

**Healing and Rebuilding  
Our Communities  
(HROC)**

***MANUAL  
FOR  
BASIC  
WORKSHOP***

**2017 Edition**

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## HROC International Training for Facilitators

Each year at the HROC Center in Musanze, Rwanda, there are two three-week HROC International Trainings for HROC facilitators. Usually these are in February and July. For more information, please contact David Zarembka at [davidzarembka@gmail.com](mailto:davidzarembka@gmail.com).

**Objective:** To bring together up to twenty participants from various countries throughout the world in order to conduct a professional training for the participants to become facilitators of the Healing and Rebuilding Our Communities program.

By the end of the HROC training, the participant

- will be able to facilitate a three day basic HROC workshop.
- will have a basic understanding of personal and community trauma and how they interact in situations of violent conflict.
- will be able to lead small and large group discussions, role plays, guided meditation, and light and livelies.
- will be able to understand and respond to trauma and its symptoms and effects on individuals.
- will be able to work with family, friends, and neighbors on methods to heal the local community's trauma.
- will be able recognized as a peace leader in the home community with specialize skills.

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## Introduction

The world in general has been affected by violence, natural disasters and different other awful things that happen to people in their lives. Giving examples among the many that exist, some can be cited as: Brutal history of colonization, civil war, ethnic hatreds, deaths of people and genocide, famine, floods and earthquakes, excessive poverty and diseases. As peacemakers strive 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 a number of countries in the world, people are still afraid of the uncertainty their future life based on the terrible things they went through or are still undergoing. Therefore desolation lingers and old wounds are raw as poverty and loneliness serve as a constant reminder of whom and what was lost. With no time to think about the previous losses or to adequately mourn lost family and properties, overwhelming grief lurks just below the surface threatening to throw people into powerful flashbacks. Unable to trust anyone with their sorrow, people withdraw into themselves. 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. This manual chronicles the first step in the effort – a three-day basic workshop that is designed to help participants examine and discuss the consequences of violence, natural disaster and many other awful things that happen to people in their lives. Workshops usually bring together people from opposing sides of an old conflict. For example: genocide perpetrators and survivors in Rwanda; inhabitants of IDP (Internally Displaced People) camps and surrounding community members in Burundi and in many other countries of Africa and the rest of the world. Workshops are also valid for survivors of natural disasters, horrible diseases and other awful things that happen to people. The first day is dedicated to looking at “trauma” – the definition, the causes, the symptoms and the consequences. The second day is committed to Loss, Grief and Mourning, and offers a chance to participants to talk with one another about their own experiences. This day also examines deep anger and seeks constructive ways to respond to that anger. The last day of the basic workshop looks at trust and mistrust, helping participants reflect on how to build trust in communities with such a history of awful things that happened and betrayal.

This basic workshop is a corner stone in a larger program designed to build community capacity to respond to wide-spread trauma and to strengthen inter-connections and reduce isolation. Many participants also attend one-day follow-up sessions and community celebrations that bring together everyone in a community that has been through the program. (See page 45.) Some of the participants in the basic

workshop move on to advanced training to become “Healing Companions” in their communities. They are trained to listen compassionately and accompany family members and neighbors on their journeys of healing.

## HROC Philosophy

Healing and Rebuilding our Communities (HROC) is based on an underlying philosophy and a set of key principles listed below:

**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 a community level, efforts to heal and rebuild the country must also happen at both the individual and community level.

**Principle #6:** Individuals healing from trauma and building peace between groups is 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 six underlying principles. 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 about 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. The fact that the program relies on eliciting actual experiences enhances its adaptability to varying contexts and cultures.

## Curriculum

The trauma healing basic curriculum is designed to introduce participants to the concept of trauma, build a sense of trust and community within the workshop, and facilitate initial expression of grief and mourning. It also introduces stages of a healing process and concrete strategies for dealing with intense anger. Moving through the four stages of Establishing Safety, Remembrance and Mourning, and Reconnection with Community, and Finding Commonality, the workshop uses as its conceptual framework Judith Herman's stages of recovery in *Trauma and Recovery*. It

adds to this, concrete knowledge and skill building for managing the after-effects of trauma.

## **Sample Agenda**

### **Day One**

#### **SESSION I: INTRODUCTION TO TRAUMA**

Devotional (Song and prayer-if applicable)

Introductions

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**

Gathering

Consequences of Trauma

Web of Healing (optional)

Reflection: Discussion Groups (optional)

Conclusion

Evaluation and closing the Day

### **Day Two**

#### **SESSION III: LOSS, GRIEF AND MOURNING**

Devotional (Song and prayer-if applicable)

Gathering: Empty Chair or Something You Don't Know About Me

Listening (Bad and good listening)

Definitions of Loss, Grief, & Mourning

Reflection: Personal

Stages of Grief

Healing from Grief: Visioning Exercise

BREAK

#### **SESSION IV: DEALING WITH ANGER**

Song

Gathering: Something Valued



Anger: The Difference between Daily Anger and Anger Caused by Trauma  
How to Handle Anger  
Anger Role Plays  
Relaxation Exercise  
Closing and Evaluation

### **Day Three**

#### **SESSION V: TRUST AND MISTRUST**

Devotional (Song and prayer-if applicable)  
Gathering: Seeing Good in Others  
Trust Walk  
Tree of Mistrust  
Tree of Trust  
What Can We Do to Build Trust?  
Groups or Trust Fall exercise

BREAK

#### **SESSION VI: CLOSING AND EVALUATION**

Gathering: Acceptance Circle, Questions & Answers, and What Have We Learned?  
Recommendations for the Trauma Healing Program  
General Evaluation & Closing

# **Description of Activities**

## **DAY ONE**

### **SESSION I – INTRODUCTION TO TRAUMA**

#### **Song and Prayer (if applicable)**

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.

Instructions: Invite a participant to lead the group in a song, and another participant to lead the group in a prayer. If there are different beliefs among the participants, insure that no one feels uncomfortable.

#### **Devotional/Word of God (If applicable)**

Purpose: To listen to the word of God as it relates to the themes of the workshop.

#### **Opening**

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 have endorsed the workshop.

Instructions: When possible, invite a local government or church leader or organizational leader (e.g. – Coordinator of the HROC program) 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 include the following key points:

#### **Why are we concerned about trauma healing?**

Everyone has lost a lot as a result of the hardships they have gone through. To date HROC has been used in the following situations:

- The genocide in Rwanda
- The civil wars in Burundi and eastern Democratic Republic of the Congo

- The LRA attacks in Northern Uganda, the Central African Republic, and Orientale Province of DRC
- Deadly violence in Kenya
- Boko Haram attacks in northern Nigeria
- Unrest in South Sudan

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.

### **Program Objectives**

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

### **The History of Trauma and Trauma Healing**

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.

How did “trauma” start in Rwanda and Burundi? Rwanda and Burundi like many other countries of the world have had a lot of violence. People in their communities were hurt because of that violence. When the Rwandan and Burundian population heard this idea of “trauma” they recognized it because they had also seen it. Therefore to help people understand and recover, HROC (Healing and Rebuilding Our Communities) began in Rwanda by a team of HROC facilitators as described on page 6 the manual.

### **Introductions**

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

Instructions: There are four 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 do you do? 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.

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.

IF PARTICIPANTS ALREADY KNOW EACH OTHER - pass a gesture around the circle. One person turns to face the person to his or her right and makes a gesture (sometimes with a noise). The person to his or her right then mimics that gesture (and noise) and then turns to *his/her* right and makes another gesture (and noise) to the next person, who then mimics and so on.

## **Group Guidelines**

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 reason, 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. In case participants are slow to pick up, 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 example, 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
- Time management: Allow the participants to suggest time at their convenience, but help them to come up with a conclusion according to the context in which you're working.

**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).

## **Johari's Window**

**Note:** This activity can also be used on Day 2 in conjunction with Healing from Grief: The Sticks and Stones Exercise

**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 or large sheet of newsprint.

Things I know and others know about me (OPEN)	Things I don't know and others know (BLIND)
3. Things I know that others don't know (HIDDEN)	Things I don't know and others don't know (MISTERY)

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.

## Stress and 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.

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."

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*]

To explain further, draw a picture of a glass on the black board or bring water and a glass for illustration. 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; but, trauma can break the glass. Explain that when the stress is very high, it can lead to trauma. Then draw zig zag lines through the drawn glass, as though the glass is breaking.

## 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.

2. 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.

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, *Trauma and Recovery*, 1983

In summary (Definition of trauma): Trauma is a bad change that occurs in somebody's life due to what:

- S/he has seen
- S/he has heard
- S/he has done or



- S/he has experience whether voluntarily or involuntarily that wounds the heart deeply.

#### BREAK

This is usually a good time to take a break and have coffee, tea, Fanta or refreshments, if they are available.

## 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.

Drawbacks: This approach takes a little more time.

Examples of responses:

- What you see: people dead or dying, houses being blown up
- What you hear: bad messages – like learning someone has died, a bad story of violence, screams
- What you do: kill a lot of people
- 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 awful 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.

## **Symptoms of 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 five alternatives for eliciting the response to this question.

1. Divide the group in to 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 the might with the other two approaches.

2. Divide into four teams and give each team a piece of newsprint. Identity 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 in four squares and brainstorm each sphere. Come back to large group and share all the ideas.

BEHAVIORAL	EMOTIONAL
withdrawal anti-social acts trouble resting or sleeping intense pacing loss or increase of appetite hyper-alert increased alcohol consumption talking incessantly/rambling	fear guilt grief panic anxiety irritability depression intense anger

C. PHYSICAL	D. COGNITIVE
fatigue nausea dizziness weakness chest pain headaches high blood pressure rapid heart beat visual difficulties	confusion nightmares uncertainty hyper vigilance suspiciousness intrusive images blaming others denial apathy disinterest poor attention

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. 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. 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.

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 or 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 (e.g., 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 (e.g., 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.

**Debriefing Alternative:** In training of trainers courses, where participants want more information, the facilitators can present the three primary aspects of Post-Traumatic Stress Disorder (PTSD): re-experiencing, avoidance, and hyper-vigilance and ask the group to identify the symptoms which might fall in each category. This is only appropriate for advanced groups. Otherwise, it is better to allow participants to identify themes and make their own general observations about the symptoms.

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.

## **Reflection: Small Group Discussions**

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

## **Concluding Remarks for Session I**

Purpose: To summarize the lessons learned that morning and to bring closure to the discussions.

Instructions: Summarize the morning's learnings, the themes that came up during the workshop, and then assure the participants by saying, "We shouldn't feel ashamed. It's not our fault that we've found ourselves in this situation..."

## **Closing Game**

Purpose: To help people move and laugh and to lift the energy of the group; To build group cohesion and connection.

Instructions: There are many possible games to play at this point. Below are several alternatives. Facilitators should ALWAYS have a reason for selecting a particular game – at this point in the workshop; the motivation should be to build group cohesion through fun and laughter.

- Big Wind Blows
- Follow the Leader – (Note – this game is slightly higher risk because it separates out one person from the rest)
- Song and Dance – ask a participant to lead the group in a song and dance

## **LUNCH**

## **SESSION II – CONSEQUENCES OF TRAUMA**

### **Song and Prayer (If applicable)**

Purpose: To continue the workshop in a way that is familiar and consistent, and invites God to be present with the group as it enters into difficult but healing work.

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

### **Gathering: Name Game**

Purpose: To help participants learn each other's names and to have fun.

Instructions: Explain that you are going to go around the circle four times. Each time, when it comes to a participant's turn, s/he must say his or her name, and the next person must say his or her own name right away. The first time around the circle say your name normally. The second time around say your name very very quickly. The third time say your name very s-l-o-w-l-y. The last time, sing your name! After the activity is over, ask the participants how they felt doing the activity, and what they think the benefit of the activity was.

### **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 with "individual" in the inner circle, "family" in the next circle, and "community" in the largest circle. 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.

## **Web of Healing**

**Purpose:** To help participants imagine a parallel web to the web of consequences that promotes healing and recovery. To diminish natural feelings of sadness and discouragement before the end of the day.

**Instructions:** Draw a similar set of three concentric circles on the page as you drew for the previous activity. Now ask participants to brainstorm what things can help people recover on each of these levels. 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.

## **Reflection: Small Group Discussions**

**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:** If there is time, divide into five small groups and ask the groups to simply share some of their reactions to what we have been looking at during the day. After 20-30 minutes bring everyone back to the large group and ask if there is anything people would like to say in the large group. Before the large group begins 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.

## **Conclusion**

**Purpose:** To summarize the day and the check-in with each participant to assess reactions to the material covered.

**Instructions:** Summarize the lessons of the day. Go around the circle to give each person a chance to say something briefly about what it was like to be in the workshop and how each person feels right now.



NOTE: This is a very important time for facilitators to be watching carefully for signs of depression or trauma reactions. Although it is expected that participants should be feeling emotional and sad, it is important to assess the level of emotional distress before allowing participants to leave the workshop.

## **Evaluation**

Purpose: To identify the strengths and weaknesses of the day's curriculum.

Instructions: Ask participants to identify what they liked about the workshop, what they didn't like, and any ideas they have for the next two days.

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

## **DAY TWO**

### **SESSION III – GRIEF AND MOURNING**

#### **Song and Prayer (If applicable)**

Purpose: To begin the second day in a way that is familiar and consistent and invites God to be present with the group as it enters into difficult but healing work.

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

#### **Devotional/Word of God**

Purpose: To listen to the word of God as it relates to the themes of the workshop.

#### **Gathering**

Empty Chair or Something Others Don't Know About Me

Purpose: To bring the group together and prepare them for the day's lessons.

##### **1. 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.

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 the 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?
- 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.

Note: This is a high-risk activity because it asks participants to disclose personal emotions.

## **2. Something Others Don't Know About Me**

Purpose: To build intimacy in the group; to remind participants that it is difficult to know all about a person just by looking at him or her; to connect the group to the Johari's Window lesson.

Instructions: Go around the circle, and ask each participant to complete the following sentence: "Something you wouldn't know by looking at me is...."

## **Bad and Good 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 "Bad Listening". and on the other write "Good Listening". Either ask for two participant volunteers or two facilitators to 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 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.

## **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.

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 in Rwanda.
- When someone dies, people take one week for mourning when neighbors come and pass the night around the fire according to different cultures.
- 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.
- When someone loses properties that were dear to him/her

### **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 to 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. Remind those who are not able to write or draw that it is still okay. 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.

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 to five 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:

- Would anybody like to share with the others about the thing or person that they lost?
- 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?

## **Stages of Grief**

Note: this activity can be done before or as a part of the debriefing of the previous activity.

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.

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

### **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

### **Realization** (This stage may last for years)

- Intense feelings of loss and longing.
- Treasuring objects belonging to the deceased.
- Deep sadness.

### **Anger**

- Rage or anger against those who caused the death/loss
- 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

### **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?

### **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

### **Physical Reactions**

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

### **Apathy and Hopelessness**

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

## **Acceptance and Readjustment**

- 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 (e.g. – poverty, illness, etc.)
- Loss of practical support
- Whether a funeral service was possible

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

## **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, 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.” (Optional - This serves as a way of explaining a little bit more.)

## **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 spirits of the dead person/people back, too many people have died (so it is overwhelming to talk about it), etc.

## **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**

**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.

**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.

**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?

**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.

**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.

**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.

**Love without being controlling.** Express your love for the grieving person. Be available and accepting. Give space when the person needs it.

**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.

**Help to mark the anniversary of the tragedy or loss** by remembering the date and remembering positive things about the person who was lost.

**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.

**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 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.

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

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

## **Relaxation Exercise**

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: There are two alternatives for this activity.

**1. Deep Breathing:** 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, breathe in good, 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 breathe 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.

**2. A Special Place:** Do the first activity but add the following before ending – "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 and then end the same way the first alternative ends. Debrief the same way.

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 since the conversation about grief was so 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.

## LUNCH

## **SESSION IV – DEALING WITH ANGER**

### **Song and Dance**

Purpose: To bring the group back together and to energize the group after lunch.

Instructions: Invite a member of the group to lead a song and a dance. Make sure that everyone moves their bodies.

### **Gathering: Something Good**

Purpose: To invite participants, mid-way through the workshop, to think about what has been good for them in the workshop.

Instructions: Go around the circle and ask each person to answer the following question, “What has been good for you in this first half of the workshop?”

### **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? 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.

#### **Normal Anger**

Simple definition: Anger is a normal emotion that is manifested when a normal person feels unhappy due to different circumstances.

#### **How to recognize normal Anger**

It occurs in case one feels unhappy about a certain situation

It doesn’t harm and

It’s temporary

## **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.

### **How to recognize Anger caused by Trauma**

- It's triggered by traumatic events
- It's harmful
- If nothing is done, it's permanent

## **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.

### **Destructive Ways of Dealing with Anger**

- Deny
- Dominate
- Distance
- Detonate
- Divert
- Do nothing
- Divorce
- Violence
- Keeping quiet

### **Constructive ways of dealing with Anger**

- Commit to cherish and collaborate
- Acknowledging and accepting anger

- Approaching the person you're angry at, if possible
- Talking about your feelings
- AFFIRM along the way
- CONTRACT to work
- ASK for help
- SHARE awareness of how you feel

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.

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.

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

## **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 their own grief and loss and anger.

**Instructions:** Explain that you are going to guide participants in another relaxation exercise similar to the one you did earlier in the day. 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, "Like earlier today, 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.

## **Conclusion**

**Purpose:** To summarize the day and the check-in with each participant to assess reactions to the material covered.

**Instructions:** Summarize the lessons of the day. Go around the circle to give each person a chance to say something briefly about what it was like to be in the workshop and how each person feels right now.

**NOTE:** This is a very important time for facilitators to be watching carefully for signs of depression or trauma reactions. Although it is expected that participants should be feeling emotional and sad, it is important to assess the level of emotional distress before allowing participants to leave the workshop.

## **Evaluation**

**Purpose:** To identify the strengths and weaknesses of the day's curriculum

**Instructions:** Ask participants to identify what they liked about the workshop, what they didn't like, and any ideas they have for the next day.

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

## **DAY THREE**

### **SESSION V – TRUST**

#### **Song and Prayer (If applicable)**

Purpose: To begin the final day in a way that is familiar and consistent and invites God to be present with the group as it enters into difficult but healing work.

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

#### **Devotional/Word of God (If applicable)**

Purpose: To listen to the word of God as it relates to the themes of the workshop.

#### **Gathering**

Purpose: To bring participants back into the group after the evening away. To begin thinking about trust and the elements which are necessary for building trust or to affirm one another.

Instructions: There are two alternatives for this gathering. The first focuses on trust and the other focuses on community building.

**1. Someone You Trust and Why:** Ask participants to go around the circle and each person should answer the following question, “Who is someone you trust and why do you trust that person?”

Benefits: This is a good alternative because it helps people begin to think very personally about “trust” – the topic for the day.

Drawbacks: Occasionally there are people in a group who cannot name even one person who they trust and this activity can amplify that void in their lives. If that happens, one can ask that participants to answer the following question instead, “What would make a person trustworthy?”

**2. Something Good in Others:** If you use this alternative, ask participants to go around the circle. Each person should say something good that they have noticed about the person on his or her right.

Benefits: This can build a sense of community and connection, particularly because people often do not say nice things about each other even when they are thinking them.



Drawbacks: Sometimes it is difficult for people to accept compliments anyway and when it is asked for in this way, it may feel disingenuous to participants and therefore difficult to believe.

## **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 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, "How did it go?" For those who were "blind" first, "What did it feel like to do this trust walk? Was it difficult?" Then ask the same questions of the second group. "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?" 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.

## **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?" 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?"

## **BREAK**

## **Tree of Trust**

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

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.

## **What Can We Do to Build Trust?**

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

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

1. Does this tree of mistrust exist in our communities? If yes, what can we do to uproot it?
2. Does this tree of trust exist in our communities? 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.

## **Exercise: Trust Fall**

Purpose: To play a fun game that is related to the theme of the session.

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 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, s/he can allow herself to fall around the circle, and s/he will feel all the hands of the others holding him/her up and passing him/her gently. Repeat this process until many people have had a chance to do this activity. At the end, ask how it felt to be on the inside and on the outside of the circle.

Alternative: This is a higher risk activity, so if people are not ready, one can do a different game such as "Follow the Leader", the "Blanket Name Game" or another lighter game.

## **LUNCH**

## **SESSION VI – CLOSING AND EVALUATION**

### **Acceptance Circle**

Purpose: To appreciate our differences.

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.

At the end of the exercise, ask if there are any reactions. 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.

### **Questions and Answers**

Purpose: To address any unanswered questions participants may have.

Instructions: Ask participants to pose any questions that they have that may be lingering. As they pose their questions, first write them on a piece of newsprint without attempting to answer any of them. This will ensure that all questions are addressed. Once you have collected all questions, begin going through the list. Resist the urge to answer the questions yourself. Rather first ask other participants if they have any responses themselves.

### **Gathering: What We Have Learned**

Purpose: To summarize and reflect on what has been learned and how participants will use it in the future.

Instructions: Go around the circle and ask each participant to say what he or she has learned, and what they are going to do with this lesson. So that these testimonies can be used later, facilitators must take careful notes during this part of the workshop.

## **Personal Testimonies**

Purpose: To give select participants a chance to talk in a more personal way about what the workshop has meant to them.

Instructions: Allow an open time for participants to stand and give personal testimonies about the impact of the workshop. One facilitator should take thorough notes of what is said and record these in testimonies in the workshop report, along with the recommendations and remarks made during the evaluation.

## **Recommendations for the Trauma Healing Program**

Purpose: To gather participant feedback and ideas for the ongoing improvement and evaluation of the trauma healing program.

Instructions: Explain to participants that the trauma healing program is always evolving and changing and improving, and that we rely on the ideas and recommendations of participants to refine the program. Ask if participants have any recommendations for the program. As they talk, facilitators should take careful notes. Facilitators should not respond in detail, but rather should listen deeply and thank participants for their ideas.

## **General Evaluation of the Workshop**

Purpose: To gauge participant response to the workshop and its effectiveness

Instructions: Go through each activity and lesson and ask participants for an evaluation. You can ask participants to show their opinions with a “thumbs up”, a “thumbs down”, or a “thumbs sideways”. Ask participants to explain the reason for their evaluation, especially if it was down or sideways. Then ask for a general evaluation of the entire workshop.

## **Closing**

Purpose: To bring closure to the workshop.

Instructions: If a camera is available, take a group photo. The facilitator should thank the group for their participation, summarize the lessons they said they had learned, and ask someone to close with a prayer.

## **ONE DAY FOLLOW UP SESSION**

Purpose: To bring participants of one community who were trained in different sessions together. The aim is to know each other and review the teachings they have acquired in the HROC basic workshop while evaluating the impact they had on their lives.

Instructions: Bring together 20 to 50 participants who have attended the HROC basic workshop. The follow up session can be done two and three months after the basic workshop was completed.

### **Song and Prayer (if applicable)**

Purpose: To begin the follow up session in a way that is familiar and invites God to be present with the group as it starts the session.

Instructions: Invite a participant to lead the group in a song and another participant to lead the group in a prayer. If there are different beliefs among the participants, insure that no one feels uncomfortable.

### **Opening**

Purpose: To introduce participants to the motivations and the aim of the follow up session, to set a comfortable and welcoming tone and to demonstrate that local authorities have endorsed the follow up session.

Instructions: When possible, invite a local government leader, church leader, or organizational leader (e.g. Coordinator of the HROC program) to say a word of welcome to the participants.

### **Introductions**

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

Instructions: Any type of introduction as described in the introductions on page 11 of the basic manual.

### **Group Guidelines**

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

Instructions: Any of the ways as describe on page 12 of this manual.

## **Basic workshop review**

Purpose: To help participants review the activities of the three days HROC basic workshop.

Instructions: To randomly review the HROC basic workshop referring to any topic they remember about the three days. After all the topics of each day have been mentioned, the facilitator helps the group to put topics in order according to the three days workshop.

## **Questions**

Purpose: Give participants the freedom to ask questions related to the HROC since they may not have all been trained together.

Instructions: Allow as many questions as possible in line with the HROC basic workshop.

## **Break**

## **Gathering**

What does HROC mean to you and how did it help you?

Purpose: To help participants realize if the HROC basic workshop has helped them to heal from any trauma they had.

Instructions: Since the group may be made up of more participants than usual, allow a large number of them to talk, but not necessarily all. This will depend on how many people feel free to talk.

## **Exercise: Healing scale.**

Purpose: To help participants evaluate themselves on the healing scale.

Instructions: Number a line on the floor following TENS from 10 to 100 and ask the participants to locate themselves on the line based on how they want to grade their personal situations of healing out of a hundred. After they have located themselves somewhere on the scale, the facilitator leading the exercise asks three questions to different individuals related to where they have chosen to stand on the line.

1. Why did you choose to locate yourself there on this line?
2. If you were to think about your situation before the HROC workshop, where do you think you were on this line?
3. Are there some indicators to explain that?

**Note:** The facilitator can even ask them to evaluate their respective communities based on these above three questions.

## **Concluding Remarks**

**Purpose:** To summarize the session and to bring closure to the follow up session.

**Instructions:** Summarize the activities that have been covered during the follow up session, and encourage the participants to keep moving on in their personal healing journey.

## **Closing Game**

**Purpose:** To help people move, laugh, and lift the energy of the group; to build group cohesion and connection.

**Instructions:** Use any of the fun games that are used during the basic workshop.

## RESOURCES FOR FACILITATORS

### Stages of Trauma

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)

(Source: Unknown)

### Stages of Healing from Trauma

- Safety
- Remembrance and Mourning
- Connection
- Commonality
- Anger

Source: Judith Herman, *Trauma and Recovery*, 1983

### Anger

- Is a normal response to a perceived threat
- Has psychological and physical facets
- Is a secondary emotion, issuing from hurt and/or fear and/or frustration
- Typically results in fighting, fleeing or freezing
- Is a God-given emotion to be managed constructively
- Needs redeeming

Source: Core Caring: *Communication Skills and Process*



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