

INTRODUCTION TO

trauma



AWARENESS AND RESILIENCE

INCLUDING A SUPPLEMENTAL LEADERS' WORKSHOP
AND STAFF SUPPORT SESSION

SOUTH SUDAN | 2018



Background to the guide

The training exercises in this manual are the culmination of a 2-year process that involved many people from within and outside of South Sudan. It began in 2015 with several facilitator trainings that were rolled out in Duk County (Jonglei State) over the following year as part of the Jonglei Food Security Program (JFSP). In early 2017, representatives from CRS' Africa Justice and Peace Working Group conducted an impact assessment in Duk County. Virtually all participants they interviewed from the initial workshops spoke of positive changes resulting from their training experience. As concrete examples, they cited personal growth and enhanced interethnic communication, cooperation and dispute resolution within their community. Following additional input and revisions, CRS' South Sudan leadership decided that this training should be integrated into all programs countrywide, thus reflecting CRS' core commitment to integrating peacebuilding and social cohesion with livelihoods and recovery, and other sector programming wherever possible.

Cover design: Solveig Bang

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A note on sources

Some of the material in the guide was adapted from other sources. All source material and references are indicated on the *Sources* page.

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*In high-conflict areas, these two sessions may be moved to a separate training session.

Introduction

This training consists of three parts:

- The **Main Workshop: Introduction to Trauma Awareness and Resilience**, intended for groups of adults, and lasting a full day. If preferred, however, Sessions 6 and 7 may be held on another day.
- A **Supplemental Leaders' Workshop: Strengthening Leadership Skills**, intended to be more selective in who attends, and lasting an additional half-day. Participants in this workshop should have completed the Main Workshop first.
- A 2-hour **Supplemental "My Tree of Life" Staff Support Session**. This can be conducted separately from the two workshops.

The Main Workshop corresponds to the "binding" aspect of CRS' three-part approach to social cohesion and peacebuilding: **Binding, Bonding and Bridging**. The underlying premise is that you cannot effectively build peace in your family, community or the larger society until you first feel more at peace with yourself. And that peace—that healing—can only come when you recognize and start to cope with the hurt and trauma you have experienced in the past.

Given the South Sudan context—where war, violence, ethnic conflict and drought have characterized the region for decades—real healing also depends on the recognition that everyone else in your surroundings has also experienced some hurt and trauma. These workshops are intended to start the process of trauma awareness and resilience. To carry this forward, good leadership is essential, and this is the goal of the Supplemental Leaders' Workshop. Over time, it is hoped that both workshops will lead to changes in behavior that will bring about greater sensitivity, interpersonal respect and cooperation. Sustained recovery and peace may take a long time, but these workshops are an important first step.

.....
We can never obtain
peace in the world, if we
neglect the inner world,
and don't make peace
with ourselves.

The Dalai Lama



Overview



STRUCTURE

Each workshop is intended for 20 to 25 participants and up to 2 facilitators.

Facilitators may rotate roles during the training, but one should always serve as timekeeper, giving alerts 10 minutes and 3 minutes before the end of an activity.

Qualities of a good facilitator are described in Appendix 1.

Key social cohesion messages are listed in Appendix 2.

How to train facilitators is explained in Appendix 3.

What to do if a participant becomes upset is explained in Appendix 4.



TIME NEEDED

Main Workshop Sessions 1-8

7 hours, 15 minutes
+ breaks

Designed as a full-day workshop, it can be divided: Sessions 1 – 5 and 8 on one day and Sessions 6 – 7 at a later date.

Supplemental Leaders' Workshop

(Should follow the main workshop on a separate day)

Sessions 9-14

3 hours, 40 minutes
+ breaks

Supplemental “My Tree of Life” Staff Support Session

2 hours

Times are approximate and will vary.



MATERIALS NEEDED

Main Workshop

Flip chart and markers or board and chalk | A large bottle partially filled with water or sand plus at least one other full bottle | One ball (can be made of crumpled paper) or stick | Fist-sized stones (one per participant) | Small stones or sticks (one per participant) | A bag or basket

Supplemental Leaders' Workshop

One sheet of A4 paper | A pen or pencil for each participant | Masking tape

Supplemental “My Tree of Life” Staff Support Session

One sheet of flip chart paper per person | Markers or crayons | Masking tape

Note to the facilitator: You are strongly encouraged to translate as much of this manual as you can into the local, common language of the people you are working with. As much as possible, write these translations down so you have them in advance, especially for the stories, visualizations and longer activities.

Main Workshop: Introduction to Trauma Awareness and Resilience

FULL DAY



1. INTRODUCTION (60 MINUTES)

WELCOME AND PRAYER (30 minutes)

Play music as people enter and invite everyone to dance (this is optional, but will help participants loosen up and start the day in a positive, open mood). You may also start with a song that participants are familiar with.

Faith is a key part of the framework of this trauma awareness workshop. Many people turn to their Creator to help them cope with severe stress and trauma. If there will be participants of more than one faith present, plan in advance how to make the workshop inclusive by deciding how to handle the morning prayer, references to God or Allah, and quotes from the Bible or Quran.

Be sure to assign a timekeeper.

Welcome everyone. The facilitator says: *In this one-day workshop, you will be introduced to a holistic approach that improves your trauma awareness, reduces your stress and begins a healing process for you, your family and your community. This manual was put together in 2017, specifically for Catholic Relief Services in South Sudan. All of the contents originated in Africa, mainly South Sudan. Many staff, beneficiaries and friends of CRS assisted, and we thank them all.*

Note: If there are any ground rules that people want to establish for the workshop, state them now. For example, suggest that everyone turns their mobile phones onto silent mode, suggest that only one person speaks at a time, etc.

The facilitator explains: This workshop emerged out of CRS' efforts to strengthen peacebuilding and improve social cohesion in South Sudan. It follows the CRS community-level social cohesion framework that we call 3B, for Binding, Bonding and Bridging:

- **Binding** occurs when we focus inward, by reducing trauma, building strengths and finding peace within ourselves. (Facilitator can hug him/herself to demonstrate.)
- **Bonding** strengthens social cohesion (that is, interpersonal relationships and communication) among members of the same family or identity group. (Facilitator touches his/her neighbors' shoulders—arms extended on both sides.)
- **Bridging** occurs at the broader level, by providing opportunities for different identity groups or different political parties to come together to achieve social cohesion. (Facilitator should reach across the room, forming a bridge with someone on the opposite side.)

This workshop focuses mainly on the Binding aspect, and a little on the Bonding. We believe that you cannot make peace with others until you feel at peace with yourself. We often say: "You can't give what you don't have."

Faith is a key part of the framework of this trauma awareness workshop.

Note: For facilitator training, please refer to *Appendix 1: What makes a good facilitator?* and *Appendix 2: Key messages for trauma awareness and social cohesion*. You may write some excerpts to place on the walls or refer to them at any time. Note that Appendix 2 also contains an optional activity.

Suggest that everyone turns their mobile phones onto silent mode.



[The ties that bind: Building social cohesion in divided communities](#) (CRS, 2017). This training guide combines CRS' 3B peacebuilding methodology (Binding, Bonding and Bridging) with the four Ds of Appreciative Inquiry (Discover, Dream, Design and Deliver).

INTRODUCTIONS (in pairs, 30 minutes)

Purpose: To introduce ourselves and create an atmosphere of mutual respect and sharing.

Ask each person to pair up for a few minutes with someone they don't know very well. Each person in the pair should learn the other's name and where they are from, and then identify one thing that they have in common (e.g., something they both like) and one way in which they differ (e.g., something one person likes but the other doesn't). Then ask each pair to briefly introduce themselves to the group, with the first person in the pair introducing the second and explaining what they have in common; then the second person introducing the first and explaining one of their differences.

At the end of the introduction, ask: *What lessons did you learn from this activity?* Explain that, even though we may be different, we are still one group in a strong community with one another. We share a starting point that brings us together.

Ubuntu: The essence of humanity

This way of introducing each other emphasizes *ubuntu*—the quality that we can find in our relationships with others that includes the essential human virtues of compassion and humanity. As the Zulu people of South Africa would say: *Umuntu ngumuntu ngabantu*, which means “A person is a person through other people”. We affirm our humanity when we acknowledge that of others. The South African Nobel Laureate Archbishop Desmond Tutu describes *ubuntu* as “the essence of being human.”



2. WHAT IS TRAUMA? (35 MINUTES)

WHAT IS TRAUMA? (discussion, 30 minutes)

Purpose: To build an awareness of what trauma is and how it affects our lives.

The facilitator asks: *What is trauma?* Take several responses.

(**Note:** The facilitator should value each idea equally, even if it is incorrect. Remember that the responses are coming out of the participants' personal experiences.) Guide the group and help create a common definition.

Explain: *The word "trauma" comes from the Greek language and means "wound." We can think of trauma as a deep wound that is inflicted when something abnormally shocking, painful or harmful occurs, and leaves us feeling overwhelmed and threatened (physically, mentally or spiritually). It can come from something you've experienced, seen or heard. (Ask for words that are used to explain trauma in the participants' local languages).*

- *When we talk about trauma we are talking about the effects of bad things that happen to people.*
- *The trauma may have happened just once and caused a lot of harm, or it may have happened over and over, like a pain that keeps coming back, feeling deeper each time.*
- *Trauma can affect the whole person: **physically**—meaning our bodies; **mentally**—meaning our thoughts and emotions; and **spiritually**—meaning our emotions. It also affects our **behavior**—what we do; and even our **soul**—how we identify ourselves. Sometimes trauma affects a group of people who have experienced a hurtful event together.*

There are **two types of trauma**: *Primary trauma*, when the person is directly involved in the suffering or witnessed the violence or loss, and *secondary or vicarious trauma*, which results from listening to or learning about trauma suffered by someone else.

The facilitator asks people to brainstorm: *What can cause trauma?*

Explain: *Trauma often results from war or armed conflict. It can also come from a natural disaster, forced migration, violence in the home, or a bad accident. Every life has its painful experiences, and some of these are very painful. But trauma can be overcome. Our Creator gave us the power to heal these wounds. They will not go away completely, but we will be able to move forward again. We can use our belief system, our past experiences and our relationship with each other to find strength, and to learn how we can cope better.*

The facilitator asks people to brainstorm: *What can help to heal trauma?*

Explain: *While trauma never heals completely, it is possible to feel joy and a sense of inner well-being again, once the source of trauma has passed. This does not happen quickly, but it CAN happen if we can adopt a healthy belief system, engage in self-calming techniques, and develop good coping skills to combat the things that have been stressing or traumatizing us now or in the past.*

Note: A flip chart may be used to highlight key words and concepts, but it is not vital.

.....

We can think of trauma as a deep wound that is inflicted when something abnormally shocking, painful or harmful occurs and leaves us feeling overwhelmed and threatened.



.....

We can use our belief system, our past experiences and our relationship with each other to find strength, and to learn how we can cope better.



CALMING PRACTICE

(deep breathing exercise for stress reduction, 5 minutes)

Purpose: To teach participants to calm themselves after discussing a distressing topic.

The facilitator explains: *Deep breathing is one of the best ways to reduce stress. When we have strong feelings, it is important to know how to calm ourselves down.*

“Belly breathing” is a basic deep-breathing method that is very simple and requires just a few steps. We will practice this a few times during the workshop so you will remember how to do it when you are at home, any time you want. Your eyes can remain open or closed.

Sit comfortably, both feet on the ground. Place one hand on your stomach, just below your ribcage. Place the second hand on the center of your chest.

Breathe in deeply through your nostrils and let your first hand be pushed out by your stomach. Your chest should remain stationary.

Breathe out through your lips, pursing them as if you were about to whistle. Gently guide the hand on your stomach inwards, helping to press out the breath. It may help to count slowly in your mind. Count to three when you breathe in (1, 2, 3) and count to four each time you breathe out (1, 2, 3, 4).

Let's do this together now, eight times.

How do you feel now?



3. HOW TOO MUCH STRESS CAN HARM US (65 MINUTES)

WHAT DOES STRESS DO TO US? (discussion and demonstration, 15 minutes)

Purpose: To understand how a little bit of stress is normal, but too much stress can hurt us.

Materials needed: A large plastic bottle (at least one liter) and water or sand
| Flip chart paper and markers

The facilitator explains: *All of us carry a little bit of stress, but too much stress can feel overwhelming. If trauma is not addressed, it can give us a lot of stress and have long-term effects that are very harmful. We will discuss this in a few minutes. But is all stress bad? Get some answers. Then say: A little bit of stress is normal and can even help us by making us alert when there is danger or when we need to pay close attention to something. The problem is when stress becomes severe. Severe stress can cause trauma, and trauma can cause increased stress. It becomes a vicious cycle. We will demonstrate the effects of increased stress with the use of a bottle:*

Bottle demonstration

Take the plastic bottle and start filling it with water. As you give the explanation below, add more water until the bottle overflows. (Sand can be used instead of water.)

The facilitator explains: *A little bit of stress is not harmful. A body can hold some stress (like the water) and this is okay. A little stress makes us more alert, aware of danger and helps us react quickly. But if stress is not addressed, it becomes overwhelming. Eventually it spills over—like when you put too much water into a bottle—and is uncontrolled. This makes a mess. And if there is another trauma, then the bottle can explode and the damage is far worse, spreading the water much further. We are like the bottle. When there is too much stress, we can't contain it any more and then we feel overwhelmed.*

Ask for comments.

HOW OUR BRAIN RESPONDS TO STRESS AND TRAUMA (presentation, 20 minutes)

Purpose: Participants learn about the way the brain absorbs stress and trauma but also helps us cope better with trauma and its effects.

The facilitator says: *Emotional trauma—the stress, fear and anxiety in your mind—has a physical and biological impact that you feel in your body. Some call it the **brain-body connection**. Others say that the body keeps score, meaning that past trauma gets absorbed and felt by the body. To understand this, it is important to understand how the brain works, and how it evolved and grew over hundreds of millions of years.*

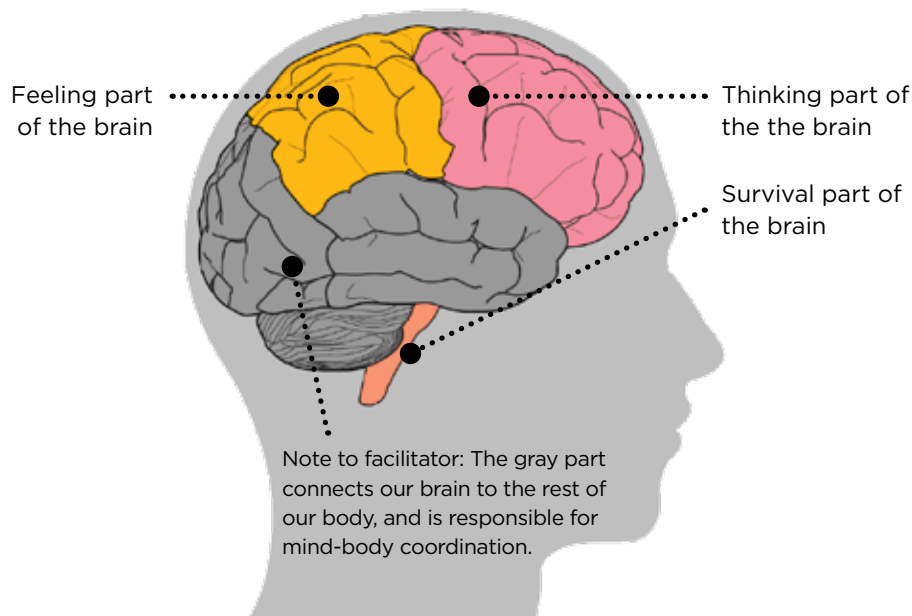
.....
All of us carry a little bit of stress. A little bit of stress is normal.

The human brain is more complex than an animal's and, in relation to body size, it is also much larger. It has three main parts, each performing different functions. (Show Image 1: The Brain, Page 38)

- The thinking part of our brain, the neocortex, the newest part of our brain, is involved with language and words. This is the part of the brain that makes us uniquely human.
- The feeling part of our brain or limbic brain, is involved with feelings and memory, such as anger, sorrow, joy or fear.
- The survival part of our brain, or instinctual brain, controls our breathing and the fight-flight response, and is involved with sensations.

.....
The human brain has three parts, each performing different functions.

Image 1: The Brain



When we experience feelings of being overwhelmed and stressed, each part of our brain responds differently. For many of us, our first reaction to fear and violence is either to run away—take flight—or to fight back. But sometimes, neither of these two instinctual or survival responses are appropriate or possible. If we become more aware of the sensations or feelings that our bodies send us, we can choose different reactions that will help us cope better with these feelings.

*You know that **a little stress can be a good thing** because it can make us more alert and aware. But **when stress becomes severe**—for example, if there is a new trauma—we need to stop ourselves from becoming overwhelmed by taking control of our brains by thinking differently.*

What can we do? Pause for answers, then say: We can remind ourselves NOT to let our feeling or survival parts of the brain (the ones responsible for our emotions and our flight-or-flight response) take over, unchecked. Instead, we need to learn how to change our thinking, and that will help us feel less stressed and less overwhelmed. In the next few hours, you will gain deeper insights and learn new skills that will help you cope better with the stress and trauma in your life.

.....
A little stress can be a good thing because it can make us more alert and aware. But when stress becomes severe, we need to stop ourselves from becoming overwhelmed.

WHEN STRESS BECOMES SEVERE (discussion, 25 minutes)

Materials needed: A board with chalk or a flip chart with markers. For the recommended stone activity: A large number of fist-sized stones and a large box or basket.

The facilitator says: *Severe symptoms of trauma can worsen unless they are dealt with. With the thinking part of our brain, the neocortex, we have the power to control our response to trauma. We don't have to let past trauma take over our lives. Trauma can be carried from one generation to the next. For example, due to many years of fighting in South Sudan, many people have suffered and been traumatized. More recently, in the war that started in 2013, people who were traumatized many years ago have been traumatized again. When they were hurt again, it brought back old feelings and made the current trauma even worse. Children saw how trauma hurt their parents so were also affected, even though they did not feel all of the trauma directly.*

What can happen if we don't deal with the trauma? *What happens if the stress and fear and sadness just piles up, like one big stone upon the other? (Answer: It gets heavier, it may fall, the person can't cope well.)*

Instructions

Using a board or flip chart, first write a form of stress and then the severe trauma that can result from it. Write the word describing a form of stress on the left, and then—before writing the word on the right—ask the participants to say what they think can happen if the trauma becomes severe. The facilitator can explain why the emotion is in an extreme form.

STRESS (MILD TRAUMA)	SEVERE TRAUMA
Anger, rage	Homicide (The deliberate and unlawful killing of one person by another; murder)
Sadness, depression	Suicide (The action of killing oneself intentionally)
Fear, terror	Genocide (The deliberate killing of a large group of people, especially those of a particular ethnic group or nation)
Distrust	Paranoia, severe mental illness (Serious mental health issues such as psychosis and schizophrenia)
Feeling controlled or manipulated	Abusing or fighting others who are weaker (To hurt or injure by maltreatment)
Feeling helpless or hopeless	Feeling useless, without energy (Having no purpose or reason; feeling life is pointless)

The facilitator asks participants: *Do you have any comments or questions? Do you know of any examples where there have been extreme reactions to trauma?*

Then say: *What are some of the less severe symptoms of stress?* Answers may include the following (These can be mentioned but do not need to be written down.):

- Low energy
- Headaches
- Upset stomach, including diarrhea, constipation and nausea
- Aches, pains and tense muscles
- Chest pain and rapid heartbeat
- Insomnia (not being able to sleep well)
- Frequent colds and infections
- Loss of sexual desire and/or ability
- Weakening of the immune system, allowing illnesses to develop

.....
Trauma can be carried
from one generation to
the next.



Explain: *We can stop the trauma from going on and on. We can stop feeling so bad. With the thinking part of our brain, the neocortex, we have the power to control our response to trauma. We don't have to let past trauma take over our lives. We can break the cycle of violence and live a better life, and help the people we care about to live a happier life too.*

Say: *You have a choice.* *You can learn to deal with trauma and stress in a better way. We will conduct a short activity and then continue this discussion.*

STONE ACTIVITY, PART 1 (group demonstration, 10 minutes)

Note to the facilitator: Give a fist-sized stone to each participant. Everyone should then mention one consequence of trauma or stress, and place their stone into a large box or basket in the center of the training area. Then get one or two volunteers to lift the stones and describe how heavy they feel.

.....
We can break the cycle of violence and live a better life, and help the people we care about to live a happier life too.



ENERGIZER

(song and dance, 5 minutes)

Before starting the next activity, suggest that **everyone sing and dance together to a song** that they know.

Explain: *Moving the body to the sound of music helps relieve stress.*
Drumming or clapping may be added to emphasize the effect.





4. STEPS WE CAN TAKE TO REDUCE FEAR AND STRESS (50 MINUTES)

WHAT SKILLS DO WE ALREADY HAVE TO REDUCE STRESS? (group discussion, 30 minutes)

Purpose: To recognize that we already have many skills and resources to reduce stress.

The facilitator asks: *How can you reduce stress, take better care of yourself and take better care of each other?*

Ask the group to break into pairs to discuss two questions (4 minutes for each person; 8 minutes per pair):

- **What kinds of things can you do to take care of yourself in times of stress?** (For example, taking a walk, singing, going to church, etc.)
- **How do people you know help each other in times of need or stress?** (For example, visiting the sick, praying for someone, offering to help with daily chores, etc.)

The facilitator asks a few pairs to briefly share what they discussed. Affirm all the answers—everyone's contribution is valuable. You may write the good (positive, helpful) suggestions on a flip chart and summarize them.

STONE ACTIVITY, PART 2 (group demonstration, 10 minutes)

Note to the facilitator: Ask all participants to each pick up a stone from the basket and go outside. Once outside, ask them to throw their stone away and, as they do so, to say loudly one way in which stress can be reduced. Explain that it is okay for several people to say the same thing. **When everyone is finished, the facilitator asks:** *How do you feel now?*

STORY: PUTTING FAITH AT THE CENTER (story, 5 minutes)

Explain that many people turn to their Creator to help them cope with severe stress and trauma. Remind participants that, for example, Jesus said that **the Kingdom of Heaven is so close; it's within you** (Luke 17:21).

Tell this story: *An old man left his home in search of gold. He looked everywhere—in the villages, over the mountains and across the desert—even inside the city and the churches. Along the way, he met many people and he asked, "Where can I find gold?" But no one could tell him.*

Ask: *Why do you think the man could not find the gold he sought?*

Then continue: *As the years passed the man became very tired and ill, and eventually he died. His family brought him home to be buried, as is the tradition. They dug a deep grave at the old man's home. Digging the grave was hard work, but suddenly a ray of sunshine revealed something bright and shiny. To everyone's surprise, at the bottom of the grave the family discovered a treasure trove of gold.*

.....
Many people turn to their Creator to help them cope with severe stress and trauma.

Ask if anyone has a comment.

Conclude: *This story teaches us that when you look inside yourself, inside your own home and your own heart, you will often find the answers you are seeking. You can find the Creator and the peace you seek. Let's breathe deeply and pray. Breathe deeply again to find your center. Look inside yourself and you will find the answers.*

Add: *This story also helps us realize that if we want to cope better with stress and find answers to our problems, we need to search within ourselves—for example, by controlling the way we think and by interpreting the various events in our lives in a positive light.*

INTERACTIVE STORY (10 minutes)

The facilitator says: *Here is another story. Not so long ago, a pack of hyenas chased a lion across the savannah. After some hours, the lion became tired and feared he would be caught and killed. Then, as the lion came around a hill, he saw a small house with an open door. Quickly, he leaped inside, where a family sat around an empty cooking pot and gasped at the lion in terror. They imagined that the lion would eat them all alive. Then, to their surprise, the lion started speaking: "Please save my life," he asked. "Chase the hyenas away from me."*

The family members looked at each other. The parents knew their children were hungry, but if they tried to kill the lion, he might kill them first. "What should we do?" they asked themselves. They also feared the hyenas; there were so many!

The facilitator should pause briefly; then say to the participants: *What would **you** do in this situation?*

(Ask participants for their recommendations and why.)

After some discussion, end the story: This family was very frightened but they decided to pray about what to do next. After their prayer, they chose to forgive the lion for frightening them and not cause him any harm. The father took his hunting rifle, went outside, and fired three shots into the air. All the hyenas ran away and, when the area was clear, the lion ran off in a different direction. That night, the family had a hard time sleeping. They still wondered if they had done the right thing.

The next morning, the family looked outside and saw the lion returning. Only this time, the lion was carrying a dead gazelle in its mouth. The lion approached the house and dropped the gazelle. Then he sauntered away, leaving the family with enough meat to eat for a whole month.

The facilitator asks: *What lessons can we learn from this story?*

ENERGIZER (song and dance, 5 minutes)

Before starting the next activity, suggest that **everyone sing and dance together to a song** that they know.

5. PRACTICING TRAUMA RESILIENCE (40 MINUTES)

“CHANGE THE CHANNEL”: THE POWER OF POSITIVE THINKING (activity, 20 minutes)

Purpose: To learn that we can change the way we feel by changing what we think.

The facilitator explains: *One way of healing from trauma is to change the way you think about something that happened to you in the past. Let's practice this idea in a new way.*

The facilitator says: *We have learned that, by using the thinking part of our brain, we have the power to make choices—to change the way we think. And if we change the way we think, then we can change the way we feel. For example, when someone tries to make us feel bad or very stressed, we can think positive, good thoughts that will make us feel better. What other things can we do? (Get responses. For example, talking with others, taking a walk or praying). These are all good things.*

*When someone tries to make us feel bad, we don't have to feel that way. We can learn to change our feelings. **If we change our thinking, then we can change our feelings.** (Get responses; then conclude: if we think we are worthless, we will feel sad; if we think we are smart or talented, we will feel good.) This means that if we change our feelings, we can change our thinking. (Example: If we feel happy and are enjoying life, we think happy thoughts.)*

Ask: *How many of you like radios? (Get a show of hands.)*

We have many channels. What are your favorite channels or stations on the radio? (Get many responses.)

Say: *Imagine that you are alone in a room or sitting outside with a radio and there is a program on that you don't like. What do you do? You change the channel. You can do the same thing inside your head, inside your thinking.*

Every time we change the channel we feel different! So, let's do that now. Just change the channel! (Have all participants do a movement to change the channel, for example raising their arms and waving their hands.) What channel are you on now? (Briefly get responses.)

Now, think of something that makes you feel peaceful. See it in your mind. Feel it with your hands. Hear it. What we think changes how we feel. So, just change the channel! It's the peace channel! This may be a good time to remember the peace prayer of St. Francis: "Make me a channel of your peace. Where there is hatred, let me bring your love." We can be the channel of peace by changing our thoughts to positive ones.

For example, if you like gospel music and you turn the radio on, but it is on a sports channel, what do you do? You change the channel! (Everyone does the movement.). Or, when we hear or feel something that makes us angry and that we don't like, we don't have to stay there in our minds. When we are ready to let go of that feeling, what do we do? (Get responses.) Just change the channel! (Everyone does the movement.)

.....
One way of healing from trauma is to change the way you think about something that happened to you in the past.

.....
Every time we change the channel we feel different!

STORY (10 minutes)

To focus the discussion further, the facilitator asks: *Can anyone tell me about a time when they felt angry and decided to let it go and change the channel? Can you tell me about a time you were feeling stressed and you decided to let it go and change the channel?*

If either the facilitator or a few of the participants have a story about letting go of a feeling that was having a bad effect on them, they can tell it. If not, use this story:

John and Sara used to have a homestead with several thatched mud huts, chickens and a nice little garden. But 3 years ago, everything they owned got burned to the ground and they were forced to flee to another village as internally displaced people. Sara was wounded and lost the use of one hand.

The family now lives together in one tent, where life is much more difficult. At first, John and Sara felt hopeless and very stressed. Recently, however, John joined the choir at church and learned many new songs that he often sings at home. As a result, the mood in the family has become lighter. Sara says that they now talk about their problems together and that has improved their relationship. Sometimes they pray together and help each other in the new garden that they planted. Their difficult situation hasn't changed, but John and Sara are now responding in a different way. Ask: What is different now? (Get some responses.) John and Sara changed the way they think about things, and that has made a positive difference in their lives. (Show Image 2: John and Sara, Page 39)

In summary, the facilitator says: *Often we can't change our situation, but we can change how we react to it. Like with a radio, we can **change the channel!*** (The facilitator does the change-the-channel movement with everyone.)

.....
Sara says that they now talk about their problems together and that has improved their relationship.

Image 2: John and Sara



PRACTICING WHAT WE'VE LEARNED (deep breathing / energizer song, 10 minutes)



The facilitator says: *Today we have already introduced several methods of building trauma resilience—these include communicating more openly with others, changing the way we think about things, and talking deep, slow breaths. But, as we know, practice makes perfect. So, let's do a couple of these again—starting with some deep breaths and then singing another song, before we move on to the next session.*

DEEP BREATHING PRACTICE (stress reduction exercise)

The facilitator says: *Let us remember that one of the best ways to reduce stress is to breathe deeply. We often forget this, especially when we feel very frightened or stressed. But deep breathing can change the way we feel—instantly. Once we breathe deeply, we can also think more clearly and make better decisions. Let's try some deep breathing.*

Do you remember the belly breathing we learned earlier? Let's practice it again. Your eyes can remain open or closed.

Sit comfortably, both feet on the ground. Place one hand on your stomach, just below your ribcage. Place the second hand on the center of your chest.

Breathe in deeply through your nostrils and let your first hand be pushed out by your stomach. Your chest should remain stationary.

Breathe out through your lips, pursing them as if you were about to whistle. Gently guide the hand on your stomach inwards, helping to press out the breath. It may help to count slowly in your mind. Count to three when you breathe in (1, 2, 3) and count to four each time you breathe out (1, 2, 3, 4).

Let's do this together now, eight times.

How do you feel now?

ENERGIZER (song)

Before starting the next activity, suggest that everyone sing together a song that they know. Add drumming, movement or dance, if people are comfortable.

Note to the facilitator

Groups in high-conflict areas, where trauma has been experienced very recently, may want to skip sessions 6 and 7 until a later date.



6. UNDERSTANDING FORGIVENESS (85 MINUTES, OPTIONAL)

HOW WE THINK ABOUT FORGIVENESS (short presentation, 5 minutes)

Purpose: To explain that forgiveness can be a great healer.

The facilitator explains: *Changing the way we think is a powerful way to heal trauma. The idea of “changing the channel” does not only apply to how we think and feel right now, but also to how we think about something that has happened in the past—for example, something we did to others or that other people did to us.*

In this session, participants will be encouraged to change the way they think about past events, by exploring what we mean by forgiveness, and how the **process of forgiveness** can help participants move forward to a better, more peaceful future.

The facilitator says: *Now we are going to spend some time talking about forgiveness. Ask for words that are used to describe forgiveness in the participants’ local languages. Explain that forgiveness is a process that can take a long time. Today is just a beginning, like planting seeds.*

Forgiveness can be a great healer. At the same time, forgiveness does not mean forgetting what happened. We are not asking you to forget what happened, or forget about a loved one who died. Also, the offender may still face the traditional and legal justice systems. Forgiving someone does not mean that a person who committed a crime should be let off, without consequence. Although forgiveness is key to healing, the victim of a crime also has the right to justice. The victim may also have the right to some form of compensation.

Another reason that forgiveness is important is because it breaks the cycle of violence. It is a choice we can make. When we forgive others, it stops us seeking revenge. In situations of extreme conflict, this can even help stop revenge killings. Forgiveness is one way to build stronger, more peaceful communities.

Sometimes it is also important to forgive ourselves. None of us is perfect. You may not have contributed to the bad things that happened to you, but every one of us has done bad things to others. Think about this for a moment ... but don’t get stuck in those thoughts. You can forgive yourself. This is important. You have learned from your mistakes. Forgiveness is a gift we give ourselves so that anger, hatred and violence do not continue to control our lives.

WHAT FORGIVENESS MEANS TO YOU (discussion in small groups, 30 minutes)

Purpose: To consider how forgiveness can apply to some of our own experiences.

The facilitator should put up the word **FORGIVENESS** on the board or flip chart and explain: *Now we will break into small groups to discuss what forgiveness means to you. You will have 10 minutes for the discussion and then we’ll ask for brief feedback.*

.....
**Forgiveness is a choice.
It is a process that
usually happens slowly, in
small steps.**

Break into smaller groups of 6 to 8 people each and ask each to discuss and complete the following sentences.

- *In our experience, forgiveness is _____.*
- *In our experience, forgiveness is not _____.*

Keep the feedback short (10 minutes) and then ask participants to identify verses, stories and prayers that encourage forgiveness from their respective cultural or religious traditions, for example Christian, Muslim or traditionalists. You may also add the following:

With **Christians**, use some quotes from the Bible, for example, the last words of Christ on the cross before He died (*"Father forgive them, for they know not what they do"*). Or from The Lord's Prayer, which says, *"Forgive us our trespasses as we forgive those who trespass against us."* Or the passage about turning the other cheek (Matthew 5:38-39), etc. *"Bear with each other and forgive one another if any of you has a grievance against someone. Forgive as the Lord forgave you."* (Colossians 3:13). The idea is to help participants realize that forgiveness is central to what it means to be a Christian.

With **Muslims**, select from the Quran:* *"Let them pardon and overlook. Would you not love for Allah to forgive you? Allah is Forgiving and Merciful."* (Surah An-Nur 24:22). *"Show forgiveness, enjoin what is good, and turn away from the ignorant."* (Surah Al-A'raf 7:199). *"Verily, the Hour is coming, so forgive them with gracious forgiveness."* (Surah Al-Hijr 15:85). *"The believers are those who spend in charity during ease and hardship and who restrain their anger and pardon the people, for Allah loves the doers of good."* (Surah Ali Imran 3:134). *"Whoever is patient and forgives, verily, that is among the matters of steadfast determination."* (Surah Ash-Shura 42:43)

If **other religious traditions** are present, ask for additional examples.

ROLE MODELS (20 minutes)

Ask for one or two volunteers from the group who want to briefly describe an experience they had in the past when someone hurt them—emotionally or physically—but they forgave the person. Ask: *Was this difficult to do? How did you feel afterwards? How did this change your relationships with others?*

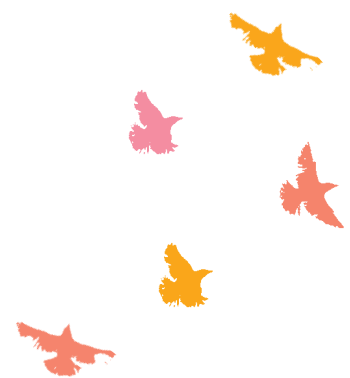
Now ask if participants can give examples of people who were able to forgive those who harmed them. (For example, Nelson Mandela, Jesus, someone in their family). *How are these people role models to us?*

Conclude by saying: *Forgiveness is often a difficult and complex process. It can be like a bumpy road, with obstacles and detours along the way. But when we forgive the other person, we feel better inside. This feeling may come gradually, but forgiveness helps us heal. It helps us build peace so our children and our grandchildren will not have to suffer like we have.*

WHAT HAPPENS IF YOU DON'T FORGIVE (Small group discussion, 25 minutes)

Break into the same groups as before.

1. Ask the first group: *What happens if you don't forgive? Who is affected?*
2. Ask the second group: *How should you start the process of forgiveness?*
3. Ask the third group (if there is one): *What should you do if you confront obstacles or setbacks on the road to forgiveness?*



.....
The participants will realize that both religions have similar teachings about forgiveness.

Give each group 10 minutes and allow 10 minutes for all of the feedback. Emphasize the following points:

- *If you don't forgive, the number one person who is affected is you.*
- *To start the process of forgiveness, begin with the easiest situation—with the “low hanging fruit”—where you think there can be mutual understanding and respect. You may never reach a state of forgiveness for the most traumatic experiences in your life, but you can still make progress. Forgiveness takes time, but it is possible if you continue working on it.*
- *If you run into obstacles, get creative. Sometimes it is best to first work on common issues together, such as finding food or water, or improving health care. Later, it may be possible to address sensitive issues like forgiveness.*

Conclude by saying: *We may not know the background of the people who have hurt us. You may ask yourself: I wonder if they have also been hurt? People do bad things for lots of different reasons. Sometimes they were raised in a bad way or were under a bad influence. Sometimes they were victims of violence in the past. You cannot control any of that. **The only thing you can control is how you feel about your experience.***

*If you forgive the person or people who did something bad to you, then you can move on with your life. **The past has happened, but how you deal with it is your choice.** You don't have to get stuck with negative, angry feelings. You can focus on other feelings instead. You can change the channel and think more positively. You can let your trauma go. You have the power to feel better about yourself.*

CALMING PRACTICE (grounding exercise for stress reduction, 5 minutes)

The facilitator says: *As you know, deep breathing is a very helpful way of reducing stress.*

Do you remember the belly breathing we learned earlier? Let's practice it again. Your eyes can remain open or closed.

Sit comfortably, both feet on the ground. Place one hand on your stomach, just below your ribcage. Place the second hand on the center of your chest. Breathe in deeply through your nostrils and let your first hand be pushed out by your stomach. Your chest should remain stationary. Breathe out through your lips, pursing them as if you were about to whistle. Gently guide the hand on your stomach inwards, helping to press out the breath. It may help to count slowly in your mind. Count to three when you breathe in (1, 2, 3) and count to four each time you breathe out (1, 2, 3, 4).

Let's do this together now, eight times.

How do you feel now?

Note to the facilitator

For groups that are comfortable with physical activities for trauma healing and wellness that include a mind-body healing connection, you may add activities from Capacitar. See www.capacitar.org.

.....
We may not know the background of the people who have hurt us. You may ask yourself: I wonder if they have also been hurt?

7. PRACTICING FORGIVENESS (60 MINUTES, OPTIONAL)

CIRCLE ACTIVITY (20 minutes)

Purpose: To let participants practice saying “I forgive you”.

Materials needed: A ball or a stick | A source of music like a radio (if music is not available, use a drum or clapping.)

The facilitator explains: *We have learned that forgiveness is a complicated and difficult process that takes time. Therefore, it is good to practice forgiveness before we apply it in our lives. We are going to do that now.*

Ask: *What are some of the things your body feels when you are angry or upset? You might feel really hot, like when you have a headache, or have a sick feeling in your stomach. Let’s call those feelings “hot feelings” because when you touch something hot, do you want to hold onto it? No! You want to let it go as quickly as you can.*

Ask everyone to stand in a circle.

In this game, the ball or stick represents a “hot feeling.” Pass it around the circle while the music plays, letting it go as quickly as you can. (Do not throw the ball.) When the music stops, whoever is holding the “hot feeling” has to keep holding it (still pretending it is very hot) until the rest of the group says collectively (slowly and clearly, all together):

We forgive you for whatever you did. We accept you.

The person holding the ball says, “I am grateful. Thank you.”

Then that person is out, and the game continues until only one player is left. At that moment, the facilitator steps in, takes the ball and says to the remaining player:

We forgive you for whatever you did. We accept you.

And the remaining player answers, “I am grateful. Thank you.”

The game ends, and the facilitator then asks all the participants:

How did it feel to say the words “I forgive you; I accept you” aloud? Did it get easier to say, as you kept saying it over and over? How did it feel to hear these words directed at you? How did it feel to say, “I am grateful. Thank you”?

SHARING (20 minutes)

Ask if anyone wants to share a personal experience of forgiveness. This is voluntary. Make sure that you manage the time so that everyone who wants to speak has a chance. Remind participants that it is best to start the process of forgiveness where it is easiest (not with the biggest or most hurtful trauma). Acknowledge the strength and courage of everyone who speaks. Simply by participating in the workshop, everyone is showing how resilient they are.

Note to the facilitator

Some people may find it hard to use the words “forgive” or “forgiveness.” You may use the word “unburden” instead.

THE GIFT OF FORGIVING OTHERS (ritual, 20 minutes)

Purpose: To consider how participants can apply “practicing forgiveness” in their own lives.

Materials needed: Small stone/stick for each participant | A bag or basket

Read this quote and ask what participants think about it:

***Forgiveness liberates the soul. It removes fear.
That is why it is such a powerful weapon.***

Nelson Mandela

The facilitator explains: *Practicing forgiveness is a gift that you can keep giving to others, and **it will always give them a good feeling.***

The facilitator says: *Think to yourself: Who are the people in your life that you want to forgive? Remember, in your thoughts and in your heart, you can give your gift of forgiveness to yourself, to a relative or neighbor or to a group of people—alive or dead. (Pause so participants can think of someone.)*

It is never too late to give the gift of forgiveness. Even if you don't have the opportunity to offer forgiveness directly to the person or people who caused you harm in the past, you can still say it to them in your mind and in your heart.

Think again about the person or group of people you want to forgive. I will give each of you a small stone and you should hold that stone in your hand as you think about forgiving this person or this group of people. This is private; you are not going to say out loud who you are thinking about.

Give participants a few minutes to think or pray. Then ask everyone to put their stone or stick in the basket one by one. (Participation is voluntary.) You can pass the basket around or have participants get up and walk to the center of the room to do this, one by one. Stay silent during this time.

End by saying: *If you decide to offer forgiveness directly to someone who is still alive, you should look for an opportunity to do this. This could be a very powerful and positive experience.*

Ask if anyone has any comments or thoughts to add. If appropriate, the group can sing a short song together.

.....
In your thoughts and in your heart, you can give your gift of forgiveness to yourself, to a relative or neighbor, or to a group of people—alive or dead.



.....
It is never too late to give the gift of forgiveness.



8. REVIEW AND CONCLUSION (40 MINUTES)

IMAGINING THE FUTURE WE DREAM OF (visualization and discussion (15 minutes))

Purpose: To allow participants to imagine the future they want for themselves and their families.

The facilitator should show the two drawings of homestead life (Images 3 and 4, on Pages 40 and 41) then ask everyone to close their eyes for a few moments and think of what they would like their own future to look like.

The facilitator says: *Maybe you can imagine a future that looks like one of these pictures or maybe it is a bit different. Think for a couple minutes about your future dream for yourself and your family: Who do you see in your dream? What is everyone doing? Is it peaceful or is there conflict? What expressions do you see on everyone's faces? What are some of the things that need to happen in your life and in your family for your dreams to (begin to) come true?*

Open your eyes and look at the pictures once more. Ask for comments and briefly discuss.

The facilitator concludes by saying: *The things we've learned and the skills we've practiced are a first step to making our dreams come true in the future.*

Image 3: Homestead life, Number 1

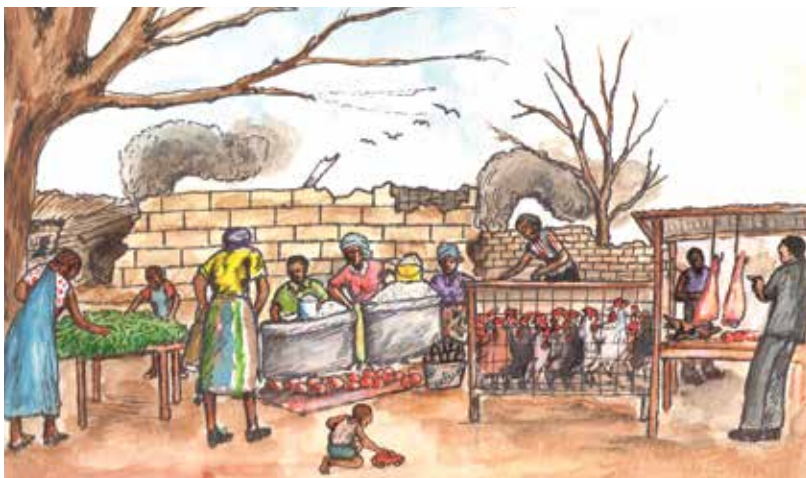


Image 4: Homestead life, Number 2



.....

The things we've learned and the skills we've practiced are a first step to making our dreams come true in the future.

REVIEWING WHAT WE'VE LEARNED TODAY (review, 20 minutes)

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

Explain that you want everyone to briefly answer two questions:

1. What is **one important thing that you learned** during this workshop that will help you reduce your stress and trauma, and help you move closer to your dream future?
2. What is **one thing that you will do** with what you have learned when you are back in your family or community?

Let participants think for a moment, then ask: *Who would like to start?* Go around the room/circle and give everyone else the opportunity to share one thing.

(**Note to the facilitator:** Don't force everyone to speak, and let participants know that it is okay if a few people mention the same thing.)

CONCLUDING THANKS AND PRAYER (ending, 5 minutes)

Purpose: To end on a hopeful note.

The facilitator should thank the group.

End with a prayer and song.

[Certificates of attendance may be provided, if desired.]

.....
Invite participants to reflect on the lessons learned during the workshop.



Supplemental Leaders' Workshop: Strengthening Leadership Skills

HALF-
DAY



9. WELCOME (25 MINUTES)

Note: Throughout this half-day, it is important to pay attention to the timing. Do not go over the time allotted for the discussions. In addition, several activities involve pairing—putting two people together to share ideas and conversation. If there is one person left over, make one pair into a triple. As much as possible, ask participants to choose a different partner each time as this enhances bonding.

Materials needed: Board with chalk, or flip chart with markers | Paper and pens or pencils for everyone | Tape

Be sure to assign a timekeeper.



PRAYER AND INTRODUCTIONS (20 minutes)

Play music as people enter and welcome everyone to dance (this is optional, but it will help participants loosen up and start the day in a positive, open mood). If people of more than one faith will be present, decide in advance how to handle multiple faiths during the morning prayer.

Welcome leaders to the second workshop, on strengthening leadership skills. Start with a prayer and then, if appropriate, let the most senior leader present officially open the workshop.

Ask everyone present to briefly introduce themselves. In addition to saying their name and their leadership role in the community, suggest that each person tell the group their favorite proverb or saying.

CALMING PRACTICE (deep breathing exercise for stress reduction, 5 minutes)

Purpose: To help participants practice how they can calm themselves after discussing a distressing topic.

The facilitator explains: *As you may recall from our last workshop, deep breathing is one of the best ways to reduce stress. How many of you remember the deep breathing exercise we learned last time? Let's practice it again. "Belly breathing" is a basic deep-breathing method that is very simple and requires just a few steps. Your eyes can remain open or closed.*

Sit comfortably, both feet on the ground. Place one hand on your stomach, just below your ribcage. Place the second hand on the center of your chest. Breathe in deeply through your nostrils and let your first hand be pushed out by your stomach. Your chest should remain stationary. Breathe out through your lips, pursing them as if you were about to whistle. Gently guide the hand on your stomach inwards, helping to press out the breath. It may help to count slowly in your mind. Count to three when you breathe in (1, 2, 3) and count to four each time you breathe out (1, 2, 3, 4).

Let's do this together now, eight times.

How do you feel now?

.....
If people of more than one faith will be present, decide in advance how to handle multiple faiths during the morning prayer.



10. WHAT IS GOOD LISTENING (25 MINUTES)

UNDERSTANDING WHAT GOOD LISTENING IS (brainstorm and role play, 25 minutes)

Purpose: To enable participants to learn what good listening is.

Introduction (5 minutes)

The facilitator explains: *In this workshop we'll be focusing on good leadership skills. But before we discuss how to be a good leader, let's look at one feature that all good leaders have in common. Can you guess what that is? (Take several responses.)*

One characteristic that all good leaders have is that they are good listeners. Think of someone you know personally or knew in the past who is (or was) a good leader. Can you describe how that person was a good listener? (Take several responses.)

Good leaders are good listeners.

Brainstorm (10 minutes)

But what do we mean by good listening? (Take several responses.)

Write key words or symbols on a flip chart or board. Symbols that may be used include an eye, a heart, a closed mouth, a big ear, etc. **Examples of good listening:**

- Maintaining eye contact with the other person
- Showing understanding and compassion (care) non-verbally
- Putting oneself in the other person's place to understand facts and feelings
- Not telling the other person about your own feelings and problems
- Not interrupting
- Not giving suggestions or advice
- Asking open-ended questions
- Restating the most important facts and feelings you heard
- Not judging, showing respect
- Asking questions that seek the other person's strengths
- Using silence when appropriate

What are examples of bad listening?—essentially the opposite. Write these on the board.

Role play (10 minutes)

Ask for two volunteers (participants or facilitators) to do a role play. In the first play, the "talker" will tell a short story (about 2-3 minutes; nothing too personal!) and the "listener" will be as terrible a listener as possible—they will interrupt, look bored, talk to other people, talk about their 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 on a flip chart (optional) check off or list all the verbal and non-verbal behaviors that fit under the heading "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.

Now give the listener another chance. This time the listener should be as good a listener as possible. They will make eye contact, look interested, ask questions, show compassion, etc. Then ask the participants to check off or list all the elements of good listening under the "Good listening" heading.

.....

One characteristic that all good leaders have is that they are good listeners.



11. PRACTICING GOOD LISTENING (35 MINUTES)

WHAT IS DEEP LISTENING? (demonstration, 5 minutes)

Purpose: To enable participants to begin thinking about not only good listening, but also deep listening.

The facilitator says: *We want to do better than good listening. We want to practice “deep listening.” When I say the two words “deep listening,” what comes to mind?* Get several responses.

*“Deep listening” means listening with your whole body. Sometimes we think that listening means that we can listen only with our two ears, but we really have five. Then, point to the following, counting as you go: **two ears, two eyes and one heart.** Ask everyone to point to their two ears, two eyes and one heart.*

.....
“Deep listening” means listening with your whole body.



PRACTICING OUR DEEP LISTENING SKILLS (discussion in pairs, 30 minutes)

Purpose: For participants to begin to practice what was learned.

Ask participants to pair up with someone they don't know very well. Explain that each person will be given 5 minutes (10 minutes per pair) to speak and the other person should listen deeply with their whole body—and generally not say anything. If something is not clear, however, the listener may ask one or two questions, but the only two questions that are allowed are *Why?* and *How?*

Topic: Each person should describe a problem that bothers them a lot in the community and then give some suggestions of ways to solve the problem. Any problem is okay, and the other person just has to listen, perhaps asking *Why?* or *How?* Give everyone a minute or two to think about what they want to talk about, and then tell them to get started.

Afterwards, the facilitator asks: *How did it feel to just talk, knowing that the other person was listening deeply, while suspending judgement. How did it feel to be the listener? Did you learn something new or think about something a little differently because you just listened deeply?*

.....
Did you learn something new or think about something a little differently because you just listened deeply?



Note to the facilitator: You may want to emphasize that deep listening without judgement applies to **both genders** (male and female) and **all ages** (old and young). If the listener wants to give feedback or advice, that should happen after the listening.

12. LEARNING LEADERSHIP FROM OUR EXPERIENCES (50 MINUTES)

THE RIVER OF LIFE (drawing and discussion, 50 minutes)

Purpose: To help participants identify how good leaders learn from experience.

Drawing a River of Life (20 minutes)

Give all participants a sheet of paper and pen or pencil and ask them to draw a river that represents the progress of their life until now. Draw an example of a flowing river on the board or flip chart or show Image 5: The River of Life (Page 42). Explain that the picture of their life, like the river, will start on one side of the page and flow to the other.

The facilitator says: *It is not necessary to write any words, but it is important to draw or use simple symbols to represent at least four things along your river's path. The drawing will help you tell your story, your own River of Life, afterwards. Include:*

- Where and when you were born (on the far left)
- One or two major life transitions
- At least one obstacle (hardship or loss) you overcame in your life until now
- At least one event or person that helped make you the leader (the person) you are today

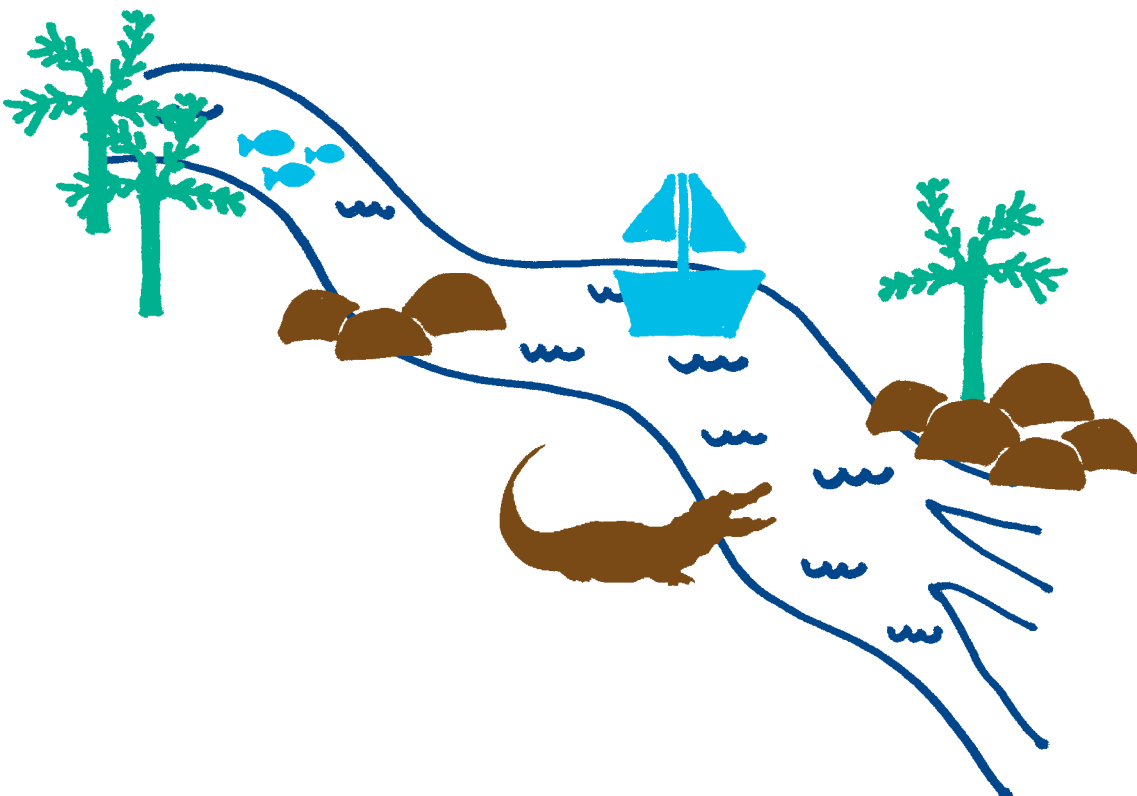
Then the facilitator says: *You are welcome to add other events along your River of Life, but it is not necessary.*

.....
The drawing will help you tell your story, your own River of Life.

Note to the facilitator

Feel free to add whatever features you want to help tell your story: stones, waterfalls, animals, houses, people, etc.

Image 5: The River of Life



Sharing our Rivers of Life (20 minutes)

Ask participants to pair up with someone with whom they have not yet talked one-on-one. Explain that each person has 10 minutes to share their River of Life. The facilitator should keep time. Remind everyone that this is a good opportunity to practice their deep listening skills.

Conclusion (10 minutes)

Ask that the Rivers of Life be taped on a wall for everyone to see. Make it clear that this is not required if someone does not want to show theirs to others. Give everyone a few minutes to look at the Rivers of Life. Then ask all the participants (accepting a few responses for each question):

- *How did it feel to draw your River of Life?*
- *How did it feel to share your River of Life with another person?*
- *Looking at all these Rivers of Life, what do you see?*

The facilitator concludes by saying: *There are many different kinds of leaders and many different paths to leadership. As you can see from these rivers, all of you have faced hardship and loss in the past. Each of you should be proud of the obstacles you have overcome. Your experiences are your best teachers on how to be a sensitive, understanding and good leader in the future.*

.....

Your experiences are your best teachers on how to be a sensitive, understanding and good leader in the future.



13. CHOOSING YOUR LEADERSHIP STYLE (55 MINUTES)

Purpose: For participants to learn what a good leadership style is.

INTRODUCTION (5 minutes)

The facilitator explains: *Leadership is the ability or act of influencing the behavior of others. Everyone can be a leader at least some of the time, for example, with your family, in the community, with your friends or neighbors and so on. A leader is someone who has the ability to influence the behavior of others and persuade them to have a certain goal or objective.*

The facilitator asks: *Are there good leaders and bad leaders? (Pause for answers. Use a flip chart, if available.)*

Brief brainstorm:

- *What makes for a bad leader? (3 to 5 things)*
- *What makes for a good leader (3 to 5 things)*

WHAT KIND OF LEADER DO YOU WANT TO BE? (50 minutes)

Three Bowls of Porridge (15 minutes)

The facilitator explains: *I will tell a short story about a smart little hare (rabbit) and three bowls of porridge that represent three styles of leadership:*

One morning, when no one was at home, a little hare went inside a house and saw three bowls of porridge on the table.

*The hare was hungry and the porridge looked good, so first the hare tried some of the porridge from the big bowl but **it was very hot.***

*Next the hare tried the porridge from the second bowl but **it was very cold.***

*Then the hare went over to the last bowl. This time the porridge **was just right** and so delicious that the hare ate it all up.*

The facilitator says: *Think of leaders that you know as if they are bowls of porridge.*

- *What does it mean to be a leader who is too hot? What types of behavior would be associated with a leader who is “very hot”? Has anybody ever met or heard of this kind of leader?*
- *What does it mean to be a leader who is too cold? What types of behavior would be associated with a leader who is “very cold”? Have you ever met a leader like that?*
- *How about just right? What kind of leader is just right? Have you ever met a leader who is (or was) just right?*

The facilitator explains: *Every leader—whether a leader in the family, or the community—has to make a lot of decisions. But how do they do that? We are now going to look at three styles of decision-making.*



.....

A leader is someone who has the ability to influence the behavior of others and persuade them to have a certain goal or objective.





The first style is the **AUTOCRATIC** style, where the leader takes over full control of the participation process and tells everyone what to do. We can think of that as a very **HARD** or a very **HOT** style. Is this ever a good style? (Answer: Usually this is not a good style, but in an emergency situation, it is sometimes necessary. Get examples.)

The **second style** is called the **LET-IT-BE** style, which is used by the kind of leader who lets everyone else do what they want while they just sit back and do nothing. That kind of leader is very **SOFT** or **COLD**. Is this ever a good style? (Answer: Usually this is not a good style, but sometimes it is okay if there is peace and things are running smoothly. Get examples.)

The **third style** is the **PARTICIPATORY** or democratic style. This leader listens deeply to all sides and makes everyone feel that they belong. Once this type of leader makes a decision, everyone feels some ownership so the decision is much easier to enforce. Is this a good style? (Answer: Usually this is a good style. Everyone feels included and respected. It is “just right.” Get examples.)

Three different faces (10 minutes)

Here is another way to think about leaders in your community, and also about the kind of leader you want to be:

On the board or flip chart, the facilitator draws three simple faces like those pictured:

1. Draw the first face: Two eyes closed, ears blocked, but talking (mouth wide open). **Ask:** Do you know leaders like this?
2. Draw the second face: One eye open, one ear open, and talking (mouth wide open); all attention is on just one side. **Ask:** Do you know leaders like this?
3. Draw the third face: Two eyes open and two ears open and mouth closed, listening to both sides. **Ask:** Do you know leaders like this?

Then ask: What is the best kind of leader, and why?

Discussion (25 minutes)

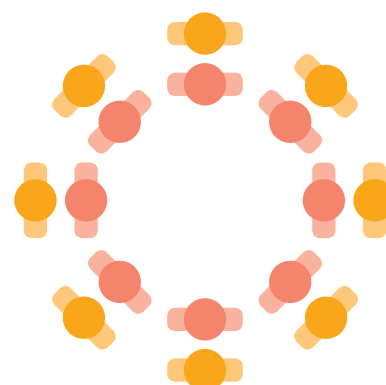
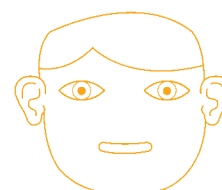
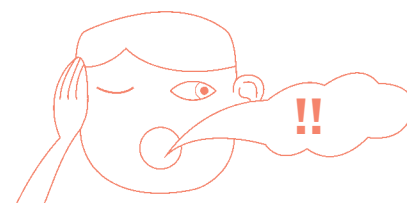
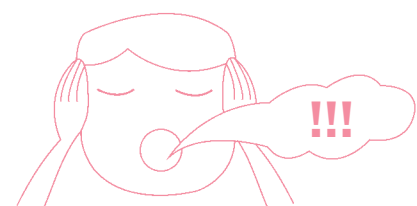
Ask the group to stand in two concentric circles, with the same number of people in each. (The facilitator may need to join in to make an even number.) The participants in both circles should face each other so that there are a series of pairs. The facilitator poses a question from the list below and gives each pair 4 minutes to answer it (2 minutes per person while the other listens). This should be carefully timed. Then ask each person to move one step to the left (to create a new pair) and ask the next question, again with 2 minutes per person. This continues until all the questions are answered:

1. Who do you admire as a leader and why?
2. What do you think makes you a good leader?
3. What do you fear about being a leader? (Or, what issues do you worry about as a leader?)
4. What would you like to change in yourself to improve your leadership style?
5. What did you learn today that you can put into practice in your family or community?

(**Note:** There is no expectation to share openly with the whole group as that will happen in the next activity.)

.....

There are three decision-making styles: autocratic, let-it-be and participatory.



.....

Participants stand in two concentric circles to make sets of facing pairs.

14. ACTION PLANNING AND CONCLUSION (30 MINUTES)

WHERE TO GO FROM HERE? (discussion, 25 minutes)

Purpose: To help participants identify ways to apply in their communities what they have learned during the two workshops.

The facilitator asks: *Identify ways that you can apply what you have learned during these two workshops in your daily lives and in your community at large.*

Note: If there is time for a detailed action planning process, do that now. If not, this can be undertaken afterwards in a separate session or meeting. The plan should include the action steps. Write it on a flip chart and, at minimum, include who should take the lead, who else should be involved and when.

.....
Identify ways that you can apply what you have learned in your daily lives and in your community.

CONCLUDING THANKS AND PRAYER (ending, 5 minutes)

Purpose: To end on a hopeful note.

The facilitator should thank the group. If there is time, ask each participant to say, in one sentence, how they will apply today's learning in their community.

End with a prayer and song.

[Certificates of attendance may be provided, if desired.]



Supplemental “My Tree Of Life” Staff Support Session

TWO
HOURS



MY TREE OF LIFE (110 minutes)

Purpose: To help each participant better understand their own background and to also learn about others' backgrounds. This can be used in a group conversation or as a staff support session. It helps us understand that each individual is unique and has different strengths and talents, and also shows us how much stronger we are as a group.

Note: This activity can also be used with children and youth (aged 11+), for example, as part of the *Singing to the Lions* program, or by itself.

Materials needed: A large sheet of flip chart paper for each participant | Marker or crayons | Masking tape

Note: This activity works best if participants know how to read and write, but symbols may also be used instead of words. Tell participants that there is no requirement to share personal information; they may keep whatever they want to private.

The facilitator says: *Let's start by discovering more about ourselves because this will help us understand how each of us is unique and special, and also how much stronger we are as a group (or team). The more we know about ourselves and our strengths, the more successful we will be, and the less we can be scared or intimidated by others.*

PART 1: ACTING (5 minutes)

The facilitator says: *This activity, **My tree of life**, teaches us about our roots, where we come from and who we are. It teaches us about our strengths so that we can be more confident and powerful. It also shows us our branches, that show us where we are going with our lives.*

1. *Everyone stand up and be a tall tree. Show me how you can make your body into a tall tree.*
2. *What is at the bottom of the tree that goes into the ground? (Pause and get responses.) The roots. Show me the roots. What are the roots of the tree for? (Get responses.) Feel the roots of the tree. Let your legs and feet stretch deep into the ground and make you strong.*
3. *Going up the tree, what is next? (Get responses.) The trunk. Show me the trunk. What is it for? Feel the strong trunk of the tree. It has its good years and bad years but it keeps growing. It grows taller and taller over the years and moves the tree towards the sky.*
4. *And what part of the tree reaches up into the sky? (Get responses.) The branches. Show me the branches of the tree, reaching to the sky. What are the branches of the tree for? They carry fruit and leaves.*
5. *And now show me the leaves of the tree. What do they do? They give us shade to keep us cool in the heat of the afternoon.*
6. *And now show me the fruits of the tree. So nice to eat on hot days.*

.....
This exercise helps us understand that each individual is unique and has different strengths and talents, and also shows us how much stronger we are as a group.



PART 2: DRAWING (45 minutes)

The facilitator says: *On a large piece of flip chart paper, each of you will draw your own tree. Follow my instructions carefully. (Distribute a large piece of flip chart paper to each participant, sharing out the colored pens and markers.)*

Note: The facilitator draws each part of the tree as they speak. Refer to Image 6 on Page 43.

Start drawing from the bottom up:

- **Fruit:** What is good in my life now
- **Leaves:** My talents, skills and achievements
- **Harmful insects:** What stops me from achieving my hopes
- **Branches:** My hopes and wishes
- **Left side of trunk:** Difficult times in my life
- **Right side of trunk:** Good times in my life
- **Roots:** Where I come from



Image 6: My Tree of Life

The facilitator says: *Your Tree of Life is divided into three main parts: the ROOTS, the TRUNK, and the TOP, which consists of the branches with their leaves and fruit.*

You will need to ask specific questions for each part of the tree. Wait until the participants have completed that section of the drawing before moving to the next set of questions. Take your time; you have 45 minutes for this. Walk around the room and observe the tree drawings to ensure that the participants understand.

Tip: Remind the participants that they can use a symbol or picture if writing is difficult for them.

1. **Draw the ROOTS** and write down where you come from, and where your parents, relatives and ancestors came from. What town or village do you come from? What town or village do your relatives come from? These are your roots. Roots can also be the people who have loved you and helped you in your life. No matter where you travel in life, your roots are in this ground, in this place.
2. **Draw the TRUNK** and, on the right side of the tree, write down some of the good events in your life. What made you happy? What are the times you celebrated? On the left side of the tree, write about some of the difficult times in your life. If you had a very difficult time in your life, you can show it as a scar on the tree or a broken branch. In your mind, see yourself climbing the tree, from the roots to the trunk and now the branches.
3. **Draw the BRANCHES.** On the branches, write your hopes and wishes for the future.
4. **On the LEAVES,** write your talents and skills (what you are able to do), and achievements (what you have accomplished). What are you good at doing? (Examples: *I am strong; I am good at taking care of others; I am a good listener.*)
5. **On each branch draw the FRUIT**—the fruit are the good things in your life now. The fruit can also be people who help you, love you or inspire you now (elders, religious leaders, relatives, even someone you have never met).
6. **Finally, draw the HARMFUL INSECTS** that are the obstacles in your life. These are the things in your life that stop you from achieving your hopes. They may also be the beliefs about yourself that interfere with your development, such as thinking you are worthless or stupid.

PART 3: DISCUSSION (40 minutes)

Have the participants pair up and ask one another questions. Do this twice—first one pair for about 20 minutes (10 minutes per person) and then a different pair for another 20 minutes. This way, each person gets to tell their story twice, which is very important. Remind participants to listen carefully with full attention while the other person speaks.

If there is additional time, you may select a couple of volunteers to present their trees to the larger group. Keep these presentations brief. This is optional (5 minutes each).

PART 4: GALLERY WALK (10 minutes)

Ask everyone to hang up their tree pictures next to each other on the same wall to make a forest. Invite them to look at each of the trees.

The facilitator asks: *What do you see now?* (Get answers. For example, many trees, a forest.) *How does it feel for your tree to be part of a forest?* (Get answers.)

The facilitator asks: *Now, think, what happens if there is a bad storm and one tree stands all alone?* (Get answers. For example, *the tree breaks and falls down.*) *But if many trees stand together and form a forest, what happens if there is a bad storm?* (Get answers, for example, *the forest is much stronger and protects the individual trees.*) Ask for comments.

The facilitator asks: *Our lives are part of a forest where we all connected to one another. Let us walk through the forest and look at each other's trees. See how big and strong our forest is. See how well our trees grow together. We are not alone.*

How are you feeling, as you look at all these trees together?

Our group (staff or team) is like a forest. Each of you has your own history, your own background, your own strengths and talents. Each of you is unique; each person is important. But we are at our best—we are strongest—when we stand together and support each other as a team (or as staff). Then we are like the trees in a forest.

How can we strengthen our forest—our group—even more? What else can we do to make our forest even more beautiful, and even more productive in the future? (Get some answers.)

PART 5: DEBRIEFING (10 minutes)

Ask participants to discuss how they felt about this activity. Some prompts are:

- *How do you feel now?*
- *What did you like about this activity?*
- *How does this activity relate to the way we work together as staff or as a team?*

Tip: You can conduct this like an interview using the questions below or allow the presenters to talk about their tree in any way they wish. Be sensitive to the timing, however. Don't have just one or two people dominate the discussion. The objective is for the participants to develop a positive view of themselves—of their talents, skills and achievements—despite life's difficulties.

Tip: If a participant becomes upset while telling their story, step outside with them to listen and provide comfort and/or a referral. If several people are upset by the experience, have everyone come into a circle and hold hands. The facilitator emphasizes that in this workshop we are all together. We all have pains and joys in our life and we share them here. See Appendix 4 on Page 37.



THE TREASURE TREE (visualization, 10 minutes)

Purpose: This is a visualization—a story that helps participants feel that they have a lot of strength and goodness inside themselves. This activity is a good way to end the Staff Support Session.

Instructions

Ask everyone to return to their seats. Read this story **slowly** and with expression. Make it very interesting and engaging to listen to. Tell it in the way you would around a fire or if the listener was lying down before sleep. Ask participants to sit comfortably and close their eyes as you read this story, slowly and calmly.

The facilitator says: *We have learned about how to let go of problems that weigh us down. We have learned some ways to manage our stress. We can begin to feel better again. This is called resilience. (Ask for words that are used to explain resilience in the participants' local languages.)*

The facilitator says: *Now we will learn another way to be resilient, another method to protect ourselves from people who hurt us. When people criticize you, say bad things about you, and cannot see the goodness inside you, it is important that you know what is truly good about you.*

*I am going to tell you a story. This is a story about a tree that started growing a long, long time ago. It is called the **Treasure Tree**. When people came to cut it down with axes, the axes broke. When they tried to cut it down with saws, the blades broke. Nothing could destroy the Treasure Tree.*

The Treasure Tree is very wise, as it has lived forever. Feel your heart beat. Feel your breath. The Treasure Tree lives inside you. It lives from your heartbeat and breath. The Treasure Tree protects you.

Think of all the good things your friends have said about you. Think of all the good things the people who love you or care for you have said about you. Think of your strengths and the good qualities you know you have. Name them to yourself. In your mind, you can write these good things down. You want to remember them.

Now the Treasure Tree calls to you. When you arrive, you see how tall and how strong it is. You might even see the marks where people tried to cut it down. And you go to the Treasure Tree and touch its bark. You can feel the heat and energy of the tree! And then the tree opens, only for you.

It knows only you.

You can see all the way into the center of the tree. You see all the rings of the tree, the good years and the difficult years. The good years have fat tree rings and the difficult years have thin tree rings, one for each year. And in the center of the tree, there is a box made of gold and jewels. You reach in and lift up the box. It's beautiful. It sparkles in the light.

*You open the box and put the list of all your good qualities inside. Your strengths, your talents, and all the good things about you—they all go inside the box. **This is you!** Then you close the box, return it to the center of the tree, and the tree closes.*



Image 7: The Treasure Tree



And inside your head the Treasure Tree speaks to you. It says: "I will open only for you. I will keep all the goodness, all the good things about you safe so that no one can ever take them away from you. People may hurt your body, but they can never hurt your soul. I protect you, the goodness that is you. Whenever you return and open the golden box, you will see the goodness of who you are. Just walk towards your heart. I am there."

And you put your hand to your heart and feel the Treasure Tree growing there.

Discussion: The facilitator says: *Open your eyes slowly, and take a deep slow breath in and then out. How does it feel to know that you have all these good qualities—the best kind of treasure of all—inside you?*

In conclusion, the facilitator says: *In the Treasure Tree are all those beautiful things that help you feel good about yourself. You no longer need to fight the person who has hurt you because you now know what is inside you. Your goodness is in a hidden place and no one can take that from you.*

Show Image 7: The Treasure Tree, Page 44. Ask: *How do you feel now?* (Get some responses.)

End with a prayer or song or both. (Drumming, movement or dance may be added, if people are comfortable.)

.....
We have learned some ways to manage our stress. We can begin to feel better again. This is called resilience.

Appendices

APPENDIX 1: WHAT MAKES A GOOD FACILITATOR?

A good facilitator ...

1. Asks open-ended questions. Asks questions that invite participants to reflect and share with the group, like “*What do you think about X?*” or “*How do you feel about X?*” rather than closed questions that only require “yes” or “no” answers, such as “*Do you like X?*”
2. Encourages participation and gives participants equal opportunities. For example, keeps a list of people who want to speak and shares with the group the order in which people will speak to encourage full participation.
3. Allows group members to answer each other’s questions.
4. Summarizes discussions and reviews the main points at the end of a discussion.
5. Acknowledges different viewpoints, by tracking the different lines of thought on a particular topic.
6. Is alert to sensitive issues.
7. Tries to encourage everyone to participate, without forcing anyone to speak.
8. Keeps the group focused on content.
9. Uses techniques such as intentional silence to give participants time to reflect before or after speaking. The ability to tolerate five seconds of silence (which seems much longer than it actually is) is the most important element of this skill.
10. Uses body language to help manage the conversation. Body language can be used to encourage people to talk or to discourage them from talking e.g. turning away from those who talk too much. Eye contact can also be used to make people feel they are being listened to, and encourage their participation.

.....
A good facilitator encourages participation and gives participants equal opportunities.

APPENDIX 2: KEY MESSAGES FOR TRAUMA AWARENESS AND SOCIAL COHESION

- Trauma is **not a life sentence**, so don't get imprisoned.
- Trauma is a **wound of the heart**, and you can play a central role in the healing of your own wound.
- **Forgiveness of yourself and others is the greatest healer of all.**
- **You are what you believe!**
- The way to strengthen communities is through **peaceful coexistence**.
- By putting the Creator in the center of your life, you will feel **balanced, centered and stable**.
- If you don't manage to **control your stress**, then your stress will control you.
- If you don't manage to **control your trauma**, then your trauma will manage you.
- Don't get stuck in life. You can **"change the channel"** and experience positive differences.
- The three **Bs** of building social cohesion within divided communities are **Binding, Bonding and Bridging**.
- Binding is essential: **You can't give what you don't have.**
- Deep listening is at the foundation of good leadership: **Listening with two eyes, two ears and one heart.**
- My past does not define me, destroy me, deter me or defeat me. It only **strengthens me**.
- No matter what the situation, somewhere **you have a choice**.
- **You never know how strong you are** until you try.



My past does not define me, destroy me, deter me or defeat me. It only strengthens me.



OPTIONAL ACTIVITY (30 minutes)

To lead a discussion about these messages, the facilitator should show Image 8 (Page 45) and ask: *What are some of the things we have learned that will help us develop trauma awareness and build social cohesion? How can we work together to help create a society that is not like the one shown in this picture?* Encourage an open discussion and acknowledge all suggestions as valuable.

Afterwards the facilitator can offer messages from the bulleted list on this page, and ask participants to comment or offer examples.



Image 8

APPENDIX 3: HOW TO TRAIN FACILITATORS

Four days are needed. It is essential to have an attentive timekeeper to keep to the schedule.

Day 1

The trainers should conduct the **Main Workshop**, with everyone else serving as participants. Before closing the day, divide the participants into four subgroups and assign each subgroup two sessions from the **Main Workshop** that they should lead on Day 2. Ask them to practice in the evening and to keep to the correct timing (except that the discussion period for each session should be cut a bit short, e.g., by 5 to 10 minutes per session). Explain that this is so that the trainers can act as coaches (to interrupt if necessary, e.g., if the facilitators are not following the text), and so there is time for participants to provide feedback at the end of each session.

Day 2

The **Main Workshop** will be repeated—but led by the participants in their small groups.

Day 3

In the morning, the trainers should facilitate the **Supplemental Leaders' Workshop**, and then divide the participants into three groups that are assigned two sessions each. They may discuss their facilitation during lunch.

In the afternoon, each group should take the lead for their respective two sessions of the **Supplemental Leaders' Workshop**. Once again, the trainers should provide coaching and facilitate brief feedback after each session.

If additional time is needed, continue this process during the morning of Day 4.

Day 4

The morning is reserved for additional questions, planning and follow-up, as well as for the **Supplemental "My Tree of Life" Staff Support Session** (once only, for 2 hours).

In the afternoon, include time for action planning, as needed. For example: when, how, and with whom to roll out these workshops, including preparation steps.

Before closing, a brief workshop evaluation may be included, e.g. *"What did you like best about the training workshop?" "What could be improved for the future?"* and *"Which three activities did you like best and why?"*. Certificates of attendance should be handed out to all.



APPENDIX 4: WHAT TO DO IF A PARTICIPANT GETS UPSET

If someone becomes upset during the training, it is probably because they are recalling painful memories. Do not be afraid if this happens; expressing (letting out) the emotion—even crying—can help the grieving process.

The facilitator should acknowledge the person's sorrow (or other emotion) by briefly standing next to them or touching their hand or shoulder. The facilitator may say softly, "You are not alone. You are among friends here." Allow the person to step away from the training area for a while if they would like to. It is best if someone else from the group, possibly a second facilitator, accompanies the person. It is not necessary to say much; just listen and be present. Reaffirm that the participant is welcome back to the training at any time.

Later in the training—for example, during a lunch or tea break—the facilitator may once again acknowledge the person's emotions by quietly asking how they are feeling. In addition, sharing a calming or deep breathing exercise (see page 4) can help to calm the person.

If the person remains extremely upset, and if resources exist in the area for specialized counseling—for example, with a mental health worker or spiritual leader—the facilitator should offer to make a referral or suggest this to a concerned friend or relative who is also at the training.



It is not necessary to say much; just listen and be present.



Image 1: The Brain

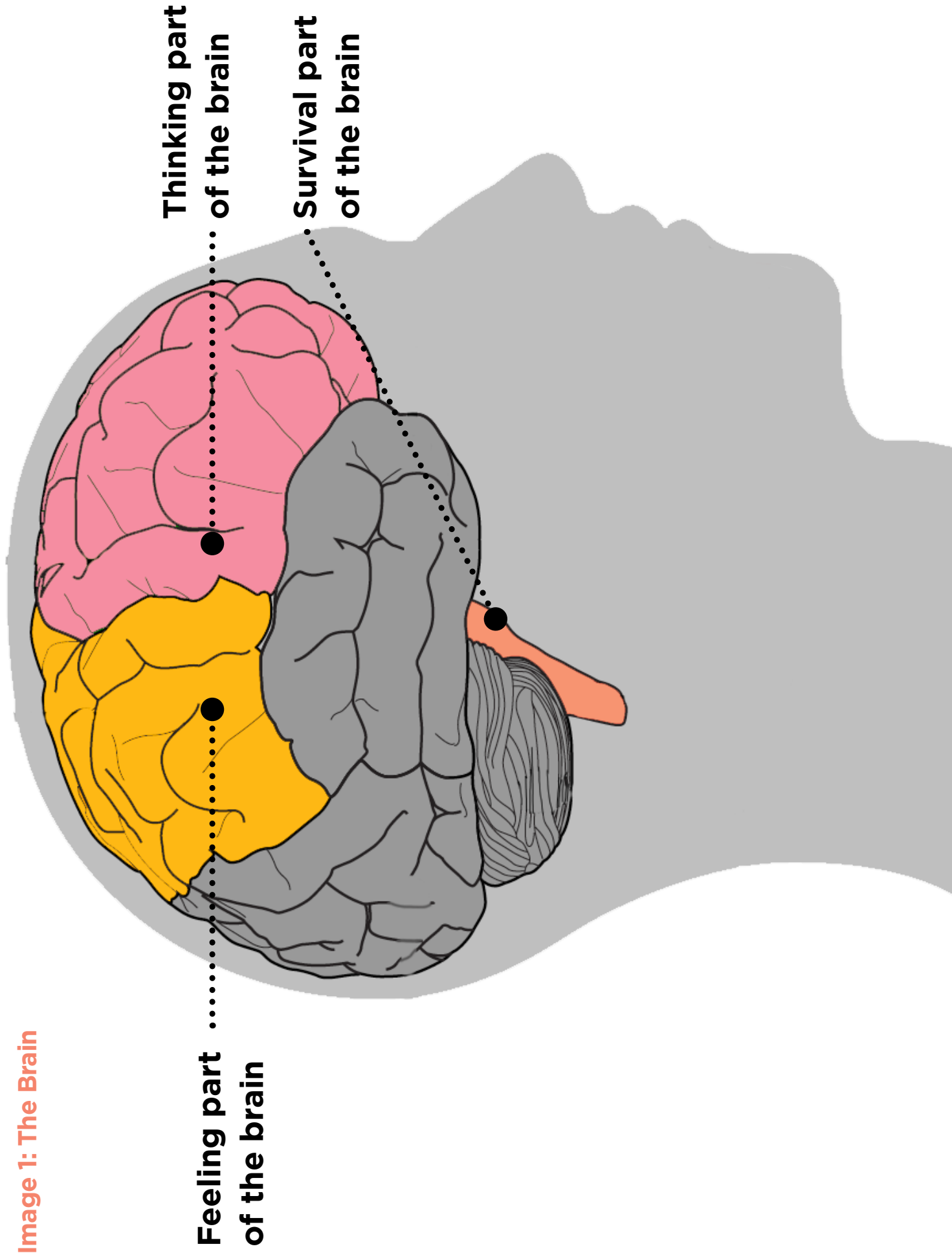


Image 2: John and Sara

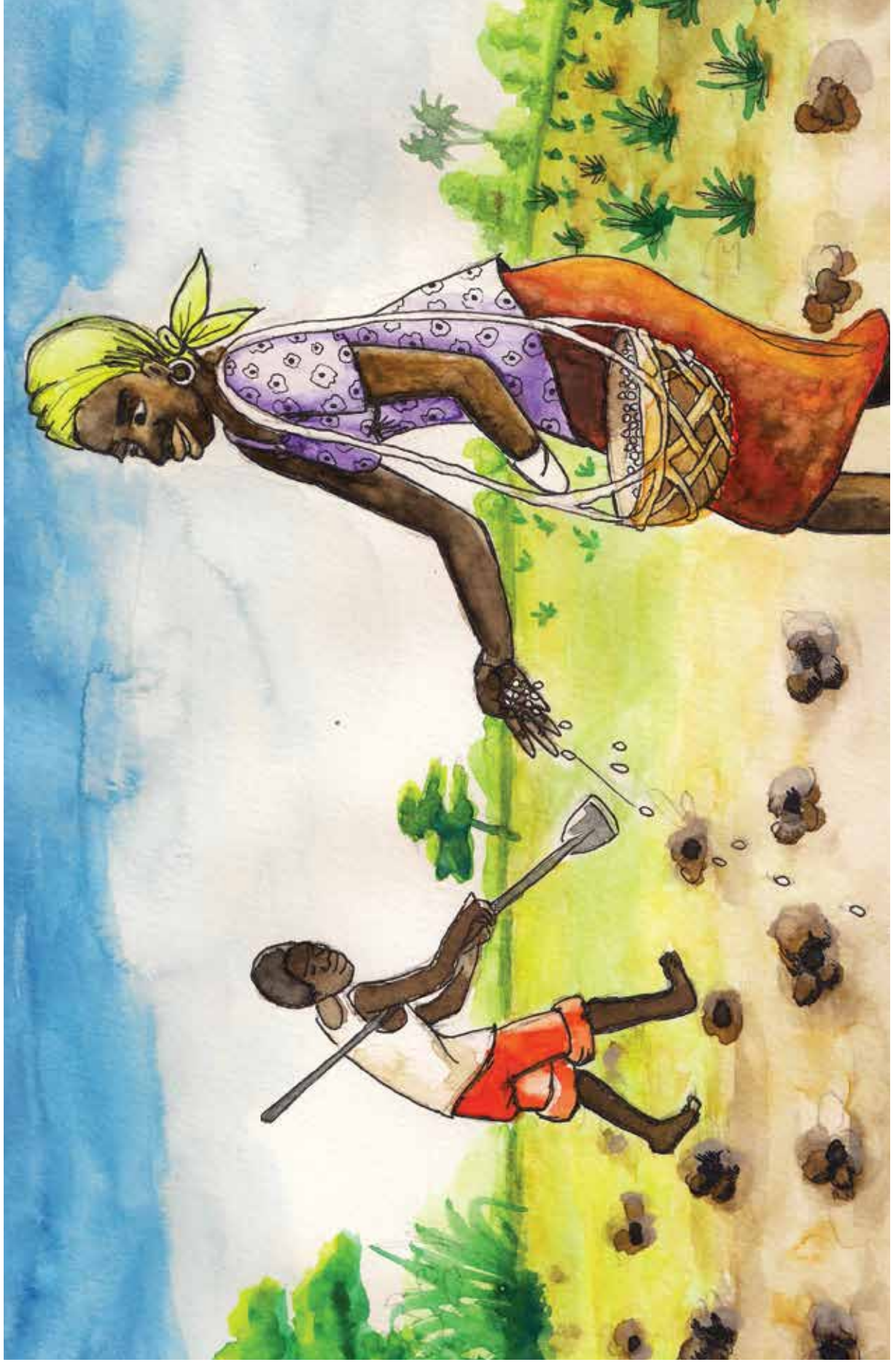


Image 4: Homestead life, Number 2



Image 5: The River of Life

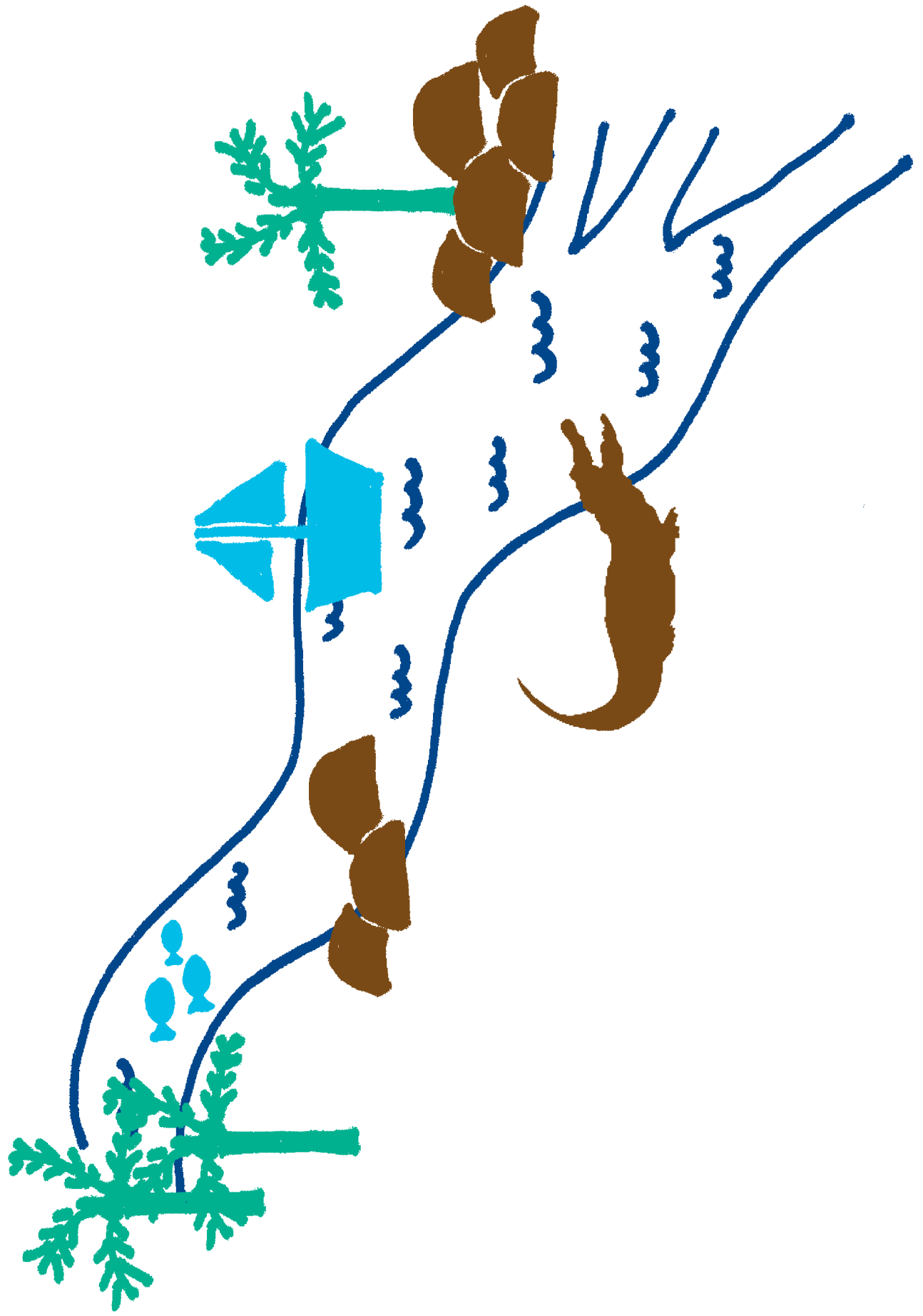


Image 6: My Tree of Life

Leaves: My talents, skills and achievements

Branches: My hopes and wishes

Fruit: What is good in my life now

Harmful insects: What stops me from achieving my hopes

Difficult times in my life

Good times in my life

Roots: Where I come from

Image 7: The Treasure Tree



Image 8: Trauma Awareness



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The power of positive thinking | Change the channel | My Tree of Life | The Treasure Tree

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Understanding how our brain responds to trauma

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Bottle demonstration

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What skills do we already have to reduce stress?

[Capacitar International](#). Empowerment through popular education for emotional and physical health. The focus is on understanding stress, the causes and symptoms of stress, and stress management.

Three different faces | What does forgiveness mean?

Adapted from *Holistic Trauma Healing program for healers* by Paul Boyle, 2016.

Putting faith at the center (Page 9)

This story is taken from [The ties that bind: Building social cohesion in divided communities](#), CRS, 2017.

Make me a channel of your peace (Page 11)

From the hymn by Sebastian Temple (1928-1997).

Circle activity

Adapted from [How to forgive someone who has hurt you in 15 steps \(even when forgiveness feels impossible\)](#) by Wayne Dyer.

What is deep listening?

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Three bowls of porridge (Page 26)

Adapted for the South Sudan context by Godfrey Alumai.

What makes a good facilitator?

Designing and delivering effective training events, internal CRS document, 2016.

The River of Life

Adapted from STAR (Strategies for Trauma Awareness and Resilience) program, Eastern Mennonite University, Harrisonburg, Va, 2016.

IMAGES

Image 2, 3, 4 and 8: Adapted from *Morning Star: Breaking cycles of violence: Building healthy individuals and communities*. USAID, 2015. Images 2 and 4 by Deng Majid Chol. Images 3 and 8 by James Aguer Garang.

Energizer song (Page 8) | Images 6 and 7: Illustrations by Marika Matengu, [Singing to the Lions: A guide to overcoming fear and violence in our lives](#) by Jonathan Brakarsh with Lucy Steinitz, Catholic Relief Services, 2017.

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