the world when they hear “Rwanda” they think genocide, the two are unavoidably linked. Although everything here must be understood in relation to the genocide, and it seems never far from thought, the reality of daily life presents many other kinds of problems as well. Most people will tell you that Rwanda is peaceful, and in the public sphere it is. Street crimes like theft or physical attack are rare and people do not fear new eruptions of large-scale violence or war. The private sphere, however, is not always so safe. Discord within families, violence against women and children, and conflict between neighbours are frequently cited as problems. But in mentioning these problems participants are referencing the skills the workshop has given them to deal with these issues, including active listening, forgiveness, speaking with others about your experiences and problems, respecting others, approaching those who you think have a problem, and speaking truth (particularly in Gacaca).

“We learned how to live with people and how to behave. We learned how to approach someone with trauma, to advise them and help them so their heart becomes healed.” Papa Damascène

“There is a lot of violence in the family, a lot of people who are traumatised because of bad relationships in the family, genocide survivors cannot talk to people who killed their family—even me, before the workshop I was afraid to forgive, but after HROC I forgave him totally—or some who have their relative in jail, we try to reconcile these different people.” *How do you reconcile them?* “First is to visit him or her and start talking with him or her. When you are talking you know his or her ideas, so then you can get a way to advise them. You listen to his or her problem so that you can start to advise and teach the good of forgiveness and the consequences if he does not forgive—that he cannot have peace.” Mama Odette

How did the people you used to call enemies become your friends? “I approached them, I showed that there is no problem even if there are things that divide us. Some thought I was lying to them, but slow, slow, slowly they saw that there is no problem. They thought ‘maybe tomorrow you will do bad things to us’ but when they didn’t see anything they believed me.” Papa Joseph

Mama Cecile told me about good listening, which was one of the most important lessons for her. “You give her time, someone who comes to you, give her time to do what she wants. When she cries do not say be quiet, no!,

allow her to do whatever she wants and give her time. You can help her to come out of anger, but you cannot think for her, allow her to think of the good result. After you get all the information then you start to advise. Slow, slow she can be in a good mood.”

I heard from more than one Congolese person the opinion that “nothing good can come from Rwanda.” The HROC Coordinator in Rwanda says it is even difficult for facilitators there to state that they were trained in Rwanda because then people do not want to listen to them. In the aftermath of the genocide, genocidaires fled to DRC (along with their families and with many other Hutus who feared retribution), and they brought their Hutu Power philosophy with them, massacring Tutsi’s in Congo. In 1996 Rwanda, along with several other nations in the region, invaded DRC (then Zaire) to depose Mobutu, as well as forcefully repatriate Rwandan refugees. In 1998 Rwanda attacked again with the stated objective of disbanding the FDLR. In 2002 a new rebel group, the CNDP (National Congress for the Defence of the People), formed under the pre-tense of protecting the Tutsi population that was tormented by the FDLR, but the reality was that they only brought more killings. The Congolese population is extremely resentful of the insecurity and bloodshed brought by Rwanda. This bitterness hinders the potential cooperation and mutual support of these two neighbours. HROC conducted 2 workshops in Gisenyi that included 10 Congolese and 10 Rwandese. Like other HROC workshops, the two groups learned that they have much more in common than they expected, and that it is possible for them to greet and share. They also realised that making broad judgements based on history and politics is not useful in defining relationships with individuals.

SUCCESSSES

One of the most unique aspects of the HROC programme is that the participants are both survivors and perpetrators or their family members. There are a number of organisations that work with survivors on topics ranging from trauma healing to income generation, but I know of no other organisation that sits survivor and perpetrator side by side to discuss their ideas and experiences. This action is key to the reconciliation process that is nationally pursued. The word reconciliation comes from the Latin *reconciliare*: *re*-‘back’ and *conciliare*-‘bring together’. Can people be reconciled without being brought back together, and under what circumstances must they be brought together? They exist in the same geographical spheres, passing each other on the roads, attending the same churches and schools and shopping in the same markets, but there are methods of avoidance. Papa Joseph demonstrated for me how he would physically turn away when he saw someone he considered an enemy, because culturally if you see someone you know you must greet them. But in the workshop that interaction cannot be avoided.

Several participants also talked about how surprised they were to hear the facilitators share their own stories because they identified so closely with them. Mama Cecile said when she was in the workshop she thought, “eh? How do they know my things?” Having local facilitators helps the process significantly, the

identification that participants have with them helps them to feel comfortable, to realise that they are not alone in what they are experiencing, and to have confidence in their own knowledge and abilities (rather than needing to depend on an outsider).

Possibly the greatest long term impact of the workshop on the daily lives of participants is that it fosters the building of social support networks—for themselves as well as those around them. By learning the symptoms of trauma, they come to understand their own experience, and they realise that someone displaying these symptoms—flashbacks, angry outbursts, or staying alone—is not crazy. A person who is thought to be crazy is generally ostracised by the community, people ignore and avoid them, sometimes even harass them, and they do not believe that there is anything that can help that person. But participants will tell you that now that they understand that persons behaviour, they can approach them and try to help them—listening to their problems and trying to offer advise. They may or may not be able to help that person to heal (depending on what their problem really is), but at least they are demonstrating some respect for them and their experience, setting an example for the rest of the community.

Neighbours also constitute social support networks, how they depend on one another both in times of need and as daily companions was discussed above. If a person does not trust those around him or her it becomes much more difficult to meet the needs of his or her family. Mama Samweri told me that before the workshop she did not trust the people living on either side of her. In the time that I spent with her, the women in those households were ever-present companions. When we washed clothes, they were also washing and chatting. When we were preparing food, they were also preparing food, in fact they shared a kitchen. When Mama Samweri didn't have water to cook beans, she asked these neighbours. One of them gave her a pair of shoes for her children. When Mama Samweri went to work in her field she left her children under the care of these neighbours, who did the same when they left home. Now she describes these neighbours as friends and they are among the first she goes to when she needs something. She said this is because she learned in the workshop that it is possible to be friends and to love them.

RECOMMENDATIONS

EXPANDING SUPPORT

People are eager to learn, to be encouraged, to find ways to “*relive*” (, a term used in *Kinyarwanda* to describe the remaking or renewing of life). Everyone I spoke to about these workshops asked for more—workshops for those who had not yet attended and more advanced workshops for themselves so that they can train others. As one facilitator said “if the workshop did not impact them they would not ask for more.” They also suggested workshops for pastors, local leaders, soldiers, teachers and headmasters. Many people pointed out that there is little work of any

kind being done in rural areas, and that people there desperately need help—they are very poor, there is a lot of violence, and people are hopeless.

The HROC programme, like any other, is limited by financial resources. The Training of Trainers, or advanced workshop, teaches a few participants from each area the skills to lead the workshops themselves. The long-term benefit of this aspect of the programme is the potential for continued workshops without being dependant on HROC. The four who were trained as facilitators in Gisenyi are attempting to do just that. HROC has completed a full cycle in Gisenyi, beginning in 2006 with basic workshops, and finally last year supervising workshops lead by newly trained facilitators. The HROC programme has decided to pursue workshops in other regions of Rwanda with their limited funds, but people in Gisenyi are eager for more. Participants formed an association called Ihumure as a means to continue to support one another after the workshops. The facilitators are trying to take the association even further and continue to conduct trauma healing and Alternatives to Violence workshops.

Currently they are seeking funding from THARS (Trauma Healing And Reconciliation Services), an organisation in Burundi. If there were stronger networks built between HROC and other organisations in the area, then both facilitators and participants would have additional opportunities for support. Many participants seek follow-up to the lessons they learned in HROC, and there may be other organisations that can provide that. Many people take great steps toward healing in the workshop but it is of course not possible to be completely healed in 3 days. Other organisations could help to continue the healing process. In addition, large NGO's may be willing to provide financial support for the facilitators to continue conducting workshops if they were familiar with the work being done.

Participants often feel a great sense of empowerment after the workshop, as demonstrated in their comments about understanding behaviours that result from trauma and their ability to approach and help others with problems. The initiative of the facilitators to continue the work on their own is a shining example of this empowerment. This could be supported and encouraged both with the connections to other organisations as suggested above, and with more guidance for how the participants can support each other. The Ihumure Association was formed by the initiative of the participants, but not all participants are aware of the association and my sense is that many are unsure what exactly to *do* in the association. They want to be able to help with material needs, but do not know how to get the resources to do so. They also could benefit from meeting more regularly to continue sharing their experiences and seek guidance for problems. Other tools, such as writing about traumatic events, as well as about your life before and after those events, can help to give people a sense of control and to heal.

UNDERSTANDING TRAUMA

Trauma itself has been incorporated into popular media in Rwanda, including the radio, television, and newspapers, so that many people have some familiarity with

the concept. In the workshop I attended in Byumba (northern Rwanda), participants had no problem coming up with definitions for and symptoms of trauma. However, this does not necessarily mean that they have a thorough or accurate understanding of trauma. The concept of trauma may even be conflated with grief in the workshop, as many of causes and symptoms listed by participants were the same. The two may be further mingled in the minds of participants because while there is a lesson on healing from grief, there is not a lesson on healing from trauma. It would be useful, in workshops where participants demonstrate a basic understanding of trauma, to address possible misconceptions around it. Mama Cecile said “if I continued to be in trauma I would have become crazy” and others said similar things. So what is the difference between trauma and madness and how are they linked, how is it identified and how do you respond to it? Is it possible for someone to demonstrate some of the symptoms of trauma but not be traumatised? Is it possible for someone to experience a traumatic event and not be traumatised? It may be worthwhile to explore the concept further with participants.

RETHINKING STRUCTURE

HROC recognises that trauma, mistrust, and division are not solely the result of the 1994 genocide. Their goal is not simply for people to live together in peace after the genocide, but to *live together*. The workshops include Batwa (the third ethnic group in Rwanda), Congolese, and family members of perpetrators in recognition of the complexity of divisions in the country. The workshops provide a unique space for speaking about and listening to stories that they may or may not otherwise have the opportunity to. Not everyone can speak publicly about his or her experiences, and the potential for increasing levels of bitterness and tension for those who are not given a voice is certain. If HROC extended invitations to participants not only because of their identification with a certain group, but on the basis of traumatic experience and the potential to help others, they may be able to reach a larger spectrum of the population and expand participants understanding that the society around them is far more complex than simply “survivors” and “perpetrators”. The use of these categories can reinforce the tensions between these groups because it defines and restricts individuals and their relations. The climate in Rwanda is changing quickly, development is the focus everywhere you look, and the Gacaca courts are very nearly concluded. By eliminating the use of categories to structure the workshops, HROC could further encourage the environment of sharing that it has already begun to build.

I am a student at the University of Cape Town in South Africa. I am here in Rwanda for two reasons. First, I am helping AGLI and the Friends Peace House do an evaluation of HROC. We want to know what you think about the workshops, good and bad, and how the workshops impact you and your community. Second, I am doing research so that I can write a thesis to get a Masters degree. My research question is: How does HROC understand reconciliation and what is the effect of that on participants? Your thoughts and opinions about HROC will help me to better understand what reconciliation means to people in Rwanda in their daily lives.

I would like to ask you some questions about the workshop. I want you to feel free to say whatever you think or feel, I will not judge you. If you do not want your name or picture to be included in my report, I will keep it confidential. If you do not want to be interviewed you do not have to participate. If you decide after we have begun that you no longer want to participate, we can stop and I will not use any of your information in my report.

Is it ok if I ask you some questions about HROC? Yes ___ No ___

Is it ok if I record our conversation? Yes ___ No ___

Do you have any questions?

Name and signature of interviewee _____

Name and signature of Interviewer _____

2nd Interviewer/ Translator _____

Interview Questions

For All:

1. Demographics: age, occupation, religion, education, cell
2. Tell me about you family
3. Tell me more about your life

For Participants:

1. When did you first participate in HROC?
2. How did you hear about HROC?
3. Before you attended the workshop how did you feel?
4. What are some keywords from the workshop? Explain
5. What have you experienced since the workshop?
6. Do you still see others from your workshop? (who, when, where)
7. What did you like the best about the workshop?
8. Was there anything you didn't like? Do you have any suggestions?
9. Is there anything else you want to tell me? Anything you want to ask?

For Family Members:

1. When you first heard that you [mother/father/brother/sister/son/daughter] was going to HROC, how did you feel?
2. What did they tell you about the workshop?
3. Have you seen any changes in them since the workshop?
4. What do you think about HROC?
5. Is there anything else you want to tell me? Anything you want to ask?

For Facilitators:

1. Tell me about when you first participated in the basic workshop
2. What are some keywords from the workshop? Explain
3. Why did you decide to become a facilitator?
4. What do you think is your role as a facilitator?
5. What has the greatest impact on participants?
6. What do participants have a hard time understanding?
7. What do you think the role of HROC is?
8. Is there anything else you want to tell me? Anything you want to ask?

For Church/ Community Leader:

1. When/how do you first hear about HROC?
2. What results have you seen from HROC?
3. How did you choose who to invite to the workshops?
4. Is there anything else you want to tell me? Anything you want to ask?