

# Healing Wounds Planting Hope



A Guide to Building a Survivors Movement based on  
Wellbeing and Empowerment

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Wellbeing and Empowerment

Asia Justice and Rights  
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# Introduction



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The Covid-19 pandemic and 1 February 2021 military coup have ravaged Burma in countless ways. Trying to stay safe in the face of repression, conflict, displacement, and isolation is defining daily life, as people work to maintain hope despite escalating military violence, Covid fatalities, and the absence of adequate medical care and supplies.

As the small steps of progress over the past decade towards democracy and freedom by the people of Burma have been thrown into disarray, we have become increasingly aware of the need to ensure collective and self-care among survivors of human rights violations and human rights defenders in Myanmar. The brave collective resistance by communities around Burma against the violent repression has shown the power of community organizing, people's determination to take care of one another and end military rule.

The movements to end military rule have been impressive in the scale and variety of strategies, tactics and in the geographic scope of the resistance. The movement has embraced Burma's multifaceted diversity, creating alliances across genders, religions, ethnicities, and countries. Young women, in particular, have been recognized and respected for their visionary and skilled leadership more than ever before. Despite the escalation of violence against civilians and the gendered impact of the violence, displacement, and conflict, women have continually been at the fore of creative, nonviolent and collective efforts to ensure the safety of their communities and the country. Urgent as ever is the need to support women's activism and leadership.

Asia Justice and Rights (AJAR) believes that working with women to claim their rights, promote healing in their communities, and conduct collective advocacy will lead to stronger and more inclusive movements for peace and human rights in Myanmar. AJAR designed and produced this manual in 2020-2021, in partnership with Kachin Women's Association of Thailand (KWAT), for women survivors of state violence in Kachin state. This manual aims to support and empower women survivors as facilitators and leaders in their communities. We strongly believe that women survivors of human rights violations, in particular, have a crucial role in leading the call for an end to military rule, moving towards transitional justice and durable peace.

## Who We Are

AJAR is a non-profit organisation that seeks to strengthen human rights and work to alleviate entrenched impunity in the Asia-Pacific region. AJAR facilitates learning and dialogue about human rights, documentation, conflict resolution, and holistic processes to promote healing, empowerment, and advocacy for victims/survivors, their families and communities. We believe the most effective way to achieve our goals is to invest in people involved in the struggle for human rights in the long term. This includes victims, survivors, human rights activists, and recognised reformers in government and other institutions. Our current work focuses on countries involved in the transition from a context of mass human rights violations to democracy, with a particular focus on Indonesia, Timor-Leste, Myanmar, and Bangladesh.

## Who is a survivor?

“Victims” and “survivors” are terms used for people who have experienced human rights violations, crimes, abuses and suffering. In our workshops, AJAR uses the term “survivor” as a way to acknowledge the violation and also the recovery and healing work that a person is doing to overcome the violation. It recognises the strength of people who have had harm done to them, and it includes the ongoing struggle to deal with the violence and find justice.

AJAR is committed to the principles of empowerment and participation. We respectfully acknowledge that some people we work with self-identify as victims and do not consider themselves survivors. We believe that victims and survivors should have the freedom to identify themselves as victims, as survivors, or in any way that they choose.

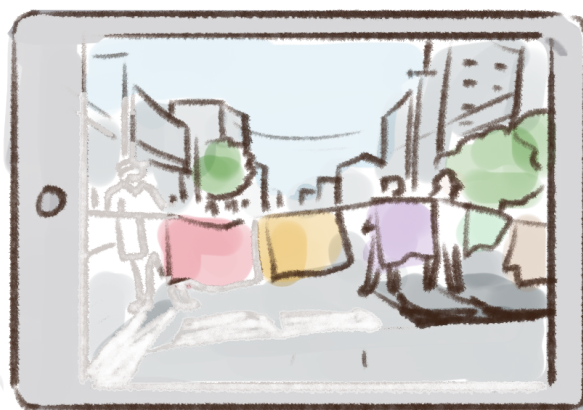
In this manual, we use the words “victim” and “survivor” interchangeably. We use the term “victim” to capture the legal definition used in human rights conventions and treaties. We also use the word “survivor” to show the strength of victims and their ability to recover and help other victims.

## About Healing Wounds

*Healing Wounds* built on AJAR’s experiences in Myanmar and the region and our holistic Unlearning Impunity approach that combines participatory action research, empowerment, healing, and action for change. AJAR has worked with local women’s organizations in Myanmar since 2013 to support women survivors to become powerful forces of psychosocial support, advocacy, and change in their communities.

The goal of *Healing Wounds* was to develop a holistic process for building survivor support groups and assisting women survivors to independently conduct a range of inter-related activities aimed at promoting peace, human rights, and healing in their communities. The project and all activities establish wellbeing and collective self-care as an essential foundation for a sustained survivors movement.

AJAR and two of its partners—the Kachin Women’s Association Thailand (KWAT) and Kasi Kaja (the first Kachin women’s survivor support group)—worked with women survivors of Kachin State living in internally displaced persons (IDP) camps around Myitkyina who were selected and trained as community facilitators. The project aimed to strengthen and expand Kasi Kaja and support the community facilitators to create support groups in their IDP camps and villages if safe, dignified, and voluntary IDP return was possible.



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The project had an integrated feminist approach, which aimed to provide a safe space for women to share their experiences and provide mutual support while getting information on wellbeing and self-care skills. The women also gained and shared knowledge about human rights, transitional justice, and gender awareness. Further, recognising that women cannot work for justice and peace without meeting their basic needs, the project also included a livelihoods income-generating component, as well as earth building; each of these integrated components created opportunities for ongoing community organising and movement building.

This manual was produced to support the facilitation and implementation of the Healing Wounds training process with the Kasi Kaja community facilitators to establish a strong foundation for the support groups in wellbeing and empowerment. This manual is intended as a prequel to AJAR's Unlearning Impunity manual series that delves deeper into human rights violations, research and documentation, and transitional justice.

The manual was largely written prior to the Covid-19 global pandemic and the military coup in Burma, with the idea that feedback from sessions facilitated with the community facilitators would be used to revise and adapt the manual for maximum effectiveness. Despite many challenges and setbacks, AJAR facilitators were able to adapt and complete over half of the manual with the community facilitators, and their revisions are reflected herein.

AJAR believes the approach is applicable and relevant for any community groups wanting to establish survivor support groups among women and/or men. We welcome feedback for continuous adaptation and revision. We hope it can continue to serve as a resource for Kachin State, all around Burma, and beyond.

## About this manual

To reinforce wellbeing and collective self-care as essential foundations, sessions integrate wellbeing and grounding exercises with conceptual knowledge in relevant social issues. Sessions are designed to be used with women with any level of literacy, including no literacy and use participant-centred, transformative methodologies. Sessions are built around experiential exercises that encourage participation, individual reflection and empowerment, and focus on the wisdom and experiences of the group members as the most critical learning.

## Who is the manual for?

This manual is intended for facilitators/trainers in women's and community organisations who are supporting survivors to set up independent groups. The manual is written for those with experience in facilitating workshops, responding appropriately to a range of emotions, and who have some knowledge of women's human rights. Those without such experience should receive some training prior to using the activities in this manual.



In the countries where AJAR works, there is a shortage of mental health professionals such as psychologists, counsellors, and social workers. In creating safe spaces for peer support, facilitators may discover participants in their groups who have profound mental health care needs. This manual introduces some basic concepts and skills for managing traumatic responses. Still, it does not directly address complex mental health needs, nor do most facilitators have the appropriate training and skills to provide effective trauma healing. Therefore, it is important that those who use this manual have developed networks with others who provide mental health care, for example, trained psychologists and counsellors, and seek their advice if any concerns about a participant's mental health arise. An ongoing peer-support approach that draws on local commitment, knowledge, and experience can also be very effective.

## How is it structured?

The manual is divided into eight modules, with 2-4 daylong sessions per topic. It was originally intended to be completed as a comprehensive program to lay the foundation for the establishment of women survivors' groups. Alternatively, modules can be used separately to meet the specific needs and goals of existing survivor groups. An additional module, Module 0, provides techniques and exercises for grounding and mindfulness to be used with all the other modules to support the wellbeing and self-care of participants and facilitators.

## Ensuring Safety First

The primary goal of the process outlined in this manual is to create a safe space for people to come together for sharing, mutual support and learning. The situation in Burma due to Covid-19 and the military coup is highly volatile and constantly changing. Every effort should be made to ensure the safety of participants and facilitators when deciding to implement any activity, and modules will have to be adapted depending on necessary physical distancing or security measures needed.

Part of the manual (modules 0-5) was facilitated in a series of online training sessions, with the facilitator online from a remote location and a small number of participants practising physical distancing. Workshop days were shorter, often split over two or more days, and some activities were adapted or excluded to maintain physical distancing among participants. While not ideal in terms of building group cohesion and trust, a group committed to the process (and with access to technology and a lot of patience) can make it work. Small, in-person sessions are optimal, but only if everyone feels safe to be there. Facilitators and organizers should always take the utmost care to promote and provide a safe workshop environment and should feel free to adapt sessions accordingly.



Modules include:

1. Self-Care and Creating Safe Space
2. Telling Our Stories
3. Understanding Trauma
4. Gender Justice and Oppression
5. Facilitation Skills
6. Transitional Justice and Human Rights for All
7. Nonviolent Action
8. Movement Building and Leadership Skills

Modules	Activity
Module 0	<p><b>Grounding and Mindfulness Exercises</b></p> <p>To be used in each session, these short (5-20 min) guided exercises are to be incorporated throughout each session to help participants feel more calm, relaxed, focused, and to reinforce the idea of giving ourselves the time and attention we need in order to feel well.</p>
Module 1	<p><b>Self-Care and Creating Safe Space</b></p> <p>These 4 sessions are designed to create a <b>safe space</b> for learning and sharing, for helping the participants get to know and <b>trust</b> one another, and for introducing and practicing the foundations of <b>wellbeing and self-care</b> as part of healing.</p>
Module 2	<p><b>Telling Our Stories</b></p> <p>This session is designed to help participants <b>start to share their stories</b> with one another, as a way to continue the healing process from painful experiences in the past.</p>
Module 3	<p><b>Understanding Trauma</b></p> <p>These 2 sessions are designed to help participants understand more about <b>trauma and its impact on people and communities</b>. The sessions explore causes of trauma, trauma symptoms and reactions they may have experienced, what happens in our bodies when we experience trauma, and the first steps for healing trauma.</p>
Module 4	<p><b>Power and Gender Justice</b></p> <p>These 4 sessions go deeper into issues that have impacted our lives and experiences. The sessions explore <b>power, gender and oppression</b> to explore these concepts, and to help participants understand how they've been impacted by these social forces. This is an important foundation for justice work, because understanding these concepts help people to realize the violence perpetrated against them was not their fault or wrongdoing.</p>
Module 5	<p><b>Facilitation Skills</b></p> <p>These 2 sessions are a mini '<b>TOT</b>' in <b>facilitation skills</b> so that the participants feel more confident to begin to facilitate sessions in their communities. To be most effective, these sessions are followed by practice sessions for the participants to get more experience among their peers.</p>

Module 6	<p><b>Transitional Justice &amp; Human Rights for All</b>  <u>These 4 sessions</u> introduce the main concepts of <b>transitional justice</b> and explore human rights (refugee rights, indigenous rights) in more detail.</p>
Module 7	<p><b>Nonviolent Action</b>  <u>These 3 sessions</u> introduce the theory and practice of <b>nonviolent action</b> as a way to create positive change in our communities and country.</p>
Module 8	<p><b>Movement Building and Leadership Skills</b>  <u>These 3 sessions</u> explore the <b>meaning of movements</b> and the <b>leadership</b> needed to make movements successful and long lasting. They also include planning for the future!</p>

## Session Outlines:

Each session is designed as a workshop of about 6 hours, with time for lunch and short breaks. However, the structure and timing are only intended as suggestions and can be adapted. If circumstances do not allow for daylong workshops, sessions can be broken down over multiple days. Similarly, while the manual was designed to be in-person workshops, if Covid-19 compliance requires online sessions, breaking modules up into shorter sessions is advisable.

1. Each session begins with grounding and mindfulness exercises (breathing, gentle movement) for about 10-15 minutes. Use Section 0 to choose the morning grounding exercise. These exercises help participants (and facilitators) feel more relaxed, focused, and calm before the session starts. They help participants and facilitators develop their awareness of their feelings, minds, and emotions, essential for self-healing. Regardless of the length of a session, try not to skip these exercises, even if you are short on time – they are really important!
2. The morning session is designed to last around 2.5 hours. Ideally, morning sessions include some instruction/explanation, discussion/sharing by participants, and art or experiential activity.
3. After lunch, a long break, or even a stand-alone session, facilitators guide relaxation and self-care techniques (guided relaxation, tapping, gentle movement, acupressure, yoga) for around 20 minutes. Again, this is a very important part of the workshop – it provides participants the time to practice self-love and self-care so that these practices become habit. After lunch, deep relaxation is great to help people rest their bodies (15 min), and then a short energizing exercise to help everyone wake up (5 min)!
4. The afternoon session is also designed to be around 2.5 hours. Ideally, each session includes some instruction/explanation, discussion/sharing by participants, and art or experiential activity.

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# Trauma during an activity

Some activities serve to encourage women who want to talk about their past experiences of violence, including sexual violence or other events they may not have openly shared before. Speaking out about abuses can be an empowering process for many people who have had to remain silent about them. For many people, it is essential for healing past traumas. However, never pressure participants to share their stories of violations, as talking about painful memories may not be part of the healing process for everyone, and it should always be a choice to share or not.

Always discuss with the group the need to honour and protect sensitive, personal information. Yet even when participants know and trust each other, they may not be ready or willing to share details about their experiences of violence in a group setting. If possible, you can offer options of time and place, other than the group sessions, for women to share their painful memories if they decide they want to share with someone, but not the whole group.

Sometimes, activities that invite participants to remember the past unintentionally trigger emotional distress. As noted above, trauma and trauma support is complex and is primarily addressed in this manual as a very initial way to name trauma in order to start a healing process; it is far from complete and may not be able to address the complex needs of participants who have suffered intense trauma. You may want to consider learning more about trauma and self-care before working with a group; at a minimum, make sure you have your own self-care practices and mental health support before creating the space for others to share.

If a participant expresses distress during an activity, there are some things you can do that may help the participants and the learning process. Allow time and space for participants to express emotions while balancing that with the need to support the whole group.

Some guidelines for responding to a participant expressing intense emotions during an activity include:

- Respond with active listening, reflecting and summarizing what you are hearing to help the person collect her thoughts
- Allow silence and encourage the speaker that she can take her time, you want to listen to her story, and crying is okay
- Be sincere: convey respect, care, and belief— do not respond in judgmental ways or ways that belittle the situation (i.e., saying things like ‘you’re OK’ or ‘it wasn’t that bad’ etc. can make the speaker feel like they are wrong to have the feelings they do)
- Ask permission before seeking to comfort through physical touch
- Do not try to restrain the person (e.g., from crying or wailing) unless she might harm herself or others
- Gently remind the rest of the group to stay present and silently offer their care and support to the person, who may be expressing the emotions that many people hold inside. Being present for one another is a part of healing for everyone. Invite everyone to take slow, deep breaths to help everyone stay calm, present and open.

If a participant experiences extreme distress during an activity, one option is to have a co-facilitator or another participant leave the room with that person to help calm her down so that the session can continue. However, do not hesitate just to stop the session and resume at a later time.

Remind participants that creating a safe space for women survivors to speak out and heal requires confidentiality about everything that occurs during training. If women want to speak to others about the workshop, they should speak only about themselves and their own experiences.



# Module 0

## Grounding and Mindfulness



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Mindfulness practices can be used throughout the day to help participants build their awareness, relax, and encourage approaching all tasks with mindfulness. Here are several examples to start the morning session, afternoon session, or at the end of the day. Don't rush these activities or skip over them. They are a key part of the healing and learning process of Healing Wounds. Once you are familiar and comfortable leading them, you don't need to follow the scripts but can improvise on your own.

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# Grounding and Centering<sup>1</sup>

## Time

At least 15 minutes. Take your time!

**This is a good first exercise to introduce grounding and awareness.**

1. Invite participants to find a comfortable place to sit. Ask everyone to take a few deep breaths to prepare for the activity.
2. Next, invite participants to try: clench your stomach, tighten your muscles, breath up high in your chest. How do you begin to feel? (people often say, “anxious”, “tense”, “panicky”)

Continue the following script. “Now relax your stomach, let your breath drop down into your belly, into your toes as your belly expands. Do you start to feel different? For some people, this might be hard to do. At first it might seem unnatural. Put your hand on your belly, breathe so that your belly pushes your hand out. Practice this, sometimes you need time before you can do it easily and naturally.

Now close your eyes for a moment. Imagine that breath pushing down through your feet, through the base of your spine, as if you were a tree pushing down roots. Let those roots go down through the floor, through the soil below us. Imagine they can feel something of the quality of that earth, what it likes to grow, how healthy it is. Push down through the waters under the earth, down through the

bedrock, down into the fire below us. If there’s still any tension or fear, let that go into the fire and just burn away into pure energy.

Now imagine you can draw some of that fire up. Feel it as the earth’s living, creative energy, and bring it up through the rock and the water and the soil. Bring it up into your legs and feet and the base of your spine. Bring it up your spine and let your spine grow like a flexible tree trunk, reaching up to the sky. Bring some fire into your heart, into any place inside you that needs healing or extra energy.



<sup>1</sup><http://www.starhawk.org/activism/trainer-resources/groundcenter.html>

Bring that energy up through your arms and out your hands, and up through your neck and throat and out the top of your head like branches that reach up to the sky and then spread around you and reach back down to touch the earth. They create a protective filter around you. Take a moment, look at that energy web, notice if there's any places that need to be repaired or strengthened. And notice how the energy in this room feels when we all do this.

Now feel the energy of the sun, shining down on your leaves and branches. Breathe deeply, draw that energy in. Breathe it down through your leaves and branches, down through your heart and your belly and your hands. Take it in, feed on it like a tree feeds on sunlight. Now open your eyes. Look around you, notice how other people look to you when you're grounded.

Notice what's changed.

When you're grounded, when your energy is linked to the earth's energy, you can still move. Imagine your feet have sticky roots that can sink into the earth and then release when you move. Walk around a little, really feeling your contact with the earth, feeling those roots grip and release.

Now as you move, stretch your arms out to your sides, as far as they'll go, until you can't see your hands if you look straight ahead. Now wiggle your thumbs, and slowly bring your arms in until your thumbs are just visible on the edge of your peripheral vision. Notice how wide your field of vision can be. As you walk,

breathing deep, grounded, activate that peripheral vision. Know that you can be aware of what's going on around you.

And now notice whether you are making eye contact with the people you pass. Keep breathing, stay grounded, keep your awareness wide, but now also make eye contact with each person you pass. How does it feel to be this present in a situation?

Now come back to stillness. As you breathe, feel where it is in your body this grounded place seems to live and touch that place. Can you find an image for this grounded state? A word or phrase you can say? When you use these three together, touch, image, and phrase, you create an anchor to help you ground quickly in any situation. Try it -- use it.

Now relax. Take a few slow deep breaths and rejoin the circle.

3. After everyone is back in the circle, ask for any feelings before closing the activity. How do you feel? How did that go for you? What did you notice?





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# Deep Breathing Exercise

This is another good first exercise for introducing calming and relaxation with the breath. Practice it often as a group and you can remind participants about deep breathing when emotions arise throughout the workshop.

**Time**

5-10 minutes

**Explanation (can be read out or expressed in your own words):**

When we feel stressed, we often breathe very shallowly, in our chest. With chest breathing, our body doesn't get enough air/oxygen and we feel easily tired and anxious. To help ourselves feel more calms, we practice deep breathing down to the abdomen.

When you breathe in, the stomach will rise and when you breathe out your stomach will be lowered. This method of breathing has many health benefits as well as relaxing your body and mind: it stimulates the muscles between the spine and the abdomen and provides the body with sufficient oxygen. This improves the nervous system of your body and it helps strengthen the digestive and immune systems.

So simply practicing deep breathing can help in many ways to reduce your stress and also be very supportive for the health of the body. It is best to do at least 5-10 deep breaths with this exercise. Do it anytime when feeling stressed or anxious, or regularly throughout the day.



**Process (can be read out, or read beforehand and guide in your own words)**

1. Sit or lie down in a comfortable place to do the exercise.
2. If sitting, sit with your back straight, but relaxed.
3. You can do this exercise with your eyes open or, if you are comfortable with your eyes closed, you can do it with your eyes closed.
4. Start by taking a few deep breaths, breathing in deeply, out slowly.  
[Facilitator pauses for a few breaths]
5. Try to relax your body and notice/ be aware of any feelings in your body, without worrying or judging them. Feel the chair or floor holding your body and let your body relax, knowing the chair or floor will support you.
6. Gently put one hand on your belly and place the other hand on your chest.
7. Inhale for a count of 1, 2, 3, 4 and notice if you can make your belly expand. When exhaling, take another count of 4. When you are exhaling, notice that your belly is lower.
8. Continue breathing like this slowly 10 times. [Facilitator can lead 2 breaths, counting 'in 1,2,3,4 and out 1,2,3,4...' then stop talking for 1-2 breaths so participants can lead themselves; Facilitator keeps modelling deep breathing for the full 10 breaths.]
9. Gently notice how you are feeling in your body and mind, without judgement or worry. Slowly open your eyes and smile gently, thanking yourself for this practice of self-love.



# Five Minutes of Mindfulness

## Time

5-10 minutes

Invite participants to let go of anything they are holding and sit with their back straight and feet resting on the floor (if in a chair). Now you can read the following script:

1. **Relax:** Sit in a comfortable upright position with your feet planted flat on the ground. Rest your hands on your thighs or on your desk.
2. **Breathe:** Just breathe. Refreshing, comfortable and even breaths. Don't worry about technique, just allow relaxing breaths to enter deeply and exhale fully.
3. **Engage:** It's time to engage each of your 5 senses, one at a time, for at least one minute each. [Note: You can look at a clock or just estimate.]

### Hearing

Begin to relax by just noticing all of the sounds around you. Try not to judge the sounds, just notice them (now pause for at least 30 seconds). Are you now hearing more than you were before you started? Subtle sounds may have previously gone unnoticed. Can you hear them now? Remember your steady breaths while you are listening (pause again for another 30 seconds).

### Smell

Now shift your concentration to noticing the smells around you. Is somebody cooking nearby? Can you smell the air coming in from the window? Try closing your eyes so you can focus on the subtlest of scents (pause for 1 minute).

### Sight

If you closed your eyes a moment ago, open

them to notice the colours all around you. If you really look, just about everything has colour and texture that you may normally miss. [pause 1 minute]

### Taste

Even without food, we have taste in our mouths. Notice your tongue in your mouth, your saliva, and your breath as you exhale. Run your tongue over your teeth and cheeks- what do you notice? Keep breathing, one more minute. [pause 1 minute]

### Touch

Last one. Where did you place your hands when you first started this exercise? Notice the sensation of where your hands meet something solid like the fabric of your clothes or the surface of your desk. Notice the pressure between your feet and the floor. [pause 1 minute]

Gently invite everyone to take 3 deep breaths to finish the exercise. Then briefly ask for feelings and if anyone noticed any changes in their body/mind.



# Mindful Walking<sup>2</sup>

## Time

15 minutes

1. To practice mindful walking, invite participants to select a place (about 10 meters in length) to walk back and forth at a relaxed pace. Give everyone a chance to spread out around the room. Then ask them to stand at the end of their “walking path” and practice grounding by feeling their feet on the floor, on the earth. Once everyone is



quiet and calm from grounding, invite them to begin to walk. Invite them to focus their attention on feeling each step as they lift their foot and place it back on the earth. Invite people to walk slowly so they can really feel their foot touching the earth and then lifting into the air. When they get to the end of their path, they can pause briefly, then turn around. Ground for one breath and then begin again.

Let people practice in silence for at least 3 minutes. Then you can say, “Usually when we walk we are distracted by lots of thoughts. As you practice walking mindfully, when thoughts come, simply be aware of ‘oh I’m thinking’ and then invite your attention back to your feet and your steps. Keep coming back to your footsteps in this simple way.”

2. Let participants practice for at least 10 minutes, ideally 15 minutes. Then invite everyone to stand still, taking a few deep breaths and noticing any sensations/feelings in their body. Then invite everyone to return to the circle.
3. Ask for any feelings/reactions. Then you can remind people that eventually, they can practice mindfulness anytime they walk – to the market, to collect water, to visit a friend. It is a simple way to move through life more awake and present in body, heart and mind.

<sup>2</sup>Paraphrased from <http://www.jackkornfield.com/2011/02/walking-meditation/>



# Deep Relaxation

## Body Scan<sup>3</sup>

### Time

At least 15 minutes, up to 30 minutes.

This is a long, guided meditation. Deep relaxation could ideally take between 20-30 minutes (I like doing it after lunch), but it can also be shortened to 10-15 minutes if time is limited. You may choose to read it aloud as a script in a gentle voice, or you may choose to read over it to familiarize yourself with the idea and then paraphrase and make your own for your group.

“Start by getting comfortable, finding a position seated or lying down where you can relax. As you begin this relaxation exercise, you might want to close your eyes, or focus your gaze on one spot in the room.

Take a deep breath in.... filling your lungs.... and now breathe out, emptying your lungs completely.

Breathe in..... and out. In..... out. Keep breathing slowly.

Your deep breathing calms and relaxes you... allows your body to relax, to feel calm.

**There is nothing you need to be doing right now, and nowhere you need to be, except here, relaxing, enjoying this time for yourself.**

**You deserve this time and need this time to function at your best. This time of relaxation will allow you to be as calm and healthy as possible.**

**This is a productive, healthy time. You are taking care of your health.**

As you continue to breathe slowly and comfortably, turn your attention to your body. Notice how you are feeling physically. Without trying to change anything, simply become aware of the sensations in your body.

However, you are feeling right now is okay. Just notice how you are feeling, noticing any signs of stress and tension you may have without trying to change anything right now.

Scan your body, beginning at the top of your head, and moving downward. Turn your attention to your head. Observe.

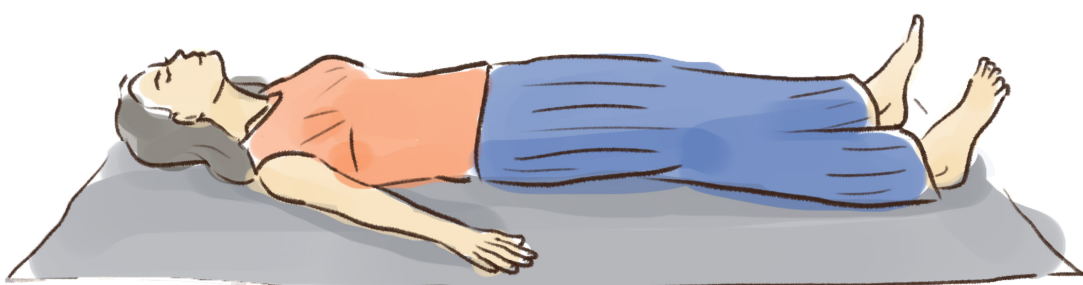
Moving your attention downward, to the level of your eyes, nose, chin.... down to your shoulders.

Noticing each area, observing how your body feels.

Keep scanning, gradually moving down your body. How does your upper body feel? Take note of any areas of tension.

Nearing the center of your body, at the level of your stomach. How is this part of your body feeling? Keep observing your physical state. Continue to scan your body, moving the focus of your attention downwards.

<sup>3</sup>Source: adapted from <http://www.innerhealthstudio.com/generalized-anxiety-relaxation.html>



Reaching the level of your hips... keep observing and moving your attention down. How does this part of your body feel? Notice any tension, without trying to change anything.

Reaching the level of your knees... how does this area of your body feel? Keep scanning.... all the way down to your feet.

Take a moment now to scan your whole body, noticing how your body feels as a whole. Where is your body the tensest?

Focus intently on this one area of tension.... and imagine the muscles becoming loose, becoming relaxed.... letting the tension go. Releasing the tension bit by bit, until this area relaxes.

Feel the tension softening... feel the muscles as they loosen, lengthen.... warming and relaxing. Notice where your body is the most relaxed. How does the relaxation feel? Imagine that this relaxation is moving.... growing... spreading to relax other parts of your body.

Feel your body becoming more relaxed as the area of relaxation grows. Feel the relaxed area getting bigger as you breathe more and more relaxation into your body. Breathe out tension and feel the tension getting smaller.

Breathe in relaxation, and breathe out tension.  
(pause)

Keep breathing in relaxation, and breathing out tension. More and more relaxed with each breath.

(pause)

You are feeling so calm... so relaxed... breathing in relaxation, and breathing out relaxation.

Breathe in... relax. Breathe out... relax  
Keep breathing smoothly and regularly, relaxing more and more deeply with each breath.

Now as you continue to relax, scan your body again, noticing how your body feels now.  
(pause)

Continue breathing, saying in your mind "relax" with each breath in and again with each breath out.  
(pause)

It is normal for your thoughts to wander, and as they do, just focus again on the word "relax."

Focus all of your attention on simply repeating the word "relax."

Keep repeating this word, noticing how you are completely relaxed and calm, drifting in a pleasant state of relaxation. Just rest, and relax, enjoying this pleasant state you are in.  
(pause)

This feeling of calm that you have right now can stay with you even after you are fully awake and alert.

You can keep with you the feeling of calm and confidence, and your muscles can remain relaxed. You can feel calm as you go about the activities of your life, even when you encounter stress.

Take another deep breath in, breathing in relaxation .... and breathe out, letting go of any tension.

Keep breathing smoothly and calmly. You can breathe like this any time, drawing in relaxation, and breathing out the tension that accumulates through the day. Every day, your breathing can relax you, making you strong and resilient, able to cope with the stresses that come your way.  
(pause)

Now it is time to finish this exercise. Take a moment to wake up your body and mind to continue the day. Rub your hands together, feeling your hands and arms waking up. Move your feet up and down, waking up your feet and legs.

Sit quietly for a moment with your eyes open, reorienting yourself to your surroundings. Stretch if you want to, allowing your body to reawaken fully.

When you are fully awake and alert, you can return to the circle, feeling calm and rested.

# Mindful Movements<sup>4</sup>

## Time

15 minutes

All movements begin in a standing position. Spend a few moments of conscious breathing before you start. Move with the breath and enjoy a relaxed and solid body stance.



**Shoulder Stretch**

Begin with your feet slightly apart, arms at your sides. Breathing in, slowly lift your arms in front of you, to shoulder level. Breathing out, lower your arms down to your sides. Repeat 3 more times.



**Arm Lift**

Begin with your feet slightly apart, arms at your sides. Breathing in, slowly lift your arms in front of you and extend overhead. Breathing out, lower your arms down to your side. Repeat three more times.



**'Blooming Flower Arms'**

Lift your arms out to the side, palms up, until your arms are shoulder level and parallel to the ground. Breathing in, touch your shoulders with your fingertips, keeping your upper arms horizontal. Breathing out, open your arms to the horizontal position, stretching the palms open. Repeat three more times.



**Full Arm Circles**

Extend your arms in front of you and join your palms. Breathing in, raise your arms up and separate your hands so your arms can stretch over your head. Breathing out, continue the circle, arms circling back until your fingers point toward the ground. Breathing in, lift your arms back and reverse the circle. Breathe out as you bring your palms together and your arms down in front of you. Repeat three more times.

<sup>4</sup>Thich Nhat Hanh Plum village community



### Upper Body Circles

Place your hands on your waist. Breathing in, bend forward at the waist and begin to make a circle with your upper body. When you are halfway through the circle, your upper body leaning back, breathe out and complete the circle, ending with your head in front of you at waist level. On your next in-breath, begin a circle in the opposite direction. On your out-breath, complete the circle. Repeat the series of movements three more times.



### Knee Bends

Begin with your hands on your waist, heels together, feet turned out to form a V. Breathing in, rise up on your toes. Breathing out, stay on your toes, keep your back straight, and bend your knees. Keep your upper body centered, go down as low as you can, maintaining your balance. Breathing in, straighten your knees and come all the way up, still standing on your toes. From this position, repeat the movement three more times, remembering to breathe slowly and deeply.



### 'Touch the Sky - Touch the Earth'

With feet hip-width apart, breathing in, bring your arms up above your head, palms forward. Look up at the sky. Breathing out, bend at the waist as you bring your arms down to touch the earth. Release your neck.

From this position, breathe in, and keep your back straight as you come all the way back up to touch the sky. Touch the earth and sky three more times.



### Leg lift and Extend

Start with your feet together and your hands on your waist. Begin by putting your weight on your left foot.

Breathing in, lift your right thigh as you bend your knee and keep your toes pointed toward the ground.

Breathing out, stretch your right leg out in front of you, keeping your toes pointed. Breathing in, bend your knee and bring your foot back toward your body. Breathing out, put your right foot back on the ground. Next, put all your weight on the right foot and do the movement with the other leg. Repeat the series of movements three more times.



### Straight-Leg Circles

Begin with your feet together and your hands on your waist. Put your weight on your left foot and, breathing in, lift your right leg straight out in front of you and circle it to the side. Breathing out, circle it to the back and bring it down behind you. Allow your toes to touch the ground. Breathing in, lift your leg up behind you and circle it around to the side. Breathing out, continue the circle to the front, lower your leg and put your foot on the ground allowing your weight to again be on both feet. Repeat these movements with the other leg. Repeat the series three more times.



### Leg Lift and Extend

Start with your feet together and your hands on your waist. Begin by putting your weight on your left foot. Breathing in, lift your right thigh as you bend your knee and keep your toes pointed toward the ground. Breathing out, stretch your right leg out in front of you, keeping your toes pointed. Breathing in, bend your knee and bring your foot back toward your body. Breathing out, put your right foot back on the ground. Next, put all your weight on the right foot and do the movement with the other leg. Repeat the series of movements three more times.



# Learning to See Each Other<sup>5</sup>

## Time

20 minutes

**This activity can be a powerful closing exercise to bring the group closer once there is some trust/friendship in the group.**

1. Invite the group to mill around in walking meditation in silence until the bell is invited. When the bell is invited, ask them to face the person closest to them.

Now, at a calm, slow pace, read the following script. The group stays in silence, listening and reflecting on your words.

“Take a couple of deep breaths, centering yourself and exhaling tension. Look into each other’s eyes. If you feel discomfort or an urge to laugh or look away, just note that embarrassment with patience and gentleness toward yourself and come back, when you can, to your partner’s eyes. You may never see this person again: the opportunity to behold the uniqueness of this particular human being is given to you now. After each reading...Offer gratitude to this person in silence and begin milling again.

With this person in front of you, gently look into her/his eyes. Let yourself become aware of the powers that are there... open yourself to awareness of the gifts and strengths and the potentialities of this person... behind those eyes are unmeasured reserves of courage, intelligence, and creativity ... of endurance, wit and wisdom. There are many gifts and talents there, some of which this person may be unaware of. Consider what these talents and untapped powers can do for

the healing of our planet and community if they were believed in, encouraged, acted on ....As you consider that, let yourself become aware of your desire that this person, standing in front of you, be free from fear. Let yourself experience how much you want this person to be safe and live with ease; how much you want them to feel peace...to be free from anger....free from greed...free from sorrow and the causes of suffering. Know that what you are now experiencing is lovingkindness.



<sup>5</sup>With slight adaptation from Joanna Macy, 'Taking Heart: Spiritual Exercises for Social Activists.' *The Path of Compassion: Writings on Socially Engaged Buddhism* (1988)

It is powerful for building a peaceful world.

Now, as you look into this person's eyes, let yourself become aware of the pain of this person's life. As in all human lives, there is suffering in this one. Though you can only guess at their forms, there are sorrows accumulated in this person's journey...disappointments, failures, losses, grief, loneliness and hurts. Let yourself open to them, open to that pain... to hurts that this person may never have shared with another being. You cannot take those hurts away; you are not that powerful. But what you can do is be unafraid to be with them. As you let yourself simply be present with that suffering, what you are now experiencing is compassion. It is powerful for the healing of our world.

Now, with this person before you, open



to the thought of how good it would be to share and work together... on a joint project, toward a common goal...to take risks together... conspiring and laughing together... celebrating little successes, encouraging one another, forgiving one another... imagine the zest of that, the excitement of acting boldly and trusting each other... the excitement of simply being there for one another. As you open to that possibility, what you open to is a great wealth: the pleasure in each other's powers, the joy in each other's joy.

Now, with this person before you, let your awareness drop deep within you to the deep web of relationships that underlies and interweaves all experience, all-knowing. It is the web of life in which you have taken being and in which you are supported. See the person before you, as if seeing the face of one who, at another time, another place, was your lover or your enemy, your parent or your child... and now you meet again in this time. And you know your lives are intricately interwoven. Out of that vast web, you cannot fall... no failure, no personal inadequacy, can ever sever you from that living web. For that is what you are... and what has brought you into being... feel the assurance of that knowledge. Feel a great peace... rest in it. Out of that great peace, we can venture everything. We can trust. We can act."

2. Invite participants to take a few deep breaths, notice their feelings and slowly return to the circle. Once everyone is seated, ask if anyone would like to briefly share any feelings or emotions they experienced.

# Mindfully Eating an Orange<sup>6</sup>

## Time

20 minutes

This is a gentle, relaxing, pleasing activity to introduce mindful eating. It can be a good activity for the end of the day.

## Materials

An orange (or another piece of fruit that can be easily peeled) or it can be adapted to any food available that can be held in the hand and eaten.

1. Place one orange (or other fruit) in front of each participant, and ask them not to touch it yet. Explain that you will guide how to eat the fruit, and the exercise will be done in silence to help the practice of being fully present with the fruit and the enjoyment of eating, tasting, and feeling.

Here are guidelines that can be followed for mindful eating of an orange. You can read this script, pausing between each step.



## 1

Breathe deeply three times, slowly and deeply, to ready yourself for the practice.

## 2

Pick up your orange and hold it in the palm of your hand. Spend some time examining and enjoying the orange. Feel its texture, notice its colors. Spend a moment reflecting on all of life that is in that orange, in the palm of your hand – the air, water, soil, tree and flower that became the orange, the person who tended to the tree and picked the orange, the people and resources to get it to the market, and then to get it to you. Take a moment to appreciate the fact you are able to eat an orange and enjoy this moment in time.

## 3

Slowly begin to peel the orange. Notice the change that occurs under the orange's skin. Take time to smell the orange. Gently touch the flesh.

## 4

When the orange is peeled, pick up a segment. Bite into it, fully concentrating on the orange's flavor and texture. Do not take another bite until all of the previous bites are gone. It might help to close your eyes so you can really be with the flavors and textures in your mouth.

## 5

Pause occasionally to reflect on any new sensations from eating the orange.

## 6

When the orange is gone, take a moment to appreciate again this opportunity to eat an orange, and taste its beauty. Take three deep breaths and open your eyes to finish the practice.

---

Once everyone has opened their eyes and finished the practice, you can ask for any feelings or wisdom people had before ending the activity.

# The Holds<sup>7</sup>

## Time

15 minutes

These energy holds can help reduce anxiety, emotional or physical pain, traumatic memories, anger or fear, and insomnia, and they promote deep relaxation. Through the energy of our hands, we can support peace and healing of the body, mind and spirit. We can do the holds on ourselves or on another.

The holds can be done for 2-3 minutes each, accompanied by deep breathing to promote calm.

The touch is very light. Always ask if it is ok to touch someone. The holds can also be done without touch, a few inches off the person.



## Halo Hold to Connect

Hold the hands in a relaxed way at the sides of the head without touching, to gently connect with the person.

## Head Hold

One hand lightly holds high on the forehead; the other hand holds the base of the skull. This hold connects with parts of the brain related to memories and emotions.

## Shoulder Hold

The hands rest lightly on the shoulders, the place in the body related to anxiety or the burdens of life.

## Heart Hold

One hand rests lightly high on the chest. The other hand touches the upper back behind the heart. This area holds emotional pain, wounds of the past, grief and resentment. Breathe deeply and imagine the heart pain draining down into Mother Earth.

## Crown Hold

Thumbs of both hands together contact crown center at the top of the head. Fingertips softly touch the area across the forehead. This promotes emotional release.

## To Finish

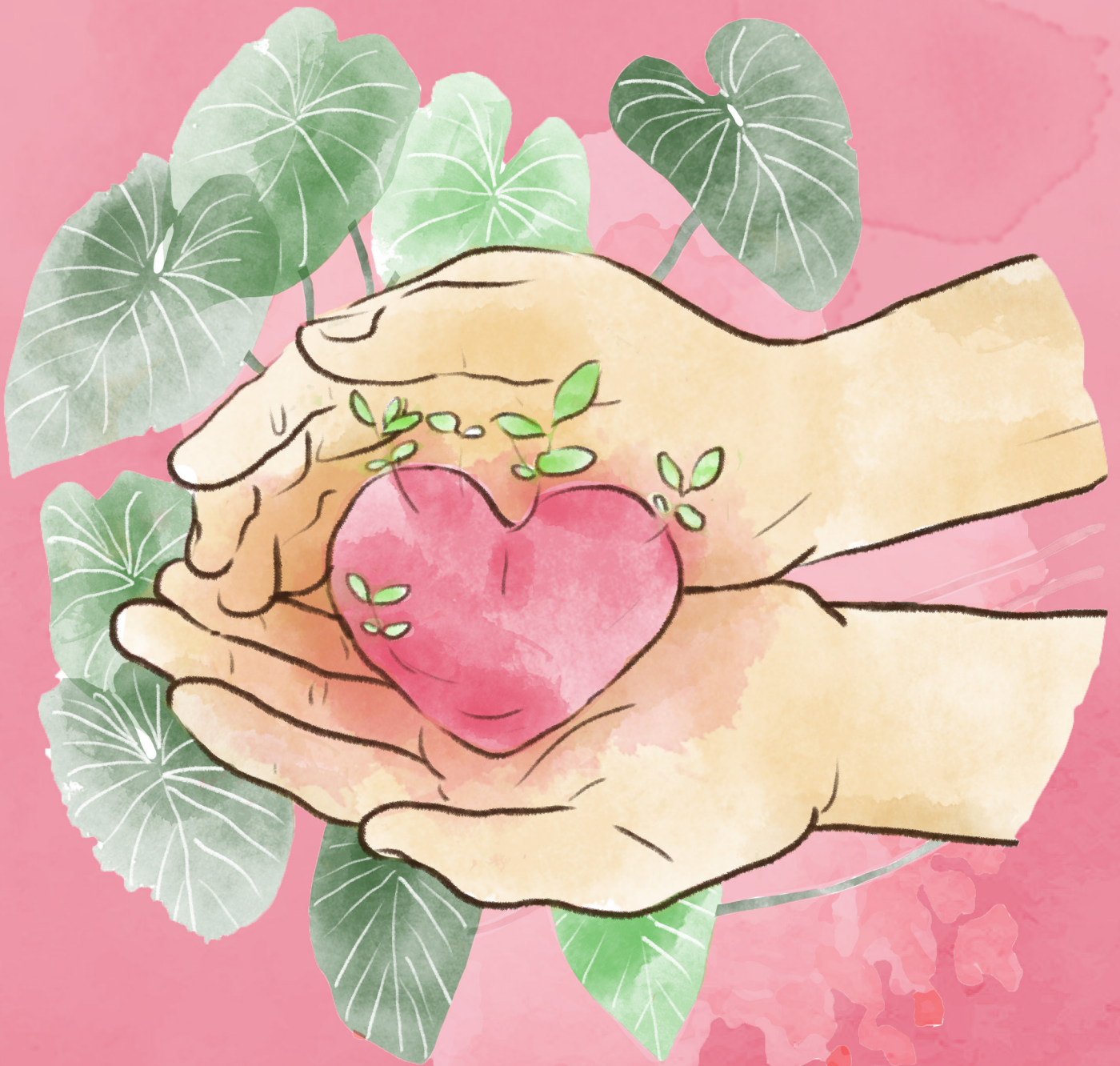
Lightly brush off body and energy with the hands. The tops of the feet may also be held to ground the person.

<sup>7</sup>From Capacitar Emergency Kit: <https://capacitar.org/wp-content/uploads/2020/06/English-EmKit.pdf>



# Module 1

## Self-care and Creating Safe Space





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These sessions are designed to create a **safe space** for learning and sharing, for helping the participants get to know and **trust** one another, and for introducing and practising the foundations of **wellbeing and self-care** as part of healing.

Key points for these sessions:

- These are essential first sessions to establish trust and safety in the group, introduce the group to a participatory methodology, and set the foundation for the practices of self-care and wellbeing.
- Sessions should be very interactive, allowing participants to talk to one another (not the facilitator talking at them) as much as possible. Sessions should include deep listening, art, body movement, and group work to reinforce each of these as integral parts of our healing and learning.
- In Christian and other faith-based communities, it may be helpful and appreciated to start the day in silent prayer, as prayer can be very calming. If you choose to begin with silent prayer, move from that into a guided mindfulness practice, such as breathing or mindful movement. While both prayer and mindfulness practices help people to feel calm, they are not the same: mindfulness, which will be new for most people, is about helping us to be very aware of ourselves and our surroundings in the present moment, which is different from prayer, which connects us to a higher power outside ourselves. Practising being in the present moment is essential for easing the effects of depression, anxiety and trauma and it is foundational for this course. Always include mindfulness, even if you start with prayer.
- Recognising our own strengths is a foundation of self-care and wellbeing and the focus of several activities. People who are aware of their own strengths, and appreciate qualities about themselves, have respect, gratitude and love for themselves and others. They can listen to themselves and to other people. Many of us are not used to talk about our strengths in front of other people, especially women, who are socialised to serve and not be served and deny our feelings and needs. If we do not respect and love ourselves, we can not care for ourselves well.
- Buddies are a good support system within long group processes like this one. Most people aren't used to receiving intentional support, so they don't know how to use it or are embarrassed about using it. Many people need a framework for using support, so we use buddies (a partner for support and learning).

# Day

# 01

Time	Activity	Page Number
30 min	Activity 1 - Opening Ritual	Page 4
30 min	Welcome and introduction <ul style="list-style-type: none"> <li>• Brief self-introduction (participants, organisers/facilitators)</li> <li>• Brief introduction of organizations and project/workshop</li> <li>• Check in workshop objectives</li> <li>• Check in time schedule</li> <li>• Check in logistics</li> </ul>	
15 min	Break	
30 min	Activity 2 - Ground rules: Setting agreements together with participants	Page 5
10 min	Body movement Note: the first time you do mindfulness and relaxation practices, it is helpful to explain why. See the explanation on Section 0, page 2	Section 0 - Mindfulness and grounding activities, pages 2 and 10
20 min	Activity 3 - Buddies	Page 6
60 min	Lunch	
30 min	Guided deep relaxation body scan	Section 0 - Mindfulness and grounding activities, page 8
60 min	Activity 4- Interconnection	Page 7
15 min	Break	
60 min	Activity 5 - Team and Trust building: Crossing a river	Page 8
10 min	Closing: Group massage	

*This is a suggested timetable that can be adapted for the needs of the group.*

## Activity

## 1

# Opening Ritual

## Time

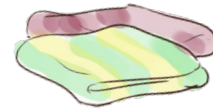
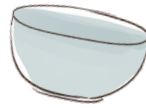
30 min

## Materials

- 1 empty big bowl
- 1 vase of water
- Sarongs
- Two big candles
- Flowers to give each to all people in the room
- Small papers (postcard size)
- Pen

## Process

1. Prepare the room for the opening ceremony. Place one empty big bowl and a vase of water in the centre of the circle, with sarongs (representing women and their strength), lightening two big candles, flowers and earth.
2. Give a flower (a rose) and a small paper card to every participant. Tell everyone to write down all current negative feelings, disappointments on a given paper card and one gratitude or positive word for this group. Give enough time to write down negative feelings on paper.
3. When everyone is ready, lead the opening by honouring all the elements of the Earth (feeling very solid and very stable and having lots of courage and strength from being stable), water (positive energy and the energy of movement), fire = light



of the candle (strength for change and transformation), flowers (honouring, admiring ourselves for being survived and brave), air represents our freedom – all around us and keeps us alive, earth).

4. Ask the participants to come to the middle one by one. Ask to fire negative feelings in the empty bowl first, puts the flower in the vase and give gratitude or silent pray at the same time. Beautiful flower vase, we are admiring it and while doing that we are admiring the beauty inside us and the beauty we have created in this circle. Keep this feeling all week.

## Activity

## 2

## Ground Rules: Make Agreements for Creating a Safe Space

### Objective

To help participants to be aware of the meaning of safe space and to make agreements/ground rules together with participants to feel this work is a safe space for them.

### Time

45 minutes

### Materials

None

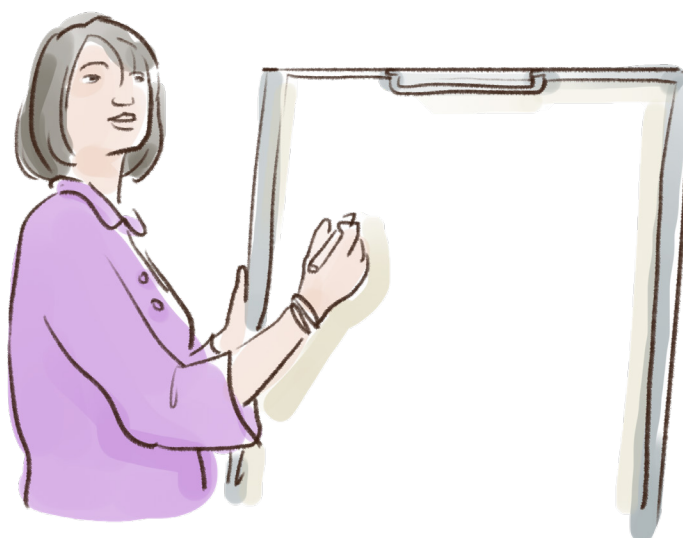
### Process

1. Ask the participants, 'How did you feel when you entered this room/ when you met with some unfamiliar people? Did you feel safe? Why? What made you feel safe? What made you feel not safe?'

Explain that it's normal to feel uncomfortable or worried when we reach somewhere out of our comfort area. When we feel unsafe, we have a lot of fear, worry, downhearted. If the space or environment does not feel safe, we cannot relax our body or mind, we cannot be fully attentive to the learning, or share openly. That's why it's very important for all of us to feel safe in this workshop. Let's build a safe space for all of us.

Explain to the participants that we have set agreements together to be a guideline for us to support each other to feel safe.

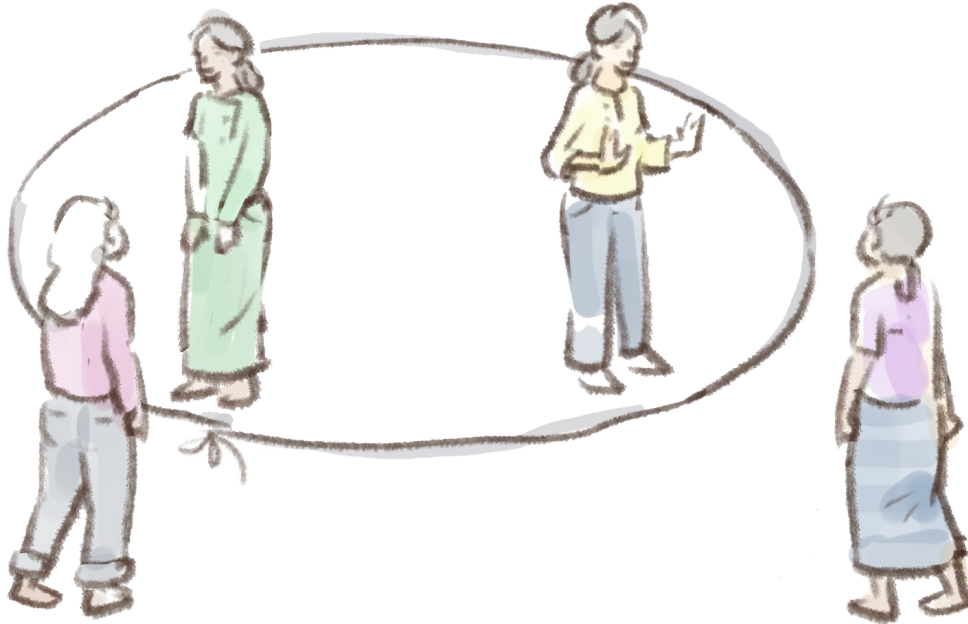
- Set the agreements and ground rules together with participants. You can ask for anyone to offer suggestions, then ask for agreement, or have participants work in pairs and then share with the whole group and ask for agreement.
- Write the agreements on flipchart.
- Post the agreements in the room and encourage the participants that they can add more if something comes up.



## Activity

## 3

## Buddies



Buddies (a partner/friend) is an important part of the support system of a long workshop/training program. Buddies create an intentional way for people to feel and offer support and friendship within the larger group.

It is best if buddies are random (not pre-selected) so that people are paired who may otherwise not get the chance to learn from one another. There are many systems for creating random buddy pairs. One way is to create two concentric circles of equal size. To do this, count off 1, 2 and have all the 1s stand in a circle facing out and all the 2s stand in a circle around them facing in.

Start the circles walking around, in opposite directions. Stop the walking at a random point; the people closest to each other in the opposite circle are buddies.

Once the buddies have been determined, ask each buddy pair to find a comfortable place in the room to sit and talk together. Give them some sentences for each buddy to complete to help them get to know each other more.

Here are some examples of guides for your buddies:

- “You’ll be glad I’m your buddy because . . . .”
- “Some support I could use might be . . . . .”
- “Some wishes and hopes I have for this workshop are . . . . .”
- “Some fears or worries I have about this workshop are . . . . .”



## Activity

## 4

## Interconnection

### Objectives

Connecting with nature and practices of appreciation, gratitude, kindness, and loving ourselves to support healing, self-care and wellbeing.

### Time

1 hour

### Materials

Mirrors (one for each participant)



### Process

1. Ask participants to go outside to look for one thing that represents them and bring it to share with the large group one by one. (15 mins)
2. Ask each person to share what they chose and why.
3. After everyone has shared, explain that just as we appreciate nature around us, we also want to learn to appreciate ourselves. We'd like to learn together how to treat ourselves well during this workshop. (15 mins)
4. Give one mirror to each participant and tell her to look deeply into the mirror. The activity is done in silence, but each person can talk to someone inside of the mirror. Take time to look at that person with kindness and love. Ask participants,
  - Have you ever said, "thank you", "I love you" or something else you

appreciated about them?

- Have you acknowledged her many positive qualities or her goodness? Everyone can practice individually and notice the feelings that arise. Just acknowledge the feelings. Give 3 – 5 minutes to work with the mirror.

5. Reflection: After the individual mirror work is done, ask the participants to share to the large group about their feelings, something that they learned from this exercise and how they could apply this exercise in their lives.



## Activity

## 5

## Team and Trust Building: Crossing the River

**Objective**

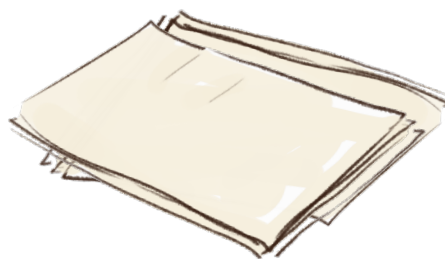
To get each member of the group safely across the river without touching the water.

**Time**

45-60 min

**Materials**

- Tape or rope to mark the edges of the river
- 6-8 pieces of A4 paper as 'stones'
- A big enough space for the river (approx. 5-6 meters wide – outside is ideal if possible)



## Process

Create 'the River' by marking two river banks with the tape or rope. Make the river wide enough to be a challenge for the group to get from one side to the other (aim for around 5-6 meters wide).

1. Explain that the objective of the activity is to get all team members safely across the river. There are crocodiles in the river, and no part of anyone's body can touch the water. They need to use the 'stones' (papers) to cross the river. Everyone must start on the same edge and the group must stay connected to each other until everyone makes it safely to the other edge. (They can hold hands, hold onto clothing, etc. but everyone must stay connected the whole time.) If anyone becomes disconnected from the group, or anyone touches the water, the whole group needs to start again.
2. Give the group the papers and remind them they have plenty of time, so work together to figure out the best and safest way to cross.

Note: groups of 12-15 people usually take 20-30 minutes to cross, having to start over at least a few times.

Note: the activity should be challenging enough that they have to work together (wide enough space that they need to move the papers from the back to the front to continue crossing) and will need to start over a few times.

If you see anyone's feet touch the water, or the group separates, call it out and remind them to start again. This helps to deepen the understanding of what it means to work in a team, communicate together, etc. If it seems to be too easy, you can take out some papers (saying they were swept away in the river because no one's foot was on it, for example). But be sure not to make it so difficult that the group cannot successfully complete the task.

3. Once the group is successful, invite everyone back into the circle to debrief the session.

Ask, how do you feel? How did you feel during the activity? What made you successful? Was everyone involved in the planning? What was communication like among the team? What did you learn? How can we apply the learning from this activity to our team during *Healing Wounds*?



# Day 02

Time	Activity	Page Number
15 min	(Prayer) + Mindful movement Note: if you are working with religious people, it can be helpful and appreciated by the group to start with a short time for personal silent prayer or metta. After a few minutes, ring a bell or invite people to open their eyes. Then continue with a guided mindfulness practice (i.e., breathing or movement) to introduce a new kind of awareness.	
45 min	Activity 1- Diversity circle	Page 11
15 min	Break	
45 min	Activity 2- Deep Listening Guidelines	Page 13
60 min	Lunch Break	
20 min	Progressive muscle relaxation	Section 0. Mindfulness and Grounding Activities, page 10
45 min	Activity 3- Deep listening practice	Page 15
15 min	Break	
60 min	Activity 4- Tree of Wellbeing	Page 17
20 min	Closing:	

*This is a suggested timetable that can be adapted for the needs of the group.*

## Activity

## 1

## Diversity Circle

**Objective**

The purpose of this exercise is for the participants to explore their own identities and the identities of other participants. It is also intended to create a safe space for the participants to feel comfortable to be in a diverse group and be respectful to each other.

**Time**

45 min

**Material**

Prepared statements





## Process

1. Have participants stand in a big circle with some space between each person so that people can move in and out of the circle comfortably.
2. Explain that this exercise is done in silence to encourage us to self-reflect. You will read out different statements and participants take a few steps into the circle if it is true for themselves. Let people know that some of the questions might make them uncomfortable but we encourage people to respond truthfully if they feel safe to do so. Everyone decides for themselves if they would step into the circle or not.

Note: Make sure to give the participants enough time to think about each statement. Remind the participants to notice one another because part of this exercise is learning about how we are the same and how we differ from one another.

3. Invite everyone to take a few deep breaths, feeling the support of the floor under their feet, helping them feel very stable but also relaxed. Remind people to take a few steps into the circle, then turn around and walk back to their place after each statement.

### Suggested statements for the diversity circle:

- I'm a woman
- I am Christian
- I am Buddhist

- I have children
- I'm a grandmother
- My parents are still alive.
- I'm from Kachin state
- I have the experience of displacement with the conflict/war
- I live in a city
- I live in IDPs camp
- I'm a single mother
- I owe debt
- I passed high school
- I have regular income
- I own farmland.
- I've faced injustice/human rights violations.
- I have lost loved ones.
- I want genuine peace for our society/country and I'm committed to be as involved as I can to work for peace.
- I love to be free.

4. Invite all the participants to come to the big group to debrief the activity.

- How do you feel now? How did you feel while during the activity?
- What have you learned from this activity?
- How can people with diverse identities work together?
- How this group could apply the lessons learned to through the workshop and through the journey of survivor work to uplifting the rights of survivors.

## Activity

## 2

## Deep Listening Guidelines

### Time

45 min

### Materials

None

Note: Please read the handouts in the toolkit about deep listening to really understand the reason deep listening is so important for this process.

### Process

1. Explain to the group that the most important skill and practice in *Healing Wounds* is 'Deep Listening'. Deep listening is a profound practice of mindfulness. Deep listening helps build trust, respect, and connection with our inner wisdom. Deep listening is a gift of time, support and connection. Sharing with someone who is willing to listen is a gift of trust and respect.
2. Ask the group for some ways that they can show someone they are really listening to them. What are some things we don't do when we are really listening to someone? (i.e., take notes, answer the phone, get up and move around, etc.)
3. From the participants' answers and adding to it, write up deep listening guidelines to hang up in the room for the rest of the workshop.

Some guidelines that facilitate deep and active listening include:

- Arrange the body in a way that shows openness, relaxation, warmth and friendliness.
- Make eye contact from time to time with the person who is talking.
- Say "aha" or nod your head as a way to tell the person that you are listening to her/him.
- Listen with your heart open and your mind fully present.
- Be aware of judgments as they arise. When you notice you are judging the story or the person sharing, gently bring



- your awareness back to simply listening to what the person is saying without judgment and analysis.
- Do not give advice or comments.
- Avoid asking questions unless they are open questions that aim to help the person share more of her/his story. Do not ask questions to serve your own curiosity.
- Keep the sharing confidential.
- Do not take notes. Keep your attention on the person talking and the safe space you are creating for sharing.
- If emotions arise, allow silence. Stay with the person speaking and assure them they can take their time. Avoid telling the person they will be 'okay' or not to worry.
- Consider that the person talking

is the most important person in this moment.

Note: If there are many participants with low literacy, use the short version guidelines from the handout in the toolkit:

**Body:**

- Eye contact
- Sitting facing the speaker
- Relaxed and open body position
- Nod or say 'um-hm' to show you are listening

**Mind:**

- No judgements
- Avoid comparing or analysis
- Open mind and heart
- Believe the speaker has wisdom

**Speech:**

- No advice or suggestions
- Allow silence
- Say 'it's ok to cry'

**Remember:**

- Confidentiality
- No notes or pictures
- Avoid any distractions (phone, other people)
- This person is the most important in this moment



4. Spend a few moments talking about when emotions and feelings arise as part of deep listening, as this makes many people uncomfortable. In deep listening, we as the listener hold a supportive space for whatever feelings come up. We do not need to fix, comfort, or quiet the person talking, as we trust that they have the inner resources needed to support themselves. We trust that their wisdom and insights are deeply tied to their emotions, and expressing their emotions can help the person talking find more clarity.

## Activity

## 3

## Practice Deep Listening

**Time**

50-60 min

**Materials**

None

**Process**

1. Check in with the participants about their understanding on deep listening and guidelines.
2. Introduce the listening mats from the toolkit and explain that these mats help remind us to be fully present/aware to really listen and share. Listening is a gift we offer one another, and these mats create a space for deep listening. While you are sitting on this mat you are safe to share everything that you want to share your friends. Because people who sit on this mat keep confidentiality. No one must bring outside of this mat whatever you shared. This is an important rule for all of us to build trust. Place enough mats around the room, spaced apart to avoid noise, for the group to sit in pairs (ie. if there are 12 participants, place 6 mats around the room).
3. Divide the group into pairs and ask each pair to find a listening mat. Remind participants to prepare themselves for the practice of deep listening. Sitting together in silence to ground ourselves and bring our attention to the present moment ensures more active listening.



Invite everyone to take a few deep breaths to feel grounded and relaxed, ready to listen. Tell participants that each person will have a chance to speak, and they don't need to worry about the time, because you will ring a bell to let them know when to change speakers. The speaker can speak for the whole time until you ring the bell. Tell participants each will have about 7 minutes to share.



Suggested topics to share in pair are:

- Something parents/grandparents taught you that has helped in your life.
- One thing in your life that makes you feel so thankful to someone else.

4. Once you explained the topic to have participants share (decide on one), ring the bell and invite the person to share. After 7 minutes, ring the bell and ask the first person to finish their thought. Then ask everyone to sit in silence again, taking a few deep breaths to prepare to switch roles: the speaker prepares to listen and the listener prepares themselves to speak their truth. After a pause, ring the bell again for the second speaker. After 7 minutes, ring it again, ask the second person to finish their thought, then ask everyone to sit in silence and take a few deep breaths. Ask participants to thank one another for listening and sharing and then return to the big circle. This routine is very helpful for deep listening practice to reinforce the practice, grounding and be present.

5. In the big circle, debrief:
- How did you feel as the speaker? As the listener?
  - How did your friend let you know she was really listening?
  - What are the obstacles to able to do deep listening?
  - Any learning or wisdom that came from deep listening.



## Activity

## 4

# Tree of Wellbeing

**Time**

60 min

**Materials**

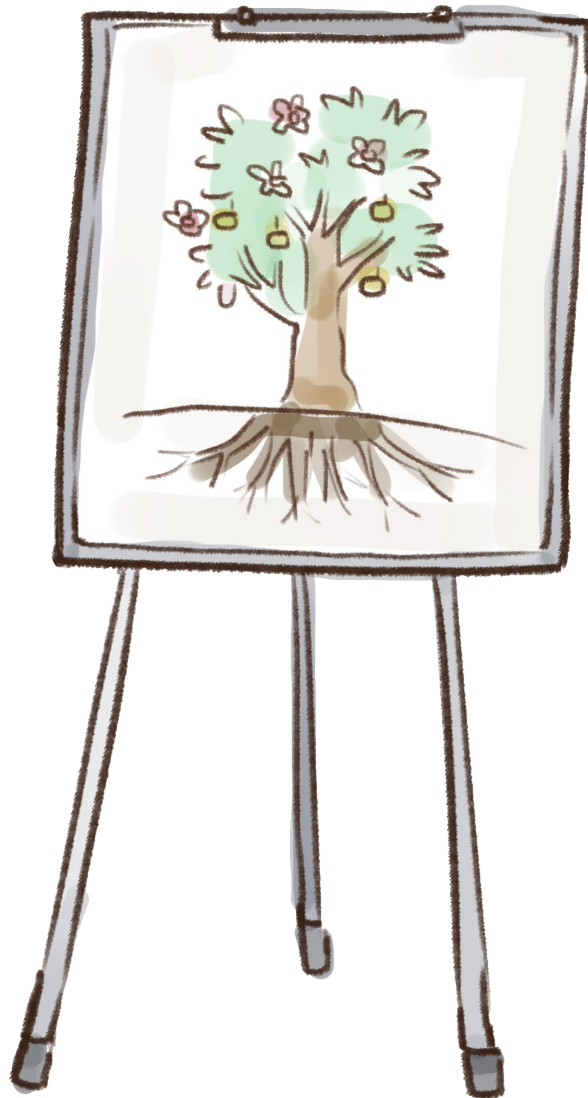
- A4 or colored paper
- Crayons
- Markers

**Process**

1. Draw a big tree on flip chart paper and label each of the parts of the tree as below.

roots	the foundation of our life, what makes us feel grounded, stable, secure (identity, values, etc.)
trunk	our support system: who or what supports us in life (parents, friends, family, partners, etc.)
leaves	skills, knowledge and wisdom that support our wellbeing (meditation, yoga, singing, etc.)
flowers	hopes and dreams we have for ourselves (studies, family, travel, etc.)
fruits	things we feel grateful for in our lives (family, work, community etc.)

2. Explain this is the 'tree of wellbeing' and each participant will each create one on their own paper. Participants can write or draw images to label each part of the tree. Give people about 20 minutes to make their trees.
3. Once everyone has finished their tree, divide everyone into groups of 4 and give everyone a chance to share. Ask people who are not sharing to turn their paper upside down so that they are not distracted and only the person sharing is showing their tree.
4. Once everyone has shared in their small groups, ask everyone to rejoin the big circle and lead a short debrief: How do you feel? Have you learned anything about yourself that you would like to share? (Not the details of the tree that was shared in the small groups, but any lessons or insights that might help the whole group).



# Day 03

Time	Activity	Page Number
15 min	(Prayer) + Guided breathing	Section 0 - Mindfulness and grounding activities, page 4
60 min	Activity 1- Recognizing and gratitude circle	Page 20
45 min	Activity 2- Introduction about Self-care and wellbeing	Page 22
15 min	Break	
45 min	Activity 3- What is true for me?	Page 23
60 min	Lunch break	
10 min	EFT (tapping)	Toolkit poster
60 min	Activity 4- Clear Blue Sky and deep listening	Page 25
15 min	Break	
45 min	Activity 5-The River-identifying and sharing wellness strategies	Page 27
20 min	Activity 6- Letting go and commitment	Page 28

*This is a suggested timetable that can be adapted for the needs of the group.*

Activity

1

# Recognising and Gratitude Circle

**Objectives**

To help participants reflect on their own strengths, inner power (wisdom), resilience and other resources; practice deep listening to oneself and others.

**Time**

60 min

**Materials**

Listening mats from the toolkit



## Process

1. Explain that the activity is to give us a chance to reflect on our own lives and strengths and to create a space to listen to others. We can learn so much about ourselves when we have space to think and talk. We will have time to reflect for ourselves, and we will give our friends the gift of listening so we could gain wisdom from each other.
2. Explain the meaning of 'strengths'. Strengths are inner qualities we have that have helped us in life: wisdom, creativity, flexibility, understanding. It could be skills we've learned or developed. Our strengths are inside us and cannot be taken from us.
3. Divide everyone into pairs and let the pairs chose a mat and sit face to face across the listening mat. After everyone has taken her place on their mat, ask them to sit comfortably in silence.
4. Explain that you will say a sentence and each person will have a chance to complete it. They will have a moment to think for every sentence and then be ready to share or listen. Tell them you will ring a bell to start sharing and to stop to take turns with their partner.
5. Invite everyone to take a few deep breaths before starting the activity to prepare themselves to listen and speak from the heart. Read a sentence, then ring the bell for the first person to share. After 2-3 minutes (or when the noise in the room falls which means people have stopped talking), ring the bell again for the second person to share. After 2-3 minutes, ring the

bell again to signal the end of the sharing session. Invite everyone to take a few deep breaths to prepare for the next question.

6. After 1-2 rounds (sentences), ask people to change partners and continue the same process with different questions. Usually, groups enjoy this activity and can continue to share and listen for 5-6 rounds. Remind people to thank one another for listening and sharing before switching partners and at the end.

Possible sentence completions about own strengths and gratitude can include:

1. A place from my childhood that brings me happy memories ....
  2. Some things I love/like about myself are.....
  3. My three best abilities/strengths are...
  4. People I feel grateful to are..... because they .....
  5. A precious lesson I have learned from my life experiences are.....
  6. My three skills that have supported me to overcome difficulties are.....
  7. Three hopes and dreams I have for myself are....
7. Invite the group back into the circle to debrief reflection on the activity.
    - How do you feel? How did you feel while listening and sharing?
    - What have you learned from this activity?



## Activity

## 2

# Introduction About Self-Care and Wellbeing

## Objectives

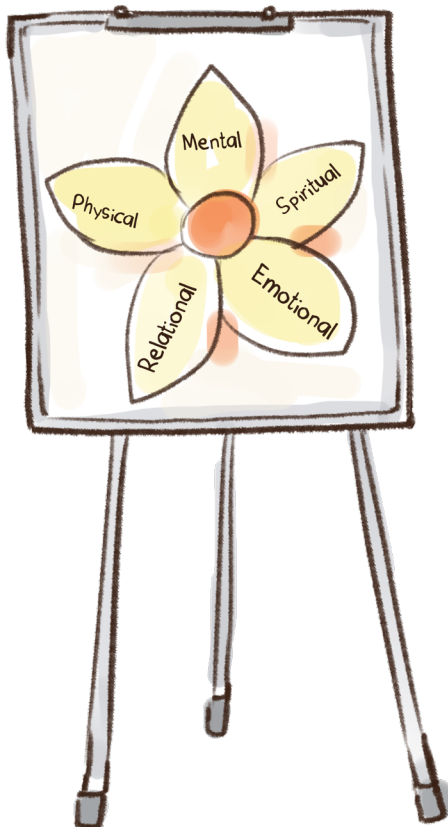
To learn about basic concept of self-care and to introduce 5 dimensions about self-care.

## Time

45 minutes

## Process

1. Ask participants, "Have you ever fallen in love with yourself?" When someone falls in love with someone, how do they do? How about to yourself? Take a few minutes to let the participants respond to the questions.



2. Draw a flower on flipchart which has 5 segments. Write each dimension on each segment. Give brief introduction about 5 dimensions of wellbeing/self-care and how each dimension is connected to other dimensions.

1. **Physical:** taking care of our bodies through exercise, eating well and getting enough rest.
2. **Mental:** being aware of our thoughts and how they affect us. Being able to think positively about situations. Being able to analyse challenges and find wisdom in them.
3. **Emotional:** to experience all of our feelings; not push them away. Not to get overwhelmed by our feelings.
4. **Spiritual:** this may or may not be related to your religion/faith. It may be about ways in which we create a sense of peace and hope inside ourselves; what we do to not fall into despair.
5. **Relational:** this is about the relationship you build with yourself and also your relationships with other people. Loving and accepting ourselves and having open and honest communication with other people.

3. Tell the participants that self-care and wellbeing are essential for healing and for building a strong survivor's movement. We will do self-care exercises every day for our body, mind and spirit. We'll listen to our feelings, thoughts & check our relationship to ourselves and others.

## Activity

## 3

## What Is True for Me?

### Objectives

To help participants reflect on the conditions that influence and impact our wellbeing.

### Time

45 min

### Materials

None

### Process

1. Ask participants to stand in a line, shoulder to shoulder. Explain that this exercise is done in silence. You will read statements one by one and people are invited to step forward if the statement is true for them. Remind people that they decide for themselves if they will step forward or not.
2. Reads the statements slowly, clearly, and you could ring a bell between each statement. Adapt/add statements specific to the context.
  - I ignore my body and health when I am stressed at work
  - I often have insomnia and don't sleep
  - I have frequent headaches, stomach aches, back pain
  - I judge myself when I look in the mirror (as too fat, too thin, not pretty)
  - I schedule regular time for rest and relaxation

- I often don't feel safe and worry a lot about my safety
- I've been verbally harassed or physically assaulted in public
- I let myself cry
- Sometimes the anger I feel inside scares me
- I've experienced periods of depression



- Sometimes I feel numb to the problems of the world
  - I feel guilty if I take time to rest
  - When I'm stressed, I'm judgmental and quick to blame others
  - I have constant stress about money and finances for myself or my family
  - I feel like I never do enough
  - Sometimes I feel hopeless and full of despair
  - My religion or spiritual beliefs are important to me
- I do something each day that helps me feel inner peace (art, gardening, yoga)
  - My family supports me to do this kind of work/activism
  - My family judges me for the work I do or for my identity
  - I experience/have experienced violence in my family
  - I always feel responsibility to take care of others before myself
  - I often feel isolated and alone
  - I have at least 1 close friend I can talk to



3. After the last statement, ask people to take a few deep breaths, reflecting on their feelings, emotions. Have participants talk about their feelings with their buddy.
4. Invite everyone back to the big circle and debrief about the activity. How do you feel? Allow room for emotions and encourage people to share feelings and wisdom that arises.

## Activity

## 4

## Clear Blue Sky

### Time

60 min

### Materials

None

### Process

1. Introduce the analogy of our mind being like a clear blue sky and clouds. Ask the group: what are the qualities of a clear blue sky? (clear, vast, open, pure, peaceful, calm). Write these answers on the top of the board. Then ask, 'But is the sky always blue? What gets in the way? (clouds and storms). The blue sky is always there, but we can't always see it because of the clouds and storms, that come and go. Our mind is like the blue sky, and what are the clouds?
2. Draw 3 clouds on the board under the answers about the clear blue sky and explain that our thinking can go to the past or to the future when we are worried and stressed. They are just like clouds. When it's cloudy, we can't see the blue sky. Clouds can be:

- Memories from the past
- Anticipation and anxiety about the future
- Thoughts from our senses (thoughts about things we see, hear, smell, taste, touch)

Label the three clouds: memories/past, future, thoughts

Ask, when our mind is full of clouds, we can experience a lot of mental/ emotional suffering. When are mind is in the past, what are some of the difficult feelings/emotions we experience? (regret, sadness, anger, disappointment, resentment) What about the future? (anxiety, worry, stress) And thoughts? (irritated, annoyed, disturbed)... Write the answers under all the clouds. You can ask, does everyone experience these clouds? Yes. When we are experiencing a lot of clouds (painful memories, anxiety, etc.), it can feel like those feelings are permanent, and we can forget that our true nature is like the clear blue sky – the clouds come and go, but the sky is always there.



When there are many clouds and they are dark and stormy, we need to find ways of breaking through them to see glimpses of the clear blue sky. The only way we can experience the clear, blue sky is in the present moment – the memories and anxiety take us to the past or future, but in the present, we can experience some calm and clarity. So that is the point of mindful practices and grounding – to practice bringing our mind back to the present moment.

We can do that by using our breath as a bridge between our mind and our body. When we are fully focused on our breath – aware as we take a breath in, aware as we take a breath out, our mind is with our body in the present moment. If our mind is focused on following the breath – noticing as air enters and exits the body – it cannot go to the past or future. When the mind is in the present moment, that is when we can feel the calm and peace of the clear blue sky.

3. Ask if there are any comments or questions, or if it's clear. Then lead a short, guided breathing exercise (being aware of the breath going in and out, being aware of feelings in the body) to practice being in the present moment.
4. Next, divide into pairs to practice deep listening. Ask participants to pick one 'cloud' they are currently dealing with. Give each person 6-7 minutes to talk. Before either person begins talking, invite everyone to take a few deep breaths to prepare themselves to listen and share.

Ring the bell and invite the first person to share. After 7 minutes, ring the bell and ask the first person to finish their thought.

Then ask everyone to sit in silence again, taking a few deep breaths to prepare to switch roles: the speaker prepares to listen, and the listener prepares themselves to speak her truth. After a pause, ring the bell again for the second speaker. After 7 minutes, ring it again, ask the second person to finish their thought, then ask everyone to sit in silence and take a few deep breaths. Ask participants to thank one another for listening and sharing and then return to the big circle. This routine is very helpful for deep listening practices to reinforce grounding and being present.

5. Once both people have shared, invite everyone back to the big group. Debrief with questions such as:
  - How does it feel to share about your clouds?
  - How can the clouds effect your life?
  - How do you clear the clouds?
6. On a flip chart, write down all the strategies of participants to overcome the stresses/clouds. This will be helpful for the next exercise on wellbeing strategies.



## Activity

## 5

# The River: Identifying and Sharing Wellness Strategies<sup>1</sup>

## Time

45 minutes

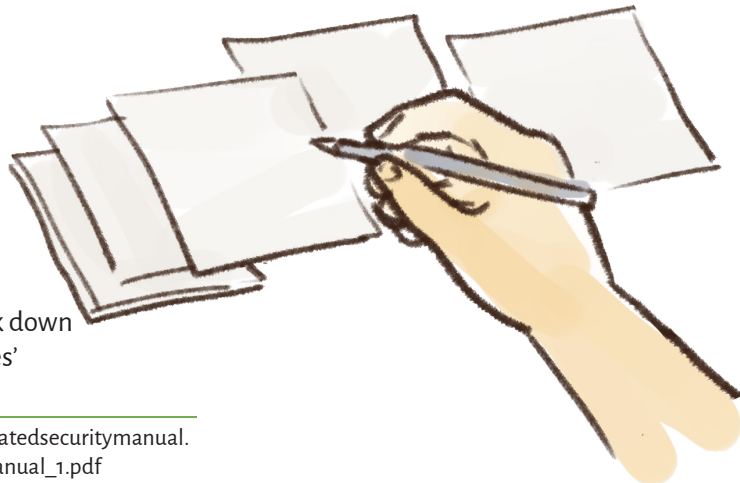
## Materials

- Small pieces of paper, crayons and pens
- Flip charts



## Process

1. Ask each participant to sit for a few minutes with six pieces of paper on which they write the strategies that they employ to keep themselves well (in one or a few words or pictures). Each piece of paper will represent 'stones'.
2. Once participants have finished writing out their strategies, they set them out in the shape of an imaginary flowing river. Wait until all participants have placed their strategies along the length of the river.
3. Then, ask each participant to walk down the river by stepping on the 'stones'



(strategies) that they feel are important for them. Some may choose to step on their own stones, whereas others may just select the stones that are not theirs, but they want to try. When a participant stops on a stone, they are asked to explain why that stone (strategy) is important to them. The group simply practices deep listening to each participant, without making comments.

4. After everyone has walked through the river of strategies, lead a short debrief: how it felt, did people get ideas of new strategies? It's a good idea to also post the strategies up on the wall afterwards so that people are surrounded by them, and refer to them again later in the workshop—to remind everyone of the many strategies available to them.

Note: this activity can be done outside in nature if there is a suitable place.

<sup>1</sup>Integrated Security Manual: [http://www.integratedsecuritymanual.org/sites/default/files/integratedsecurity\\_themanual\\_1.pdf](http://www.integratedsecuritymanual.org/sites/default/files/integratedsecurity_themanual_1.pdf)



## Activity

## 6

# Letting Go and Commitments

## Time

20 minutes

## Materials

- Small pieces of paper
- 1 bowl with water and 1 bowl with candle in it
- Small plant to plant in the ground (if possible), or in a larger pot



## Process

1. Give each person two small pieces of paper. Ask each person to write or draw one thing they are letting go of because it is not good for their wellbeing (for example, fear, anger, disappointment, mistrust, hopelessness) on one piece of paper. On the other piece of paper, write or draw one thing that they want to commit to that will help their wellbeing (for example, loving myself more, trusting others, taking care of my safety).

2. One at a time, each person enters the circle, where there are two bowls, one with a candle in it and one with water. Each person is encouraged to share what they have written, but it's up to them. Then they burn the 'letting go' paper with the candle and drop it in the bowl, and they save the commitment paper to keep in a safe place.

3. Participants then put the ashes and the mulch (wet papers) in a hole in the ground (or larger pot) and then put the plant on top, so that the letting go and intention of commitments can fertilise new life.



# Day 04

Time	Activity	Page Number
15 min	(Prayer) + mindful movement and guided breathing	Section 0 - Mindfulness and grounding activities, Pages 4 and 10
60 min	Activity 1- Listening to and loving ourselves	Page 30
15 min	Break	
60 min	Activity 2- Catch and Fall	Page 32
60 min	Lunch break	
30 min	Guided deep relaxation and mindful movements	Section 0 - Mindfulness and grounding activities, Pages 8 and 10
90 min	Activity 3- Dream Boards	Page 34
30 min	Closing: Learning to See Each Other	Section 0 - Mindfulness and grounding activities, Page 13

*This is a suggested timetable that can be adapted for the needs of the group.*

## Activity

## 1

# Listening to and Loving Ourselves

## Objectives

This session intend to help participants to be aware of the importance of listening to themselves and to awaken themselves to build a habit of listening to themselves.

## Time

60 min

## Materials

- Flipcharts, pens
- A4 papers
- crayons



## Process

1. To introduce this reflection exercise, explain that many of us don't listen to ourselves. We tell ourselves: 'I have no time. I'm very busy. I have to take care of my kids, family or other people.' Many of us have learned that maintaining peace means ignoring, minimizing our needs and we prioritize other people's needs more than our own. Sometimes we do not listen to ourselves because we're afraid that we'll be disappointed, hurt or angry. We are socialized to ignore our feelings, thoughts and needs, and many of us have internalized that everyone else knows better than we do.
2. Raise the following questions and ask the group to share in pairs: 'In what ways do you talk to or connect with yourself? Have you ever heard your inner voice?' Each person will have 2 mins and you'll ring the bell when one person is finished to signal the next can start. Once everyone is done, ask if there is anything brief anyone would like to share with the big group.
3. Explain that now they are going to do an exercise to scan our feelings, thoughts and needs in order to understand ourselves better. Rather than listen to other people first, this helps us listen to us first. The skill of self-reflection and self-listening is one that can be practice and developed.
4. Ask everyone to sit or lie down in the room quietly and take some deep breaths

to calm and relax the body and mind. When everyone is ready, start the guided reflection.

- Allow your eye to close and invite your mind to be here with you to listen to your inner voices.
- Begin with 5 deep breaths in and out through your nose or mouth.
- Breath in .... Breath out....
- Now I'll guide you to use your sense of hearing to broaden your awareness: Listen to the sounds of your immediate surrounding. What noises can you hear that close to you? Are there sound of people talking? Cars or motorbikes? Do you hear birds singing? Children laughing, crying? Any sounds? Listen to the sounds that come to you without any judgement. Allow your intention to listen outwards and let them go.
- Now turn your listening inward. Listen to what your physical body is experiencing right now. Allow yourself to connect with your body. Feel the sensation of your body touching the floor and how you are supported by the floor. You are grounded here.
- What's your body telling you? Are there any voices that are louder and asking you to listen? Are there any messages being offered within you? Allow your body to tell you where there are pains, stiffness, ease.
- Now, listen to the vibration of your heart's energy. Allow yourself to connect with your heart.
- What do you hear from your heart right now? Allow your heart to tell you what you're feeling right now.
- Now listen to your brain and what do you hear from your brain right now?
- Now, allow yourself to listen to your desires. You always try to fulfill other people's desires. Listen to your inner voice. Are there any voices said, "It's been a long time that you've ignored

me. You didn't pay enough attention to me."

- What are the voices telling you?
- What do you want to do for yourself this year or sooner?
- What can you give yourself that requires no money?
- What can you do for yourself to show yourself love?

**5.** Invite everyone to take a few deep breaths to bring their body and mind back to the present moment in the room. When they are ready, slowly sit up and take a few minutes to write or draw pictures of anything that came up for them during that guided reflection.

**6.** Gently invite everyone back into the big circle for the group reflection.

- Reflection questions:
  - What feelings came up when you were practicing the exercise?
  - What was the most difficult part of listening to yourself? How did you manage it?
  - What have you learned from this activity?
  - Are there any lessons learned from this activity that you can apply in practical life?



## Activity

## 2

## Trust Fall: Fall and Catch

**Objectives**

To build trust and confidence; take responsibility for one another's safety.

**Time**

45 minutes

**Materials**

None

**Process**

1. Explain that this activity is about building trust. One person will fall backwards and other people will catch them with support so he or she is not hurt. Ask a volunteer to model it with you.
2. Tell everyone to get into groups of 3 with people who have a similar physical structure.
3. In the group, decide who will fall first. Instruct the person who will fall to stand with their eyes shut and their hands folded across their chest.
4. The spotter, who will catch, stands behind the person falling. Note: The spotter must be close enough to catch the faller, but far enough away that the faller has adequate falling space.
5. The faller and spotters need to communicate to one another. When the faller is ready, they say, 'Ready to fall'. The spotters then says, 'Ready to catch'. The faller should not fall until they hear the spotters say they are ready.
6. Instruct the faller to keep their body straight and stiff and to lean back on their heels, allowing themselves to fall into the arms of the spotters.



- 
- 7.** When everyone is clear with the instructions and ready, allow each pair to do testing first and try the exercise when they are sure.
  - 8.** As the faller and spotter get more comfortable, they can experiment with increasing the distance between them. Allow everyone to have a chance to be the faller and spotter. Think about how you feel when you fall and think about how this exercise makes you feel.
  - 9.** After each person has fallen in the groups of three, if the group looks ready to go to another level of the exercise, ask the participants to make a group of six or seven and try the exercise with more people.
  - 10.** This time spotters stand in a semicircle around the back of the faller to catch the faller. The faller should stand with their back to the rest of the team, and the spotters hold arms of the person across from them to make a 'cradle' (landing area) for the faller to fall into.
  - 11.** Once everyone is ready and in position, the faller should say, 'ready to fall' and the spotters all say 'ready to catch' before the faller falls in the direction of the catchers. The catchers need to ensure the faller is not harmed and may need to adjust themselves.
  - 12.** Once each group has completed the first fall, take time to discuss with the group, asking if it worked ok and how to adjust for more comfort and safety. Then allow all members of the team to take turns as the faller.
  - 13.** Once everyone has fallen, invite everyone to the big circle to debrief and harvest the learning. Suggested questions for debriefing
    - How do you feel now?
    - Did you have any hesitations before falling?
    - What did you do to protect one another?
    - How did you feel having to rely on others to support you?
    - Can you relate this challenge to a time when you have had to rely on others?
    - Is there anything that stops you from trusting others around you?
    - Did you learn any lessons from this activity?
    - How would you apply the things you have learned from this activity into your practical life? How will you apply it in the HWs team?



## Activity

## 3

## Life Dream Boards

### Objectives

An opportunity for survivors to focus on their hopes and dreams, practicing visualisation and positive thinking.

### Time

90 min

### Materials

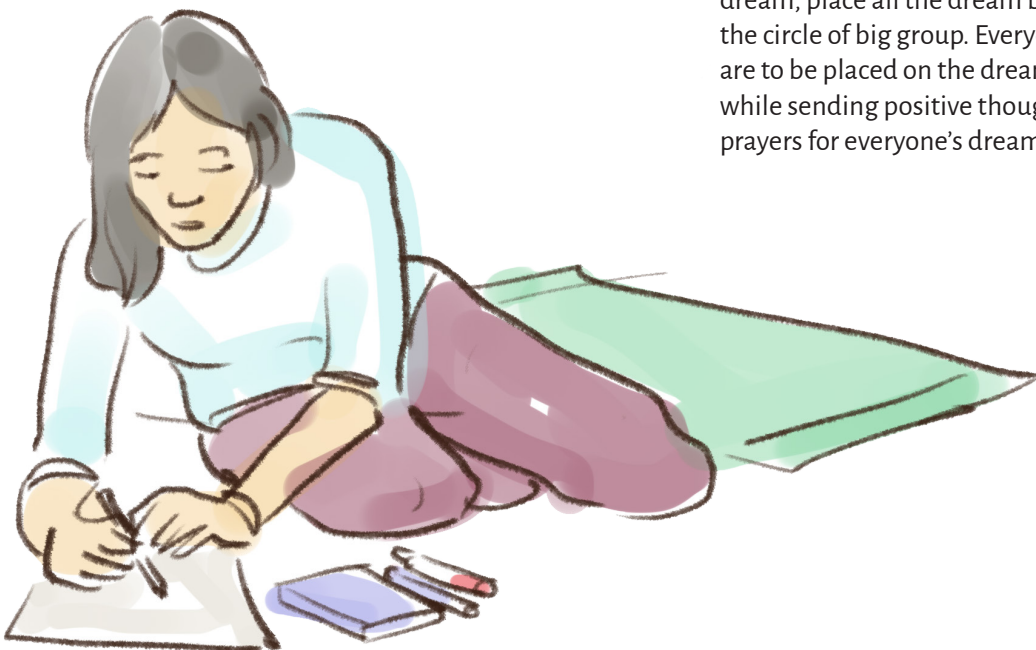
- Printed out images, magazines or journals with pictures
- Markers and crayons
- Colored paper
- Glue sticks
- Big pieces of hard cardstock, one for each participant

### Process

1. Invite participants to sit comfortably, close their eyes if they want to, and take a few deep breaths to relax their body and mind. Now explain you will lead a guided visualization – they can relax and listen to your words. Using a gentle, calming voice,

guide participants to let themselves think about their personal dreams and their dreams for their families. Ask participants to imagine, for example, there is peace, and it is safe and possible to go back to their village. Imagine arriving at the village, start cleaning the bushes, building beautiful house, finding jobs ... Children go to their new school .... There is harmony in the community...

2. Now invite everyone to slowly open their eyes and give each participant a 'dream board' to create images of her personal, family and community dreams. Place all the art materials on the floor. Give them enough time to make the dream board. Encourage participants to use it as a reflective activity and to work individually.
3. When everyone is ready, tell participants to share their dreams to the big group one by one. Give each person about 3 minutes to share.
4. When everyone is finished sharing their dream, place all the dream boards inside the circle of big group. Everyone's hands are to be placed on the dream boards while sending positive thoughts and prayers for everyone's dream to come true.



# Module 2

## Telling Our Stories



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Key points for these sessions:

- Telling our stories can help us to feel heard and seen, and that our experiences and feelings are real, valid, and important.
- It can help us to learn from our own wisdom when we hear ourselves speak, and we can learn from others as we listen to their experiences.
- When we share our stories, emotions may come up. We need to hear that our feelings are important, and we don't have to stop crying. The facilitator can gently encourage people that there is time, they don't have to rush, and no one ever needs to apologize for crying.
- However, it is important to remember that we do not need to share our stories with others in order to heal or to feel closer to them. It is not about distrusting each other; it is about knowing what will be most helpful for ourselves in any moment. Everyone always has the choice whether or not they would like to share.
- It is important to tell our stories in ways that help the speakers and the listeners to not be re-traumatized. Some ways to do that are:
  1. Grounding (taking deep breaths) before we share our story or listen to others, and while we are speaking and listening when emotions arise.
  2. Using guides, like drawing pictures, to help us focus on parts of the story we want to tell.
  3. Focusing on the parts of our story that highlights our courage and inner strength.
  4. Sharing stories in small groups (2-6 people) so that we do not get overwhelmed by listening to so much suffering and we can build trust in smaller groups.
  5. Reflecting back: when we are listening to someone sharing their story, it can be helpful to ask them to pause and reflect back what we heard to help them stay focused and grounded.
  6. If someone is sharing and is really overwhelmed with emotions (cannot continue to speak), gently ask them to take a few deep breaths, open her eyes, look around the room, remind them they are safe in this moment.
  7. Assure them you can listen to their story when they are ready, and they don't have to rush. They may want to continue or stop. It's their choice. Thank them for what they have shared. If they choose to stop, invite the group to do some deep breathing together, and take some moments in silence before continuing. It may be helpful to take a short break (after deep breathing together) if there is a lot of emotion in the group.

# Day 01

Time	Activity	Page Number
15 min	Mindful movement	Section 0. Mindfulness and Grounding Activities, page 10
15 min	Why story telling? Can open the questions to the group – Why do we share our stories? How is it part of healing? When is it <u>not</u> healing?	Refer to key points section above to add to or clarify group responses
90 min	Activity 1: River of Life (with short break)	Page 4
60 min	Lunch	
35 min	Guided grounding and centering (20 minutes) then tapping (15 minutes)	Section 0. Mindfulness and Grounding Activities, page 2 and toolkit poster
60 min	Activity 2: Truth Mandala	Page 6
15 min	Break	
30 min	Singing Together: ask participants for songs they all know and can sing together, or songs they can teach to the group	

*This is a suggested timetable that can be adapted for the needs of the group.*



Activity

1

# River of Life

**Objective**

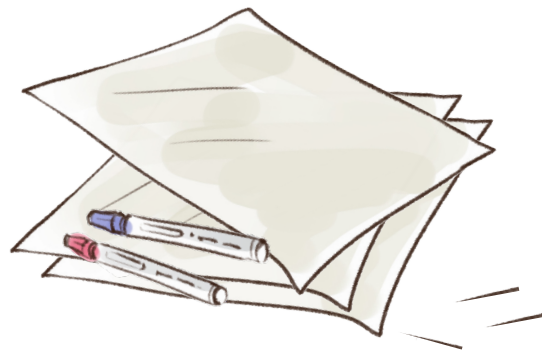
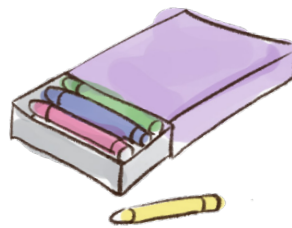
To build mutual trust and healing of memories.

**Time**

90 minutes

**Materials**

- Markers
- Color crayons
- Color pencils
- Flipchart paper
- A4 size color papers



## Process

1. Introduce the activity
  - Explain the metaphor of the river as a symbol for the person's life.
  - Indicate that a river sometimes flows slower, other times faster, that there are obstacles, etc. Make participants understand that their task is to point out the significant elements that have contributed to shaping their River of Life the way it is now.
  - Give participants a few minutes to think.

2. Ask participants to use the supplies and their drawing skills during the exercise. Some people will say they cannot draw - No problem! It is not about being an artist, it is about reflecting on their lives, which is something only they themselves can do.

Allow 20 minutes for participants to draw their pictures. Tell the participants to draw a picture of their life experiences, the happiness, challenges and most significant changes in their lives and mark it like milestones. Invite them to think about how they overcame the challenges.

Note: If you think the group will need to take a break, call for a short break when people finish their pictures, so that everyone can be fully present for the sharing and debrief that follows.

3. Divide the group into small groups with 4-6 people. If possible, have one facilitator to facilitate each small group. Make sure the groups have enough space apart and everyone is able to sit comfortably in a circle facing one another. Allow 6-7 minutes for each participant. Make sure everyone has a chance to share.
4. Before anyone starts sharing: Ask everyone to sit in the circle comfortably and remind them of the Deep Listening guidelines again. Remind the participants not to rush to give someone tissues when



they are crying, just acknowledge their sufferings/sorrows and support by being with them.

- Ask the group for a volunteer to talk about their picture first (in each group). Then, lead a short breathing exercise before they share their story.
  - Tell the group the facilitators will ask them to do grounding before and after sharing the story. The facilitator will remind the group to do deep breathing when necessary to help ground the person sharing and the group.
5. After everyone has shared in their small groups, invite everyone back to the big group. Lead a debrief about feelings and learnings. (How do you feel after sharing? What have they learnt and what conclusions can they draw from the activity? Remind people this is not a time to share their story again; it is a time for reflecting on feelings and learning.
  6. To close the activity, with everyone sitting in the circle, place all the river of life drawings in front of them, both hands touching the drawing. Invite everyone to do a silent prayer or to send love and compassion for themselves and each other.



## Activity

## 2

# Truth Mandala<sup>1</sup>

## Objective

The Truth Mandala is an activity for acknowledging pain and suffering as a result of living under conflict, war and oppression.

## Time

60 minutes

## Materials

- A quadrant set up in the middle of the room (you can tape paper on the floor, or ropes) with a stick
- Dead leaves
- Empty bowl and rocks
- A4 paper one word written per paper: anger, grief, guilt, fear, love, courage, passion, forgiveness



## Process

People sit in a close circle. Inside the circle are four quadrants, and in each quadrant is placed a symbolic object and the word that matches: a stone, dead leaves, a thick stick, and an empty bowl. In the center, place a cushion or small cloth. After placing the objects, the facilitator explains the meaning of each item.

Tell the group this part of the exercise will be in silence. Then explain:



*The stone represents fear. It's how our heart feels when we're afraid: tight, contracted, hard.*

*These dry leaves represent our sadness and grief. There is great sadness within us what we see*

*what's happening to our world and what we have experienced.*

*This stick is for our anger, for our outrage at the oppression and discrimination that surrounds us and we have experienced.*

*The empty bowl stands for guilt, the emptiness representing the feeling that we haven't done enough or aren't helping enough.*

*Maybe there is a feeling that doesn't fit one of these quadrants, so a cushion in the center of the mandala is a place you can stand to honor that feeling.*

*You may wonder where is hope? The very ground of this mandala is hope. If we didn't have hope, we wouldn't be here. When we lose hope, we become numb to emotions and feelings.*

<sup>1</sup>Source: Developed by Joanna Macy. <https://workthatreconnects.org/truth-mandala/>. Adapted by IWP to have the first part in silence, and to name and include guilt as well as the exploration of the healing power of love, courage, passion and letting go.

After introducing the objects, present the guidelines for the Truth Mandala.

1. One person at a time, when they are ready, steps into the circle. They can go into just one quadrant and leave, or move from one quadrant to another. This is done in silence. People may go in more than one or none at all, and they can stay as long as they want; there is no pressure on anyone to enter. Do not rush this part; let participants know there is plenty of time. Remind everyone to support each other in silence.
2. Once it seems like everyone who wants has gone into the circle and is sitting again, place the other emotions (love, courage, passion, forgiveness) in the quadrant as you explain:

Each of the difficult emotions of suffering also have positive sides.

*We feel sadness and grief because we experience love. We grieve when we lose what we love.*

*In expressing fear, we show great courage to name and confront it.*

*We feel anger in the face of injustice, and it sparks a passion and determination for justice.*

*The empty bowl of guilt makes space for letting go, for creativity and new ideas, and for forgiveness of ourselves and others.*

3. Invite the group to share **in small groups (of 4-6 people)** ways they experience **love, courage, passion or creativity** in their own lives. Ask them to choose one of these emotions they want to share about in the small group.

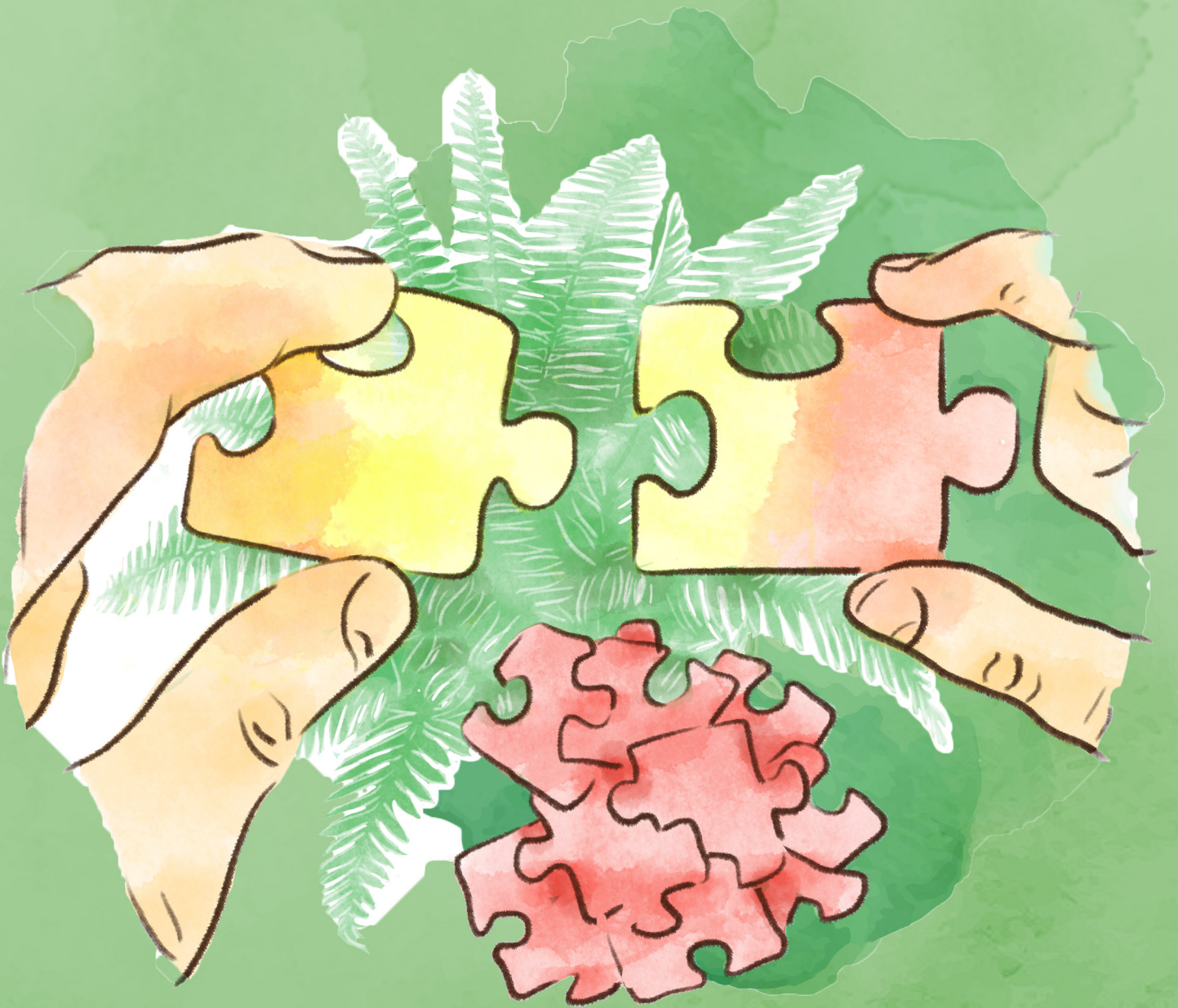
4. Remind people to practice deep listening, and make sure everyone has a chance to share. Remind them confidentiality is essential; what's said here stays here. A person's words in the Mandala are not to be referred to afterwards, including to the one who said them. Remind people that emotion is ok. Allow 20 minutes for the small groups; if everyone has not shared after 20 minutes, give the groups more time to finish.
5. Once the small groups are finished, invite everyone to return to the big group.
6. Debrief feelings and new learnings in the big group. Remind participants this is not a time for sharing the stories from the small group again, but about harvesting/collecting the feelings and wisdom.

- How do you feel? How did it feel to stand silently in the circle to honor your emotions of suffering? How did it feel to share about your strengths of love, passion, courage, forgiveness?
- Any learning or insights you would like to share?



# Module 3

## Understanding Trauma



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Key points:

- Trauma is a normal reaction to extreme stress that is outside our expected life experiences.
- The way our body reacts to trauma - 'Flight, Fight or Freeze' - is not a decision we make or control.
- Trauma deeply affects our body and mind in many ways - trauma is not just 'in our heads'
- Secondary trauma is common for people who listen to or care for others who have experienced trauma, so self-care practices are very important for caregivers/leaders/facilitators
- Healing from trauma is possible. Our bodies and minds want to feel well.
- The skills of grounding and tracking are simple yet powerful tools to regulate trauma symptoms.



# Day 01

Time	Activity	Page Number
15 min	Mindful movement	Section 0. Mindfulness and Grounding Activities, page 10
45 min	Activity 1: Stress and its impacts on 5 dimensions of wellbeing	Page 4
15 min	Break	
45 min	Activity 2: What is trauma and what causes it?	Page 5
60 min	Lunch	
35 min	Guided relaxation (20 minutes) then mindful movement (15 minutes)	Section 0. Mindfulness and Grounding Activities, page 8 and 10
60 min	Activity 3: What's needed for trauma healing?	Page 6
15 min	Break	
45 min	Activity 4: Learning self-healing techniques	Page 8
20 min	Closing: group massage	

*This is a suggested timetable that can be adapted for the needs of the group.*

## Activity

## 1

# Stress and Its Impact on Our Wellbeing

## Time

45 min

## Materials

newsprint labeled with the 5 wellbeing dimensions



## Process

1. Explain that this session is to understand how stress affects our wellbeing - body, mental (thoughts), emotions (feeling), relationships and spirituality.

You can use the following questions to guide the brainstorm. (30 minutes)

When you feel stressed:

- How does your body react? (ie. can't sleep, loss of appetite, headaches, bad digestion, can't stop crying, etc.)
- What/how do you usually think? (ie. negative thoughts, feel blurry/confused, can't make decisions, easily blame others, feel guilty)
- How do you feel? Do you have good

feelings when you are stressed? (ie. anxious, depressed, numb, angry, upset)

- When you are stressed, how is your relationship with the people around you? Does it cause any bad relations (your family, co-workers, community)?
- How is your spirituality effected when you are stressed? (ie. lose hope, angry with God, want to die)

2. Have participants practice deep listening and share with their buddy which of these effects of stress they personally experience. Remind participants they do not need to offer advice or try to find solutions, just listen deeply. (15 minutes)

Facilitator notes: it is important that the facilitator is familiar with the 5 dimensions of wellbeing:

**Physical:** taking care of our body, ensuring proper rest, diet, and exercise that fosters strength, resilience and balance

**Emotional:** the ability to express our feelings, embrace difficult emotions without exploding or suppressing them, and to be able to experience joy and happiness

**Mental:** awareness of our thoughts, their impacts on us, and the ability (and intention) to think positively

**Spiritual:** anything that fosters a sense of inner peace and hope. For some people, spirituality is related to their religious beliefs. For others, it is a personal process not related to religion.

**Relational:** positive relationship with our own body, the ability to communicate openly with others, and to express our needs, desires, and pleasures in all of our relationships





## Activity

## 2

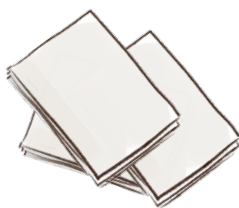
## What Is Trauma and What Causes It?

### Time

45 minutes

### Materials

flip charts from stress reactions session;  
newsprint



### Process

1. Explain to the group that trauma is a **normal reaction to extreme stress that is outside our expected life experiences.** This is a very important point – trauma is a NORMAL response; it doesn't mean there is something wrong with a person who experiences trauma.
2. What causes trauma? Ask the group to think of events or conditions that can cause trauma. Write the list on the board. Make sure the list includes rape; domestic violence; natural disasters; severe illness or injury; death of, or forced separation from, loved ones; witnessing an act of violence; living in a conflict/war zone; forced displacement; imprisonment.
3. Take a moment to check in with how participants are feeling when they think about this list. Make the point that everyone in the room has experienced at least a few of these events. Trauma is not something that only 'other people' experience – each person in the room has dealt with trauma. Remember, trauma is NORMAL reaction to extremely stressful experiences.
4. Put up the flip charts about the stress reactions and impacts on our wellbeing. If/when we experience these symptoms often or intensely, that can alert us that the stress we experience is traumatic. Some of the most common trauma reactions include (add these to charts if they are not there yet):
  - Fear and anxiety; grief and depression; nightmares or flashbacks; anger; guilt and shame; increased arousal – feeling nervous, shaky or 'jumpy'.
5. Ask the group, why is it useful to understand about trauma? (help to normalize things they may be experiencing, let people know they are not the only one experiencing those things, help to reduce blame/shame) Let them know in the afternoon, later sessions, you will talk about trauma healing.
6. If there is time, ask participants to check in with their buddy about their feelings before breaking for lunch.

## Activity

## 3

## What's Needed for Trauma Healing?

### Time

60 minutes

### Materials

list the group created about wellbeing strategies

### Process

1. Explain that this session is about how we start to heal from trauma. Our bodies and minds want to feel well, and there are many things we can do to help the process of healing. Giving ourselves time for self-care, like the guided relaxation before, to help us build love and awareness of ourselves.
2. Bring back the list of wellbeing strategies that the group created in the self-care

session (crossing the river activity) to remind the group they have many strategies to help themselves feel well. Have participants share in groups of 4 about what strategies they use when they are feeling really bad or stressed, physically or mentally. It could be strategies that are already on the list or other things that may not have been mentioned yet.

3. In the big group, ask if any new strategies came up that they would like to add to the list. Then ask if there are any feelings or learnings anyone would like to share – remind people that now you are not asking them to share their strategies, but any feelings or thoughts that they have about the strategies.
4. Tell participants that it is common for people who are experiencing a lot of stress or trauma to use strategies to **cope**, like alcohol or drugs. Whether it is us or others, we try not to judge these strategies, because we understand that everyone uses different strategies they feel like they need to survive.

Ask participants, 'How do coping strategies like alcohol and drugs impact the 5 dimensions of wellbeing?' (these



negatively affect our body, mind, spirit, and can cause problems in relationships).

Ask participants to think for themselves if there are strategies they are using to cope (try to manage pain and survive) that are limiting their wellbeing, and can they think of any strategies they could try instead. Ask if anyone would like to share with the group. Again, remind people this is not about judging ourselves/others, but about developing an awareness of what can help us to feel better and stronger.

As we understand more about healing and self-care, we try to shift our strategies from ones that limit our wellbeing (like alcohol and drugs) to ones that help us to heal and feel stronger and enhance our wellbeing.

5. Now explain that self-care and wellbeing strategies are one key factor that help in trauma healing. Making sure to eat good food, exercise, do activities you find pleasurable and relaxing, as well as getting enough sleep are very helpful. Other factors that help trauma healing include:

- A strong social network: friends, family, colleagues, self-help/volunteer groups, and social services
- Community support: public acknowledgement, access to education and training, access to work and livelihood, public ceremonies
- A safe and secure environment: enough food to eat, housing, adequate financial resources

Ask the participants how they feel about this list, and whether they have some or any of these yet. It is important to acknowledge that not everyone (or no one in the group) has #3, a safe and secure environment. While that makes healing from trauma more difficult, it is not impossible if the other factors are strong (wellbeing, strong social network, community support). Explain that is exactly the reason for Healing Wounds and the women survivor support groups – to create and provide the social networks and community support needed to heal. You can explain that trauma healing takes time – even many months or years – but it is possible.

6. End the session by thanking everyone for sharing and participating and asking if there is anything else anyone would like to share before break.



## Activity

## 4

## What's Needed for Trauma Healing?

**Time**

45 minutes

**Materials**

poster from toolkit

**Process**

1. Display the poster in the self-care toolkit of different healing techniques. Explain to the participants that they can use these techniques on themselves or others. The techniques use acupressure, which is from ancient Chinese/Eastern wisdom, to help to move energy through the body, which helps in healing. Explain that Healing Wounds learned these techniques from a group (called Capacitar)

which helps villagers to learn healing techniques after traumatic events. They are designed for people just like them, who have experienced lots of trauma and stress, don't have access to professional help for healing, and who can support one another in the healing process. The techniques don't cause any harm, and for many people they are very helpful, so we will use this time to practice and see if these techniques might be helpful for participants.

2. Ask participants to get in pairs to practice or give them the choice to practice on themselves. Some people don't want to be touched, so always ask and respect people's decisions. Focus on the middle part of the poster first (the acupressure points on the neck and shoulders). Go through the acupressure points slowly, at least 1 minute per point, having one person practice on their partner the whole set. Then switch and have the other person practice. Don't rush; try to create a relaxed and calm environment. Tell the group you will practice working with the other points during the session next week.

3. After both people have practiced, have them thank one another for the practice. It is a good practice for people to brush their arms with their palms or rub their palms together then shake out their hands, to make sure they 'let go' of the energy they may have taken on from the other person.



# Day 02

Time	Activity	Page Number
15 min	Mindful movement	Section 0. Mindfulness and Grounding Activities, page 10
45-60 min	Activity 1: How trauma works in the body	Page 10
15 min	Break	
30-45 min	Activity 2: Grounding and tracking	Page 12
60 min	Lunch	
35 min	Deep relaxation (20 minutes) then tapping	Section 0. Mindfulness and Grounding Activities, page 8
60 min	Activity 3: More trauma healing techniques	Page 14
15 min	break	
30 min	Wrap – Up/ Group Discussion: <ul style="list-style-type: none"> <li>How can we use what we've learned about trauma and healing to support ourselves and our communities?</li> </ul> (May want to start in buddies then move to big group, or just with big group)	
25 min	Closing: The Holds	Toolkit handout

*This is a suggested timetable that can be adapted for the needs of the group.*

## Activity

## 1

## How Trauma Works in the Body

**Time**

45- 60 minutes

**Materials**

none

Note: this session is a 'mini lecture' meaning you are presenting new information to the participants. It is important to do it in the morning when the group is fresh and make sure you stop often to ask for questions or comments, so the group stays present. Make yourself very familiar with the concepts, so that you can talk naturally with the participants instead of reading/lecturing.

then the dog runs past you and can calm down easily. These constant stresses and releases happen to everyone all day. Ask does everyone experiences this? What are some of the normal stresses you experience?

3. Continue explaining: When we feel stress, our body responds. Think about a small stress like above – a barking dog is running at you. What happens? You might start sweating (your armpits or hands), your heart rate increases, your muscles tense, your mouth might go dry. This is your nervous system reacting. These reactions are nothing you think about or plan to have happen. They are automatic reactions from your brain to help you prepare for stress. It is called 'Flight, Fight, or Freeze' – it is your

**Process:**

1. Remind participants that last week, we discussed stress and trauma, the impacts on our wellbeing, and how to start to heal. Today we will focus on what is happening inside our body when we experience trauma to continue the healing process.
2. Explain that our bodies are well designed to handle normal, everyday stresses. A certain level of stress can be useful to help us really focus and deal with a given situation. For example, your child has been crying for a long time and you start to feel stressed; then you feed them, they calm down and you can both feel more at ease. Or you are walking down the lane and a dog comes barking at you and you get very scared;





body's way to help itself survive. It is your body's way of preparing you to be able to run away if you are in danger, or to fight off the danger, or to freeze so the danger leaves you alone. Again, you do not decide to respond this way, it is a message from your brain you don't control. Once the stress is gone (the dog runs away), your heart rate returns to normal, you stop sweating, your muscles can relax.

When traumatic or very stressful events occur, this flight, fight or freeze response is more intense in your body and may last much longer. Once the traumatic experience ends, it can take several months for our body (nervous system) to let go of the flight, fight or freeze response and to calm down. If the traumatic experience is ongoing, or if we are constantly reminded of the traumatic experience, or if we've experienced many traumatic events, our nervous system may get "stuck" out of its natural rhythm and our ability to handle even daily life events may be difficult.

When we are stuck on high or low, we have many of the trauma reactions we discussed last week. You can ask people if they remember some of the trauma reactions. "Stuck on high" means we can feel rage, have nightmares,

anxiety, trouble sleeping. When we are "stuck on low", we can feel depressed, deep exhaustion, numb, confused. We can easily get sick, have digestion problems, missed menstruation, etc.

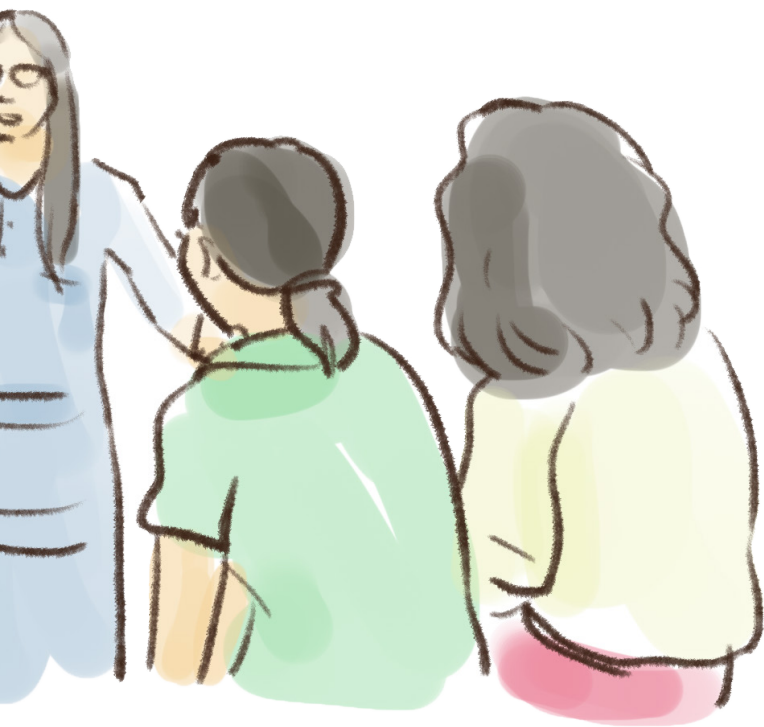
When we are stuck on high or low, our body is constantly trying to fight or flee or freeze in order to survive even when we are safe. Again, this is a normal body response to experiencing traumatic events.

For some of us because of stressful or traumatic experiences, or we work with people who have experienced a lot of traumas, we may feel "stuck" most or all the time. We may feel anxious, hyper alert, tense - "stuck on high" and/or depressed and numb - "stuck on low". Some people may go between the two, sometimes "stuck on high" and sometimes "stuck on low". When we are "stuck on high" or "stuck on low" we may have difficulty even doing our daily tasks, and we may begin to have problems with our family, community, or work.

4. Now ask the group if there are any comments or questions. Does anyone feel like she ever gets stuck on high or low? Allow a few minutes for sharing if people want to. If a lot of people want to share, ask people to share in groups of 3.

Note: some people may want to share their traumatic experiences with the group. Gently offer that there will be time later for sharing our stories, right now we will keep the focus on our trauma reactions and learning about our bodies to help us heal.

5. Explain that the first part of healing our trauma is to help our nervous system get "unstuck" in order to help our body feel safe and less stressed. We will learn how to do that with skills we can use on ourselves or others: grounding, tracking, and resourcing in the next session.



## Activity

## 2

# Grounding and Tracking<sup>1</sup>

**Time**

30-45 minutes

**Materials**

none

**Process**

1. Explain to the group that we can help ourselves and others regulate our reactions to stress and trauma by integrating the skills/techniques of grounding, tracking and resourcing.
2. Remind the group they have already learned the most important skill: Grounding. Grounding is literally about our connection with the ground/the earth. Physically when we ground ourselves, we feel more stable and steadier. Mentally, grounding reminds us we are part of, and supported by, the whole earth which is much bigger than just us. This realization can bring mental stability and sense of calm. When we feel grounded, we are able to bring our attention to the present moment. When we can bring our attention to the present moment, we can experience the feeling of physical and emotional safety.
3. Invite the group to practice grounding. As the facilitator, go slow and take your time. Be relaxed to help the participants relax. Ask everyone to sit in a comfortable position, and feel the support of the floor or chair against their back and thighs. If people are on a chair, ask them to put their feet flat on the floor and focus on the feeling of the feet against the floor. Remind people to focus on the support of the floor beneath their body and/or feet. Take some time to do this. If you are sitting, try to feel every toe on the floor and your thighs against the seat of the chair.
4. Spend at least 5 minutes grounding. Ask people what they noticed in their body as they were grounding. Then explain that we will scan our bodies to notice what is happening.



<sup>1</sup>Trauma Resiliency Model developed by Laurie Leitch and Elaine Miller-Karas. [www.traumaresourceinstitute.com](http://www.traumaresourceinstitute.com)

By paying attention to what is happening in our bodies, we can become more aware of our ability to bring our bodies back to a state of calm and rest. Ask the group to practice grounding again, now really paying attention to the sensations they feel in their bodies. For example, people may feel heat or pressure where the parts of your body are in contact with the floor or the chair.

Invite the group to just notice the sensations they are experiencing. Invite participants to notice their breathing, their heart rate, notice if their muscles relax, or other sensations.



Ask them to notice which of these sensations are comforting. If they experience some sensations/feelings that are not pleasant, tell them to try to shift their attention to places in their body that feel comfortable or neutral (not bad or good).

5. Spend at least 10-15 minutes really practicing grounding and tracking (not just explaining.)
6. Ask participants any feelings or reactions to grounding and tracking. Have people share with their buddy anything they noticed about their body or mind or feelings during the grounding and tracking. Remind the group this is something they can do for themselves or others anytime they feel stressed or 'stuck' on high or low.

Notes for facilitators: if the words grounding and tracking are hard to translate in your language, just help participants understand the ideas behind them – grounding is the feeling of being calm and stable; tracking is noticing what is happening.

## Activity

## 3

## More Trauma Healing Techniques

**Time**

60 minutes

**Materials**

poster from toolkit

**Process**

1. Display the poster in the self-care toolkit of different healing techniques and remind them that they learned about acupressure last session. Remind participants that they can use these techniques on themselves or others. The techniques use acupressure, which is from ancient Chinese/Eastern wisdom, to help to move energy through the body, which helps in healing.
2. Ask participants to get in pairs to practice or give them the choice to practice on themselves. Focus on the section of the poster you haven't done yet. Go through the acupressure points slowly, at least 1 minute per point, having one person practice on their partner the whole set. Then switch and have the other person practice. Don't rush; try to create a relaxed and calm environment.
3. Next, explain you will introduce a soothing healing technique called 'head holds' – a gentle way to show support and care to one another. Ask one person to sit and one to stand/kneel

behind another. Again, one partner does all the holds to the other and then switch. Both people in the pair take a few deep breaths to feel grounded and stable. The one 'receiving' can close their eyes if they want, or keep them open. Explain the holds from the following page. Guide participants to practice each hold slowly, calmly, for at least 2 minutes each.

4. After both people have practiced, have them thank one another for the practice. It is a good practice for people to brush their arms with their palms or rub their palms together then shake out their hands, to make sure they 'let go' of the energy they may have taken on from the other person.





# Module 4

## Power and Gender Justice Sessions



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Key points for these sessions:

Power:

- Understanding about power and oppression helps us name the problems in society that cause violence and suffering so we don't blame ourselves and we can work together to change them.
- We all live in power over societies which impacts all of the institutions in our lives (ie, power over is used by government, military, in the family, in community, school, religion, health care, etc). It is so common that many of us understand power over as the only way power can be used.
- Power over and oppression are the root causes of human rights violations and the culture of impunity that allow them to happen
- Power sharing is essential for a strong movement (or community, family, organisation....)
- Recognizing and developing our power within is essential for our wellbeing, healing trauma, and leadership.
- Part of developing our power within and leadership is becoming aware of when we use power over and trying to change our habits and behaviours.

Gender:

- Gender is often understood to be about women. Gender is a system in society that prescribes what it means to be a woman and man in that culture/society. It impacts every single person in society.
- The gender system is a root cause of violence and oppression in our societies.
- If gender is a new concept for your participants, spend some time on the concepts of sex vs. gender, sexual orientation and gender identity (notes in the gender boxes activity)
- Understanding what we've been taught to believe about gender (socialisation) and how it impacts our thoughts and actions (internalisation) is very important for changing ourselves, our families, and our communities.
- Women are deeply socialized to take care of others first, (as daughters, wives, mothers) even at the expense of our own health and wellbeing. We have to be aware of how we've internalized these messages that may be limiting our ability to practice self-care (ie, we may feel very guilty to take time for ourselves because we feel like we have to care for others)
- Discussions about gender can be very challenging for a lot of people because we begin to question deeply held beliefs and the ways we were taught to understand ourselves. If possible, allow more time for these sessions. Short videos can be excellent discussion starters. An animation (with no words) called 'the life I don't want' by a Burmese graphic artist is a very powerful reflection.  
<https://www.facebook.com/watch/toourliveswewant/>



# Day 01

Time	Activity	Page Number
15 min	Guided breathing	Section 0. Mindfulness and Grounding Activities, page 4
30 min	Activity 1: Barometer of power	Page 4
90 min	Activity 2: Power Exercise	Page 5
60 min	Lunch	
35 min	Activity 3: Guided relaxation (20 minutes) then tapping (15 minutes)	Section 0. Mindfulness and Grounding Activities, page 8 and toolkit poster
45 min	Activity 3: Group challenge to practice power sharing: Balloon Game	Page 8
15 min	Break	
45 min	Activity 4: Deep listening: Resisting Power Over	Page 9
20 min	Activity 5: Closing - I have the power	Page 11

*This is a suggested timetable that can be adapted for the needs of the group.*

## Activity

## 1

# Barometer of Power<sup>1</sup>

## Time

45 minutes

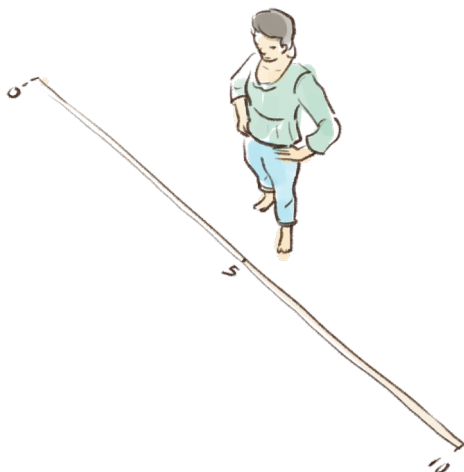
## Materials

Masking tape or string



## Process

1. Mark three lines spaced evenly (about 2 meters apart) along the length of the training room floor with masking tape or string. Explain that each mark is like a mark on a barometer (an instrument that measures the air pressure). The facilitator chooses one end to be "10" (the most) and the other end is "0" (none). The middle mark, "5" is somewhere in between.
2. Ask the participants to stand up, and explain that in this activity, participants will stand on the barometer in the place that represents them. Explain that you will talk about how much power participants feel they have in different parts of their lives. Emphasise that there is no right or



wrong answer, and that there is no judgement about anyone's position. This exercise is to help develop awareness and understanding our ourselves and our societies.

3. First question: How much power do you have in your family?

Ask participants to stand in the place that represents them: '10' meaning I have all the power in my family, '0' being I have no power in my family, or somewhere in between. Start with people who feel they have no power in their family and ask why they feel that way. Participants should listen to each other and remind everyone to be very brief. For each question, ask about 3-4 people standing on different numbers.

4. Second question: How much power do you have in your community?

Repeat the process again, asking 3-4 people why they decided to stand where they did. Third question: How much power do you have in your society? (You may need to explain 'in Kachin culture' or 'in Myanmar') Repeat the process again, asking 3-4 people why they decided to stand where they did.

5. Ask everyone to join a circle to debrief. You can do a quick debrief and go straight into the next activity, which goes deeper into sources of power. Ask, how did you feel during that activity? What are some of the things that gave you power in different areas? What limits your power? Make note of the things people say for what gave them power or limited power (ie, gender, age, family position, etc) and bring them into the next discussion on power.

<sup>1</sup>Activity developed by International Women's Partnership for Peace and Justice (IWP): [www.womenforpeaceandjustice.org](http://www.womenforpeaceandjustice.org)

## Activity

## 2

## Power Exercise<sup>2</sup>

### Objective

Help participants learn about power, where power comes from, types of power, how power is used, and how it relates to personal and social change.

### Time

90 min

### Materials

- Power definitions written on flip charts;
- Flipcharts

### Process

1. Brainstorm different sources of power, and what makes people have power. Make sure the list covers most sources of power, including gender, age, position, wealth, weapons, etc. (more sources listed below). Explain that the more sources of power people have, the more opportunities and access to power they have. For example, a Burman man from a wealthy family, who is connected to politics will have more power and opportunity in his community and society than a Kachin woman with little education who is living as an IDP.
2. Ask people to find a partner and decide who is person A and who is person B. Tell participants this exercise needs to be silent and ask people to observe their own feelings while participating. Ask the partners to stand facing each other. Then ask person A to sit down on the floor and look up at person B. Remind people if



they are uncomfortable or want to laugh to take a deep breath and reflect on their feelings. Stay in this position in silence for about 15 seconds.

3. Ask A how they feel when looking at B from that sitting position and write down the feelings on the board in a column marked 'sitting'. Make sure everyone sitting has a chance to express their feelings, and make sure to only ask sitting people first.
4. Do the same for B, the people who were standing. Ask their feelings and note their answers under a column marked 'standing'.

<sup>2</sup>Activity developed by Ouyporn Khuankaew from IWP: [www.womenforpeaceandjustice.org](http://www.womenforpeaceandjustice.org)

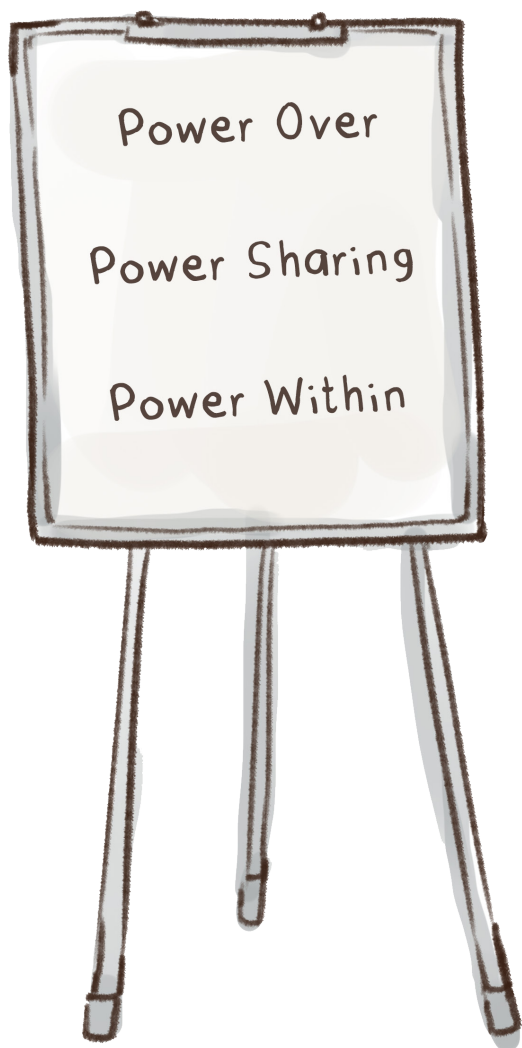
5. Change the positions. Ask B to sit and A to stand. Keep this position in silence for 15 seconds. Repeat steps 3 and 4, asking the sitting group (B) first. Add their responses to the columns for 'sitting' and 'standing.'
6. After everyone shares their feelings, ask each pair to stand together, and ask everyone how they feel in this new position. Write these answers under a column marked 'standing together'. Then ask everyone to rejoin the circle sitting to continue.
7. Explain that the exercise we just did relates to ways we use power. The most common understanding of power is power over, then put up a paper that explains the meaning of power over. Explain that when one is using power over someone it is like standing over other people and those feelings they all experienced while standing up are similar to the feelings people have when they use power over someone, such as being powerful, superior, comfortable, etc (refer to the list created by the group). People who have power used over them experience the feelings of when we were sitting (fear, powerless, small, etc.)
8. Ask participants to give examples of power over that they have experienced or have heard of at different levels: family, school, work, religion, government, military, etc. Remind everyone this is the most common use of power at every level of our lives.
9. Explain the second kind of power is called power sharing and share the definition. Talk about power sharing and explain that when power sharing is practiced, people have similar feelings to standing together (comfortable, safe, equal, etc). Ask participants to share examples of power sharing in their lives – with partners/spouses, children, colleagues. It

is important to notice that there are less examples of power sharing used in our society. We don't have so many models, but we can start with our own families and communities.

10. Next explain the third type of power is power within. Ask people to name kinds of power within and share situations when they have used power within. Remind the group that sometimes we forget inner power (confidence, bravery, patience, flexibility) are very helpful sources of power for our survival and to resist power over. They cannot be taken away from us, and they give us strength, even if we don't have external sources of power like money, age, education, etc. It's important to add them to our sources of power list. Add any examples of power within to the 'sources of power' list if they are not on it already.
11. If there is time, divide the participants into groups of 4-5 and have them develop role plays: ask each group to think of a situation of power over in the family or community. Each group has 5 minutes to show a scene of power over, and then show the same situation but practicing power sharing. Give the groups about 10 minutes to prepare.  
  
If there is not enough time for role plays, divide participants into groups of 4-5 to discuss what types of power are used in their families and communities, and ideas for moving towards more power sharing.
12. Debrief the role plays or small group discussions in the big group, briefly ask for feelings and then learnings from the activity. Debrief the role plays or small group discussions in the big group, briefly ask for feelings and then learnings from the activity.

## Notes for facilitators:

Definitions (write before the session on newsprint. No need to write the examples, but facilitators need to be clear on each kind of power). If you are working with a group with low literacy, you can write key words (ie, Power over = control, exploit) or don't write and just talk about each definition.

**Power over**

when a person or group uses its sources of power (such as gender, ethnicity, age, weapons) to control, exploit, take advantage of, or make decisions for another person or group.

Examples: a husband controlling money or making decisions for his wife and children; the government using the military and weapons to control the people; business owners not paying their workers; teachers (or parents) beating children.

**Power sharing**

when a person or group uses its sources of power to share, support, or make decisions with another person or group.

Examples: a family where the parents involve the children in discussions and decision making; an organization that uses collective leadership and decision making.

**Power within**

inner sources of power that a person or group has or can develop to help them go through fear or difficulty in life using nonviolence.

Examples include perseverance, determination, courage, patience, love, awareness, mindfulness, forgiveness, sense of justice, compassion, trust, unity, solidarity, understanding.

**Sources of power**

(brainstorm with the group, but add any the group may not think of) gender, ethnicity, class, wealth, weapons, age, position, legal status (citizen, undocumented), education, family name/ancestry, physical and mental health, experience and skills, location - live in town or village, global North or South), physical appearance, skin color, sexual orientation, confidence, bravery, courage.

## Activity

## 3

# Balloon Game

## Time

45 minutes

## Materials

Enough balloons for each participant to have one, plus extra if they pop

## Process

1. Explain that this activity is a group challenge to practice power sharing.
2. Give everyone a balloon and ask them to blow them and tie them.
3. The group stands in a circle, facing the back of the person next to them (not shoulder to shoulder, but like they are standing in line).
4. Everyone puts their balloon between them and the person in front of them, and they cannot touch it with their hands (so it is resting on the stomach/chest of one person and the back of the other).
5. Explain that the goal is for the group to walk in a circle, making a full round,

without dropping any balloons. No one can touch their balloon with their hands or their arms. If any of the balloons fall, the group needs to start over.

6. Remind the group the goal is to practice power sharing! Let them know they have plenty of time.

Note: as facilitator, take note of ways they are trying to use power sharing (or not), note if people are getting frustrated and how they handle it, but try not to intervene in how they do the activity (except reminding them to start over if the balloons fall, or not to touch the balloons, etc)

7. Once the group has successfully completed a round (they have walked in a circle and come back to their starting position, which can take 20-30 minutes for some groups), ask everyone to sit in a circle to debrief.

8. Questions for debrief:  
How do you feel now? How did you feel during the activity? What made you successful? In what ways was the group trying to practice power sharing? Are there things you could do differently next time for better power sharing? What did you learn about yourself? Any other sharing?



Notes for facilitators: this activity works well for groups of 12 or more participants - it may be too easy for a small group. To make it more difficult for a small group, you could have them go around in the circle twice, or everyone has to keep their hands raised in the air the whole time, or there are two balloons between each person.



## Activity

## 4

## Deep Listening

### Time

45 minutes

### Materials

None

### Process

1. Explain that this exercise is about sharing experiences of when power was used over us, and how we resisted. Invite everyone to take a few deep breaths and take a few moments to think about a time when someone used power over them: it could have been in their family, at school, in church, in the community. Think about: What happened? Who was involved and what sources of power did they have? How did it make you feel? How did it impact you? Then think about how did you resist

that power over? Maybe you couldn't stop or change the situation, but you got through it. Maybe you sought help from others with more power, or other strategies. Finally, what sources of power within yourselves helped you to get through that experience of power over? (i.e., patience, courage, determination, etc). Give the participants several minutes of silence to reflect for themselves.

2. When everyone seems ready, divide them into small groups of three people and explain that they will practice deep listening to share their experiences of power over and how they resisted. Remind them you will use the deep listening practice with deep breathing and the bell, so no one should start yet. Once all the groups are sitting facing each other, invite everyone to take a few deep breaths to prepare themselves to listen from their heart and talk from their heart. Remind them that the listeners should not offer advice or tell the person they're going to be ok. Just listen and when emotions arise, take some deep breaths to feel more grounded in the present moment.

3. Repeat the topic: a time you experienced power over, how you resisted and what sources of power within helped us to get through it. Then ring the bell and invite the first person to share. After 7 minutes, ring the bell and ask the first person to finish their thought. Then ask everyone to sit in silence again, taking a few deep breaths





to prepare to switch roles: the speaker prepares to listen and one of the listeners prepares themselves to speak their truth. After a pause, ring the bell again for the second speaker. After 7 minutes, ring it again, ask the second person to finish their thought, then ask everyone to sit in silence and prepare for the third person to share. Take a few deep breaths and ring the bell again. After 7 more minutes, ask everyone to take a few deep breaths, to thank one another for listening and sharing and then return to the big circle. This routine is very helpful for deep listening practice to reinforce the practice, grounding and being present.

4. Debrief in the big group. First ask about feelings. Next you can ask, How did you resist that power-over? What sources of power within you have help you to get through that experience of power over? Finally, you can ask if there is anything else they learned from listening to their own wisdom about resisting power over.

Notes for facilitators: Remind people not to repeat their stories of power over in the big group, nor should they repeat the stories they heard from their friends. This is important for helping to regulate how much suffering participants are being exposed to.

5. If there is time and energy, ask participants to find their buddies. In buddy pairs, have participants share the times they may have used power over on others, either intentionally or not. Have them talk about what happened, its effect in their families or communities, and how they may want to use their power differently in the future.

Remind participants we've all lived in power over cultures and learned that power over is utilised to assert power, so it's understandable for us to use power over others. But to make our society more peaceful, we must start with ourselves and how we use our power.

## Activity

## 5

## I Have the Power<sup>3</sup>

**Time**

15 minutes

**Materials**

none

**Process**

1. Participants stand in a tight circle. One at a time, each participant stands in the middle of the circle and tells the group (loudly if they'd like!) at least 3-5 powers they have within themselves. (e.g., "I am courageous, loving, and patient!") When they have said 3-5 sources of power within, they can say, "I am powerful!" and the group can respond together, "You are powerful!" The atmosphere should be positive and energetic!
2. When all participants have spoken, ask everyone to hold hands. You can explain that this exercise is to remind us of how strong we are, and how much power we have within ourselves. So often we hear about power that is scary and destructive; this is about the power to keep ourselves strong and safe.

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<sup>3</sup>Adapted from the Integrated Security: The Manual: [http://www.integratedsecuritymanual.org/sites/default/files/integratedsecurity\\_themanual\\_1.pdf](http://www.integratedsecuritymanual.org/sites/default/files/integratedsecurity_themanual_1.pdf)



# Day 02

Time	Activity	Page Number
15 min	(prayer) + Mindful movement and guided breathing	Section 0. Mindfulness and Grounding Activities, page 4 and 10
15 min	Buddy sharing: the first moment I remember being told I couldn't do something because I was a girl, or that I had to do something because I was a girl (e.g., told not to climb a tree, or told to help with laundry instead of play outside)	
90 min	Activity 1: Gender Boxes	Page 13
60 min	Lunch	
35 min	Guided relaxation (20 minutes) then tapping (15 minutes)	Section 0. Mindfulness and Grounding Activities, page 8 and toolkit poster
90 min	Activity 2: Blue and Red people	Page 16
15 min	Break	
15 min	Buddy check-in: feelings, thoughts, questions from the day	
10 min	Closing: energy squeeze	

*This is a suggested timetable that can be adapted for the needs of the group.*

## Activity

## 1

# Gender Boxes<sup>4</sup>

**Objectives**

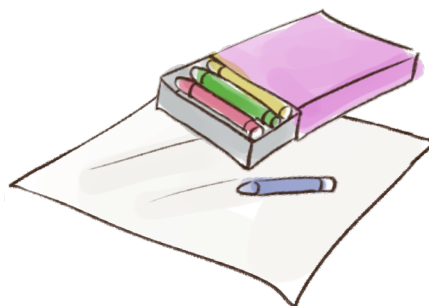
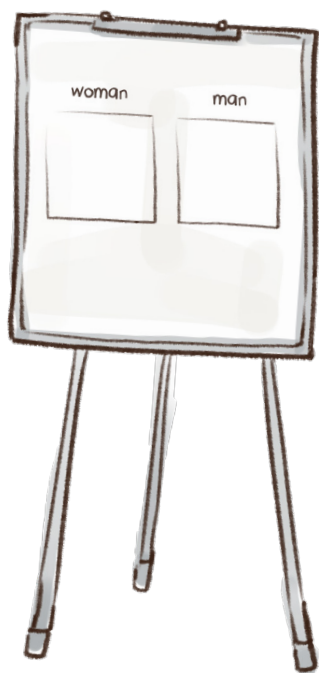
To let participants understand the gender system and what are the impacts and consequences on people and society.

**Time**

2 hours

**Materials**

- Flip charts
- A4 paper
- Crayons



<sup>4</sup>developed by Ouyporn Khuankaew for IWP, [www.womenforpeaceandjustice.org](http://www.womenforpeaceandjustice.org)

## Process

1. Hand out A4 paper and crayons and ask participants to draw a woman and a man. Ask participants to name the physical differences between women and men. Explain this is what is meant by biological sex: physically what it means to be a man or a woman. Now we will talk about gender.
2. Divide participants into pairs with the person who sits next to them. Give them about 3-4 minutes to brainstorm about the **images, roles, expectations and belief systems about women and men** in their society. Ask them to note down their answers on their notebook. Ask half the pairs to think about women and half to think about men.
3. Draw a very large square box on the flipchart. Ask each pair to give their answers about women and write them on the boxes. Ask if anyone has more answers to add on the box. Then draw another box and record the answer about men.
4. Ask the group if these answers are the truth (all women and men are like that)? Ask them where these messages come from, how they are promoted or reinforced in their society? (Through which institutions and how, i.e., in family, school, church, media, government, etc.)
5. Ask participants:
  - If a girl hears these messages from a young age, how will she think and feel about herself when she's a young adult? Write these answers beside the women's box (often answers include: not confident, feel trapped, small, like she's not good enough, has no freedom) including people who are gay, lesbian, and transgender? (Often answers include shunned or shamed by society, punished)
  - What kind of roles or position will women have in that society? (often answers include: stay in the house, no freedom, be a follower)
  - How will her family feel about her as a daughter or as a wife? (she's an obedient daughter, wife, she's a good girl)
6. Repeat step 5 for the men's answers.
7. Ask participants what happens to the women and men who do not fit with the stereotype or the box, including people who are gay, lesbian, and transgender? (often answers include shunned or shamed by society, punished).
8. Ask participants to go back into their small groups to discuss: what is the impact on society if half the population (women) are feeling no confidence, trapped, invisible, etc. and half the population (men) are feeling proud, arrogant, free, brave, etc.? Give the groups a few minutes to discuss then come back to share in the big group (often answers include: a lot of violence, men in power, male dominated, no equality, no peace). Ask: Is our society like this? If we want to change our society, what do we need to do?

### Notes for facilitators:

This exercise helps participants understand gender boxes from their own culture, not as a western concept, which is sometimes criticised. The gender system which tells us



how to be women and men is a root cause of violence and inequality in our societies. Help the group to see the contradiction of society saying a woman is good if she stays in the gender box, but the box is limiting her freedoms and choices. The boxes also limit men, in terms of their self-expression, but the boxes are not equal; men benefit from the gender box while women do not.

The box for women is always about being polite, gentle, sweet, a good follower, good listeners, a dependent, not trustworthy, weak, being a good housewife, staying in the kitchen and so on. And the box for men are about being a leader, brave, sacrifice, honored, trustworthy, a protector and confident.

If participants are not clear about the difference between sex and gender, or they do not understand about sexual orientation and gender identity (lesbian, gay, bisexual, transgender), it is important to take some time to clarify these basic concepts.

#### Key points:

- Sex is biological (your body parts and cannot change without an operation); gender is cultural and can change. You can help participants see the difference: a woman getting pregnant and giving birth is based on her sex; the expectation she will be the primary caregiver is gender. A man having big muscles is sex; the idea that men are strong and need to protect women is gender.
- Sexual orientation is who you are attracted to, what to have a love relationship with.

- Heterosexual - people who are attracted to people of the opposite sex
- Homosexual - people who are attracted to people of the same sex (women are called lesbians and men are called gays)
- Bisexual - people who are attracted to either sex
- Gender Identity is how you think, feel, and show about your gender
  - Transgender means people whose biological sex is different than their gender expression. It may be people who are biologically male and think, feel and express themselves as women, or people who are biologically female and think, feel, and express themselves as men. Or people who don't 'fit' into either gender box.
  - Cisgender means people whose biological sex and gender expression are the same.
- We are strongly socialised to believe that only heterosexual and cisgender are normal or natural. The gender system makes other kinds of sexual orientation and gender identities completely invisible and leads to so much oppression and violence.

## Activity

## 2

## Blue and Red People<sup>5</sup>

### Objectives

To help participants learn about the different forms of discrimination and oppression against women in society.

### Time

90 minutes

### Materials

Masking tape, blue and red markers, table with variety of objects on it such as pen, pencil, notebook, markers, sweets, doll, cup, glass, etc.

### Process

Explain to participants that they will go through an activity to understand society and ask them to observe their feelings throughout.

1. Cut small pieces of masking tape based upon the amount of the participants and color half of them red and the other half blue.
2. Put the tape on each participant's forehead or chest (On the forehead is easier to see, but if doing that is disrespectful of people in your culture, you can put it on their shoulder or chest.) From now on people with red tape will be called "red people"



and people with blue tape will be called "blue people." If there is an extra person make them a blue person.

3. Do the following activities that simulate the way society treats men and women such as:
  - Break people small groups of 4, mixed both blue and red people in each group and ask each group to brainstorm about the good qualities and characteristics of an effective leader. In each group ask any blue person to take notes. After 5 minutes invite red people from each group to come in front of the room and report the outcome of their exercise. After each report from the red people, applause and praise them such as, "you speak so clearly and well like a good leader" and "you are so brave to stand in front of the whole group", "your presentation is wonderful, and I am sure you will be a good leader in the future", or "your report is so well prepared I am sure you have good education" and so on (these are like messages that praise men in society).
  - Next step is asking for help from some red people in the room to move a big table from the back of the room to the front. While they are doing that praise them well by saying, "oh thank you so much, you are so strong and really generous, the table is so heavy but you do not show any sign of difficulty." Ask everyone to give applause to the red people who did that job and add, "I know I can depend on red people any time for heavy and hard work."
  - Ask for volunteers of two blue people and encourage the ones with long hair. When they come to you, praise them by saying, "oh you are so nice, kind and gentle. Your hair looks so beautiful, I love your long silky hair, I am sure you will be a beautiful bride." Then

<sup>5</sup>From IWP gender training manual, adapted from 'Blue Eyes, Brown Eyes' developed by Kathryn Norsworthy

ask them to go and make you some coffee. When they come back you say thank you and praise them by saying, “you really fit that job because you are so thoughtful and sweet.”

- Ask red and blue people to choose one partner of the opposite color. Tell them that the one they choose will be their partner. Let them sit together and talk together for a few minutes to get used to each other. If there is a person who does not have a partner, walk to her/him and show your pity by saying, “I am so sorry you do not have a partner. I know it will be difficult for you because everyone else has a partner, but be patient your chance will come later.”
- Then invite each red person to come up to the front of the room where you have put enough items for one for each partner (could be books, stationary, pens, etc.) and ask them to choose one item on the table that she/he thinks is best for both of them. The person who does not have a partner cannot come take an item because she/he is not having a red person as a partner. Just make sure you show pity to that person again. When red people return to their partner let them show the item they pick to their partner, and explain why they made that decision and how important it is for them to take care of that item well. Give a blue person the chance to tell how she/he feels happy about the choice the partner made and how she/he will work together to take good care of it.
- For the last activity, invite everyone to sit in a row having red people sit in the front and blue people sit at the back. Invite each red person one by one to come up in the front and receive a prize (certificate or prize) for being a very successful person during the whole exercise, and particularly for being a good representative of their partner. When each person receives the certificate ask everyone to applause and you can praise each of them about being a good model, a successful person, someone who will bring fame and glory to the community (The blue person without a partner will not get any prize; just tell that person that she/he will get a chance once she/he has a partner because it is difficult to live your life alone without a leader and protector).

4. When the exercise is over, ask everyone how they feel. Observe that some people will show anger already during the exercise, especially the blue people, so let them talk about their feelings first. Ask them why they felt the way they do. Then ask the red peoples’ feelings and why they feel that way. Ask people what they have learned from this exercise and how it relates to real life.

Ask participants to name what situations or issues in society are similar to this exercise (if people are have strong emotions about their roles, let them stand up and shake their body to get rid of the roles). Ask how many blue people feel that they wanted to resist during the exercise and what they tried to do to show their resistance. Ask if there are red people who felt uncomfortable (with their privilege) and in what way they want to change it (or how they cooperate in the system). Ask them in real life who and what institutions define or reinforce the rules or the system and how that is done.

5. Then let participants work in small groups (this will help bring them together because the exercise divided people) to work on strategies to resist gender discrimination or other forms of oppression (that they bring up in the discussion) by the oppressed and their allies.

6. Share the results with the big group.

#### Notes for facilitators:

This exercise may bring up some emotions. Encourage participants to share their feelings as much as possible, with buddy or small group.

Often times, during the de-briefing people will say they (the red people) cooperated because it was a game and they got orders from the facilitator. Remind them that that also happens in real life, and lead them to talk about the fear that comes up when we need to challenge or change authority, the culture or unjust systems.

This can be a powerful exercise to use to talk about how human rights violations are perpetuated by power over and unjust systems.

# Day 03

Time	Activity	Page Number
15 min	Breathing	Section o. Mindfulness and Grounding Activities, page 4
60 min	Activity 1: Deepening awareness about gender socialization	Page 19
15 min	break	
60 min	Activity 2: Personal Reflections: Unlearning Gender	Page 21
60 min	Lunch	
35 min	Guided relaxation (20 minutes) then mindful movement (15 minutes)	Section o. Mindfulness and Grounding Activities, page 8 and 10
45 min	Activity 3: Frogs and Lily pads	Page 22
15 min	Break	
45 min	Activity 4: Identity circles	Page 24
15 min	Closing:	

*This is a suggested timetable that can be adapted for the needs of the group.*

## Activity

## 1

# Deepening Awareness about Socialization and Internalization<sup>6</sup>

**Objective**

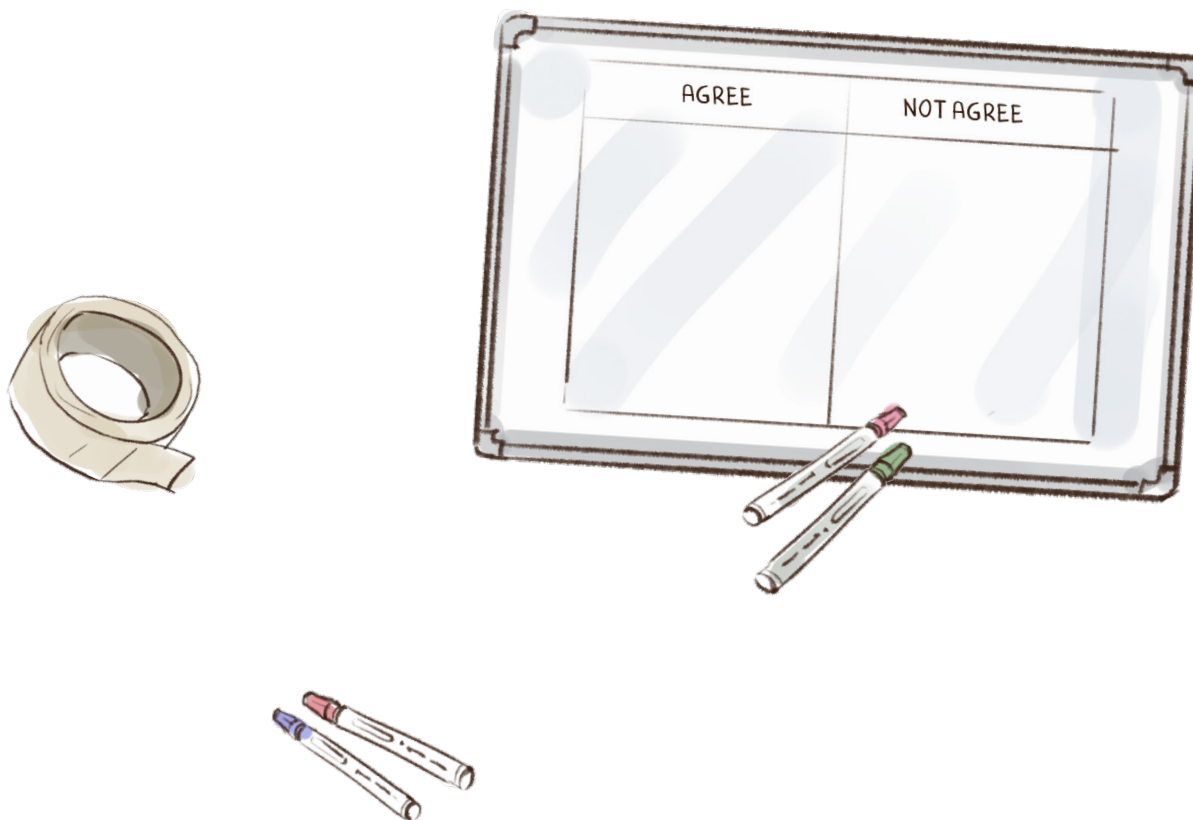
To help participants become more aware of their own internalization of gender socialization.

**Time**

60 min

**Materials**

Masking tape, board and makers. Make sure the gender boxes and power flipcharts are on the wall so you can refer to them during the debrief.



<sup>6</sup>Adapted from IWP's Gender and Diversity Training Manual, 2004

**Process:**

1. Ask the participants to take a few deep breaths to prepare their body and mind for this activity. Explain that understanding what we've been taught to believe about gender (socialisation) and how it impacts our thoughts and actions (internalisation) is very important for changing ourselves, our families, and our communities. Please read facilitator notes before starting this activity.
2. The facilitator explains the method: Each participant gets several pieces of tape. The facilitator will say a statement one at a time to the whole group. Participants reflect about the statement to themselves. Participants should not discuss with their friends, only think for themselves. If they agree with it, they will stick their tape in a column on the board labeled "agree". If they disagree with the statement, participants will put their tape in a column on the board labeled "not agree". Possible statements:
  - Statement 1: A woman can say "I love you" to a man first.**
  - Statement 2: A woman should be able to be a Christian pastor or a Buddhist monk**
  - Statement 3: A woman can marry another woman (or a man can marry a man)**
  - Statement 4: Men shouldn't cry because it shows they are weak**
  - Statement 5: If a husband has an affair, his wife should be mad at the other woman**
3. After each statement, participants walk to the board to put their tape in one column. When everyone is finished putting their tape, facilitators ask people why they put their tape in that column, starting with the viewpoint that had less people agree. After 1-2 people have shared, ask for different opinions on that same viewpoint. When that viewpoint is finished, ask the other viewpoint for their opinions. Do this after each statement. Participants can decide to change their mind and move their tape to the other column if they want.
4. Decide how many statements to do based on the participants engagement and time.

After all the statements and discussions are finished, lead a debrief: Ask participants, how did you feel doing this exercise? What did you learn about yourself from this exercise? Have people share with their buddies (or a person sitting next to them) how their ideas were challenged during this exercise, and then turn back to the big group for any final comments.

Notes to facilitators: This session is intended to help participants reflect on how they were socialised (what they were taught to be true) and how that impacted their thoughts and beliefs (internalisation). It may be helpful to introduce those concepts to your group. If the concepts seem too difficult in your language, you don't need to use the words, but it's important to reinforce: 1) the idea that we are taught how to think about society and ourselves, and sometimes we have to question our own thinking in order to make a positive change; and 2) our socialisation can make us believe things about ourselves that are harmful and not true (i.e., that women should always be followers, or women are weak). Even if we have internalised harmful messages, we can start to question them and encourage ourselves (and our mothers and daughters!) to think differently than what we may have been taught.

Remind participants not to judge one another, but to express their own opinions and be open to new ideas. If participants have deeply internalized the gender boxes and are trying to defend statements like number 5, ask where we learn these ideas (media, community, church, etc.) and how they are related to power (men have more power in society, men are not held responsible for their actions/power, etc) to try to move the discussion. If the discussion is very homophobic (against statement 3 about lesbians and gays marrying), gently remind the group that cultures can and do change to be more open and freer, and that so much violence and discrimination in society are based on the gender boxes, including rigid ideas about sexual orientation. Try to get participants who are very open and strong on gender equality and women's rights to express their ideas so others can hear. If no one in the group is challenging the sexist or homophobic comments, it is your job as facilitator to gently challenge them so that the sexism or homophobia is not further enforced.



## Activity

## 2

## Personal Reflections: Unlearning Gender

### Objectives

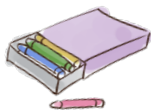
Personal reflection on the ways we've internalised the gender boxes and how we want to challenge them.

### Time

45 minutes

### Materials

A4 paper, crayons or pens, the gender boxes charts created earlier



### Process

1. Remind participants that the previous activity helped us to think about how we are socialised around gender and how that influences our thoughts and beliefs.
2. Ask participants to reflect for themselves: If you think back to the gender boxes, what are some of the ways you challenge the gender boxes that you've been socialised to believe are true? For example, travelling on your own to attend this workshop, teaching your son how to cook and clean, laughing loudly, offering your opinion in public. There are many ways we challenge the gender boxes every day. Write or draw some of the ways you resist the gender boxes.
3. Next, reflect on the ways you have internalised the gender boxes as true or right. Maybe you feel pressure to dress or look a certain way, to treat your daughters and sons differently, to do all the cooking and cleaning at home. Maybe you judge men who do some of the housework as 'weak' or women who speak out as 'too aggressive'.... Are these things you want to challenge yourself to question? Are they messages you've internalised that are not helpful for you or others? Write or draw some ways you are still supporting the gender boxes and in what ways you want to challenge your thinking.
4. Invite each participant one at a time to go to the gender boxes chart and cross out one point (in red marker) that they have internalised and how they want to challenge their thinking about it. Encourage everyone to listen to and support one another as they challenge their own thoughts and beliefs.
5. After everyone has shared, invite everyone back to the big group for a debrief: How do you feel? What did you learn about yourself? Any other insights?

## Activity

## 3

## Frogs and Lily Pads<sup>7</sup>

### Objectives

To help participants learn the issues of power and privilege, how they exist in society, and how we participate in the system; to learn how we can resist the systems of discrimination and oppression.

### Time

60 minutes

### Materials

None

### Process

1. Set or draw a circle on the floor. Put pieces of paper inside the circle less than the

number of people. Put pieces of paper outside the circle more than the number of people.

2. Divide participants into two groups of the same number. One group stands inside the circle, the other stands outside the circle.

Tell the whole group that they will play a game. Everyone is a frog in a pond, and the papers are lily pads. You, the facilitator, are the crocodile that eats frogs. Most of the time the crocodile is sleeping, and the frogs can dance around happily. When the crocodile wakes up (when the bell rings), all frogs have to be on a lily pad to



<sup>7</sup>Adapted from International Women's Partnership for Peace and Justice (IWP)'s Gender and Diversity Training Manual, 2004.

save themselves from the crocodile. Frogs inside the circle must stay inside the circle; frogs on the outside can move anywhere.

3. Start and stop the music. Observe people's behavior and emotions as they step on the papers. Walk around and threaten to eat the people on the inside who are not on papers to pressure them to get on papers with others. If they don't get on a paper, they are out (If they are making an effort to work together and stand on the papers, leave them in).
4. Do this several times. Each time remove a few papers from the inside of the circle and put them on the outside. This makes it much more difficult for the people inside and much easier for the people outside. Observe the reactions of the people from inside and outside the circle.
5. Once you see that learning has taken place, stop the game.
6. Invite everyone to sit in a big circle to debrief and Reflect on the exercise:
  - How do you feel (ask people from the inside first)?
  - How did people feel when they did not get on the paper? Why did you feel that way?
  - Ask people from outside the circle their feelings, and why they felt that way. Did you notice it was unfair? Did you try to help the frogs inside? Why not?

- What does this game remind us of in real life? Who are some of the groups on the inside (women, IDPs, poor people) and who is on the outside (men, people in cities who don't know/understand conflict areas, rich people)?

Help people see the people on the inside were struggling to survive, while the people on the outside were very comfortable and didn't have to worry. Ask people from outside the circle what kept them from challenging or changing the rules? Help people to see this as is how our society works – some people are left out, denied opportunities, life is more difficult based on their identities (as a woman, IDP, poor, illiterate, etc). People with more power (outside the circle) are comfortable and looking out for themselves and don't have to worry, so they often don't challenge the unfair system or try to do anything about it. In many societies, we say the people on the inside are 'lazy', 'don't dare to speak out', 'need to try harder' but in reality, the way the society is structured is unfair, it's not about the qualities of the individual people. Make sure to reinforce it is not the fault of the people inside they were struggling.

- What do we need to do to change this system? People on the inside need to unify, work together (reason there are women's organisations) and people on the outside need to raise their own awareness and take action.

## Activity

## 4

# Identity Circles

## Objectives

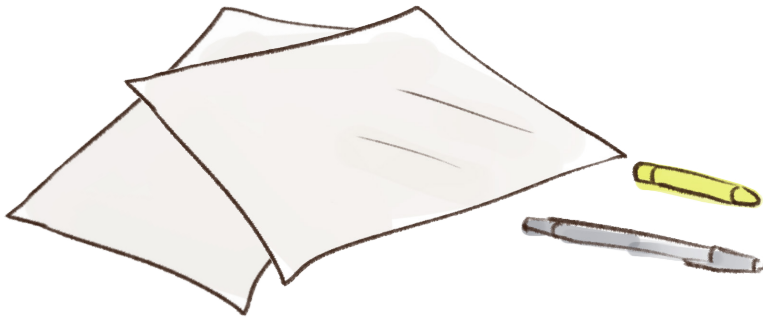
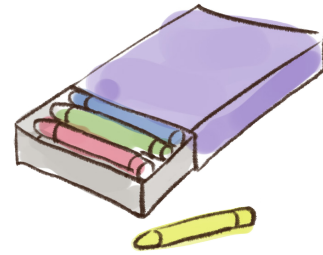
To help participants explore their multiple identities and the ways in which identities shape and influence how people are treated in society.

## Time

45 minutes

## Materials

A4 paper, crayons, pens



## Process

1. Draw a head and then a “body” made of concentric circles on a large flip chart and write your name. Explain that this activity is to reflect on our multiple identities. Each of us have many parts of our identity – gender, ethnicity religion, position in our family, job, ideology, age, social class are all parts of our identity. Note: many people from Burma think of identity as the parts of the ID card – hair and eye color, height, weight. This activity is not about physical characteristics, but about who you are, the way you think about yourself, and the way others in the world see you.
2. Explain that for most of us, we have one ‘core’ identity, which is the first thing we would say about ourselves if asked ‘who are you?’ For example, my name is (your name) and I am a woman. Or I am Kachin (or whatever is your core identity!). Woman or Kachin might be the core identity, the part of my identity they feel strongest. So that identity would go in the middle circle. Then move out from the inner circle with other identities – so for example, maybe it’s woman, then Kachin, then Christian, then IDP, then mother, then activist (draw your own example up on the flip chart).
3. Hand out A4 papers and crayons and ask everyone to make their own circles – draw their head, then the circles that represent each of their identities. People can work together to help people who do not write, or they could draw pictures instead of writing.
4. Once everyone has finished their identity circles, explain the next step:

Now look at each of the identities and think which of these identities have power in society and which ones are denied power. Think about the frogs and lily pads game – which of these identities are like the frogs on the outside of the circle and which are the ones inside of the circle? Circle the identities with power in red and identities that have less access to power and opportunities in blue. Help people if this is confusing. For example, identities like man, Buddhist, educated, rich would be circled in red; identities like woman, Kachin, IDP would be circled in blue.

Note: for many ethnic women, most or all of their identities will be marginalized (less access to power and opportunities). It does not mean they have done anything wrong, or they need to work harder, or that they are weak. It means that within society, they have less access to opportunities, less decision-making power, and they face more discrimination and violence. That is why life can feel so difficult and why it is important to come together to support one another and work to change. And why it is important to build and nurture power within to have the courage, strength and determination to use our power to work for change.



5. Divide into groups of 4-5 people and have each person share about her identities.
6. Once everyone has shared, invite everyone back to the big group to debrief:
  - How do you feel? What did you learn about identities? How are identities related to power in society? Make sure to address the issues in the note above if they haven't been discussed yet.

# Day 04

Time	Activity	Page Number
15 min	Breathing	Section o. Mindfulness and Grounding Activities, page 4
45 min	Activity 1: Mountain of oppression	Page 27
15 min	Break	
60 min	Activity 2: Oppression exercise	Page 29
60 min	Lunch	
35 min	Guided relaxation (20 minutes) then mindful movement (15 minutes)	Section o. Mindfulness and Grounding Activities, page 8 and 10
20 min	Buddies: any feelings, thoughts, questions about power, oppression, gender	
30 min	Group discussion: wrap up and learning: review the 4 sessions of power, oppression, gender - ask people to share about their new learning and any questions they still have.	
20 min	Activity 3: Closing - gender justice commitments	Page 32

*This is a suggested timetable that can be adapted for the needs of the group.*



## Activity

## 1

# Mountain of Oppression<sup>8</sup>

## Objectives

To help participants understand the concept of oppression and structural violence.

## Time

45 minutes

## Materials

Flip charts

## Process

1. Explain that today we will focus on oppression. Oppression is power over that is used against a person or group based on one of their identities that is supported and re-enforced by all the systems and institutions (family, community, education, religion, media, government, healthcare) in our lives. There are many forms of oppression in our society. Ask people if they can name some forms of oppression. For example, gender oppression, ethnic oppression, class (economic) oppression, religious oppression .... All forms of oppression work in a similar way - violence and discrimination against people based on their identity. Let's look more into gender oppression to understand this more.

Note: If this is difficult for participants, ask 'who in our society faces discrimination, violence, oppression?' and when a participant gives an example (poor people), you can say, 'yes, oppression based on class'.

2. Draw an island on the flipchart (a mountain in the water). Ask the group for examples of forms of violence and discrimination against women. For example, rape, domestic violence, sexual harassment, not being allowed to go to school, not allowed to inherit land.

Invite participants to work in groups of three to come up with more examples of direct violence. After 10 minutes, ask the groups to name different forms and add them to the mountain above the water. Once you have listed the forms of violence the participants mentioned, you can explain that sadly, we know we could cover several mountains with the violence and discrimination that women face in most societies. Explain that these are examples of direct violence – the violence and discrimination we can see around us.

Just like the island has land below the water that we can't see, all these forms of violence are held up/maintained by systems in our society that are not always visible. What are the systems/institutions that uphold/maintain these forms of violence? Ask the group and you may need to prompt a bit: family, community, religion, health, education, military, government, culture and traditions (which we learn from family, community, religion, etc.), economic system.

<sup>8</sup>Developed by IWP, [www.womenforpeaceandjustice.org](http://www.womenforpeaceandjustice.org)

3. Now bring back the gender boxes and put the mountain between the women's box and men's box. Ask the group to notice what from the gender boxes reinforces violence and discrimination. Ask the participants:

Which examples from the woman box reinforce women to be abused/discriminated because of her gender as a woman? Ask participants to draw a red line from the example in the gender box to the different forms of violence on the mountain. After completing the women's box, go to the man's box and ask: Are there qualities from the men's box that contributes to oppression and violence against women?



4. Ask if there are any questions or comments. Review that this is the meaning of oppression – direct violence and discrimination we see supported by the systems that we may not be able to see. Explain that the next activity will help us to see how this works in real life.

Notes for facilitators: Many women will point out that men are also discriminated against and experience oppression. It can be helpful to help the group think more deeply about identity: are men oppressed because they are men or another identity? i.e., men may be oppressed because they are Kachin, or Christian, or poor, but not because of their male identity.

## Activity

## 2

## Oppression Exercise<sup>9</sup>

### Time

60 minutes

### Materials

None

Facilitator notes: This can be a very emotional activity for some participants, particularly if they have experienced violence themselves. Read all facilitator notes before starting the activity, and you may decide this activity is too intense if there are many trauma survivors in your group.

### Process

1. Explain that this is an exercise to 'see' how oppression works in our societies. Bring back the mountain of gender oppression the group just made and pick up one issue that people feel is common in every community (domestic violence works well for this exercise).
2. Now look at the systems/institutions below the water one at a time with the group. For each institution ask, 'What is the message from this institution that reinforces/maintains domestic violence in our community?' For example, what does the community often say to a woman about domestic violence? ('Maybe you didn't cook well enough or please your husband', 'you should obey your husband' 'husbands and wives will fight' 'it's private, not our business' 'it's probably your fault')

Ask the group which message is most common and write it on the board. Next, the family. If a woman is being beaten and goes back to her parents, what will they say? ('go back to your husband' 'once you are married, you stay together' etc.)

If the group seems to be understanding, have them break into pairs and have each pair work on a different institution to cover all of them (religion, health, education, etc). If there is confusion, stay as a big group and go through each institution together. Common messages if the group gets stuck: Religion – it's God will or women need to be patient and have compassion; Health – doctors treat wounds without asking questions; Government – what happens in the home is private and not our problem; Police – we won't come if it's domestic dispute, it just happens; Education – Men are the head of the household and family and should be obeyed.

3. Ask for one person to volunteer to represent a woman in our community experiencing domestic violence. She does NOT need to act or role play about domestic violence, she is representing a woman for this exercise.

Note: this exercise is emotionally difficult for this volunteer, so if you know someone is has experienced domestic violence, do not let them be this volunteer - it could easily be re-traumatizing.

<sup>9</sup>developed by IWP, [www.womenforpeaceandjustice.org](http://www.womenforpeaceandjustice.org)

Ask for other volunteers, one to represent each institution you've discussed. The volunteer representing a woman experiencing domestic violence stands in the middle of the room. Have the other volunteers stand in a circle around her. Hand the first person a ball of string. After each person says the message from their institution clearly, they hold on to the string and then pass it to the next speaker, across the circle. In this way, the group will create a 'web' around the woman in the middle with the string. For example, a volunteer representing a community might say, 'as the community, we will say it's your fault when your husband hits you and you need to try to be a better wife.' Then have someone representing family, religion etc give the negative/harmful messages and pass the string around and across the circle. By the end, the woman standing in the middle will be in the middle of a 'web' of string.

Note: This exercise can be very intense/emotional for people, and there are most likely women in the group who have experienced domestic violence. If anyone expresses strong emotions, acknowledge how difficult the reality of domestic violence and invite everyone to take a few grounding breaths. Allow silence and take it slow.

Another possibility is that when people get uncomfortable, sometimes people laugh, but it is very important that people do not laugh during this exercise. All the of the messages are messages that domestic violence survivors get every day – it is not a drama. If people laugh, ask everyone

to take a few deep breaths to be fully present to the activity and the learning, even if it's uncomfortable.

4. Once all the messages have been said, ask the woman in the middle to talk about her feelings. Let her talk as long as she needs/want to. Ask her which messages were the hardest to hear. (Usually, it is the messages from family and community which are most difficult, which is important for everyone to hear, since these are institutions we can change). Now ask the volunteers and other participants what feelings came up for them. Make sure to keep the focus on feelings (not analysis or learning) until everyone who wants to have been able to share her feelings.
5. After everyone has shared feelings, ask what people learn from this



exercise. It is important to highlight a few things: All the institutions reinforce one another (it's not just from one place, we get these messages over and over again everywhere); this is what oppression looks like – it's the power over of direct violence supported by everything in our lives. This example is domestic violence, but it is true to all the forms of violence against women. And all the other forms of oppression, based on ethnicity, religion, etc.

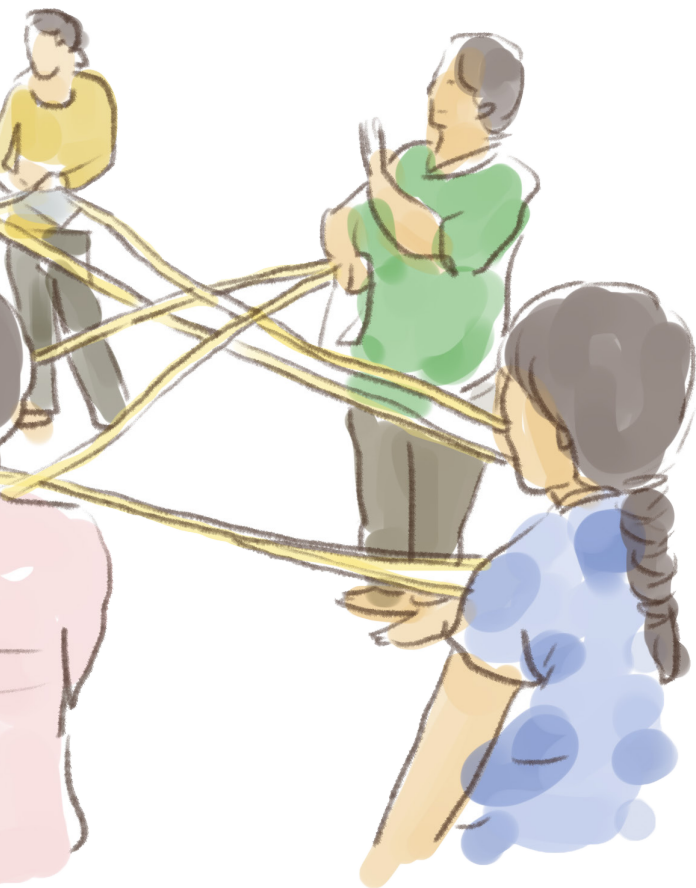
Note: if there are domestic violence survivors in the group, there will likely be a lot of emotion in the room. Take time and have people talk with their buddies before trying to move to learning. This may be the first time for some women to name domestic

violence as a form of violence, so take the discussion slowly and gently.

6. Explain that now that we can 'see' oppression, we can work to change it in the institutions where we have some influence. How can we change the messages to support women? Have people work in pairs to think about new, empowering messages for women experiencing domestic violence.

Note: People can have a hard time with this, as the negative messages are so engrained. Help to make sure the final messages are empowering! For example, family – we love you and will help you do what is best for you; community – we want everyone in our community to be safe, so we will help you whenever you need; government – freedom from violence is a human right that we will uphold in every part of society. Religion – good, Christian men do not abuse their wives. Write all the empowering messages up on the board.

7. As a closing for this activity, have each participant say one positive thing they now know they can say to a woman experiencing domestic violence. Note: make sure these are empowering! If someone says something that is still oppressive (like 'just be patient'), gently suggest something more powerful like 'I care about you, and you don't deserve this'). Unlearning our internalized messages can be a slow process, but we want to make sure we aren't reinforcing negative messages.



## Activity

## 3

## Closing: Gender Justice Commitments

**Time**

30 minutes

**Materials**

None

**Process**

1. Ask participants to reflect on their learning and wisdom from these last four sessions on power, gender, identity and oppression. It may be helpful to briefly review the topics as a group, or participants can review with their buddies.
2. In a closing circle, ask each participant to say one thing they commit to do to promote gender justice in their families and one

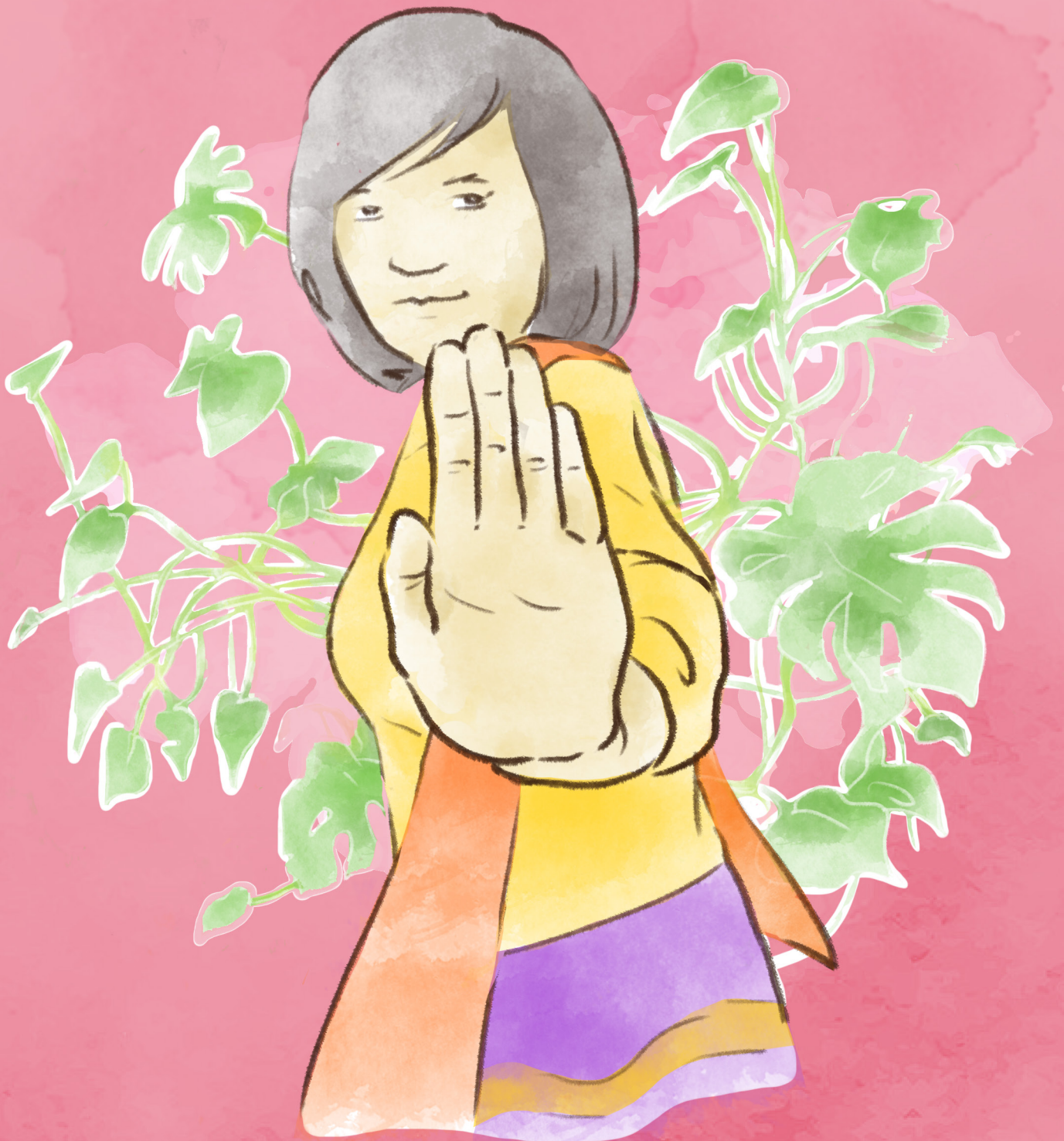
thing they commit to do to promote gender justice in their communities (if needed, you can give an example such as 'practicing power sharing with my daughter' and 'leading self-care workshops for women in the IDP camp').

3. Once everyone has shared, join hands and end with an energy squeeze.



# Module 5

## Facilitation Skills



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Key points for these sessions:

- Facilitation skills are helpful for any group process, including meetings, workshops, and even family discussions.
- Facilitation and teaching are different: teachers assume they have the knowledge to give to others; facilitators believe the wisdom is with the group and create the space for people to share and learn with each other.
- Effective facilitation requires deep listening and *asking questions*.
- Facilitators prioritise wellbeing and a commitment to support the power within of all participants.

# Day 01

Time	Activity	Page Number
15 min	Mindful movements	Section 0. Mindfulness and Grounding Activities, page 10
30 min	Activity 1: Water Glasses Exercise	Page 4
30 min	Activity 2: How People Learn	Page 6
15 min	Break	
45 min	Activity 3: Comfort Zones	Page 8
60 min	Lunch	
20 min	Guided relaxation and tapping	Section 0. Mindfulness and Grounding Activities, page 8
20 min	Activity 4: Asking questions	Page 10
45 min	Activity 5: Reflecting Back	Page 11
15 min	Break	
30 min	Activity 6: Grabbing the Main Point	Page 13
10 min	Group massage	Section X: closings

*This is a suggested timetable that can be adapted for the needs of the group.*

## Activity

## 1

## Water Glasses Exercise<sup>1</sup>

**Objectives**

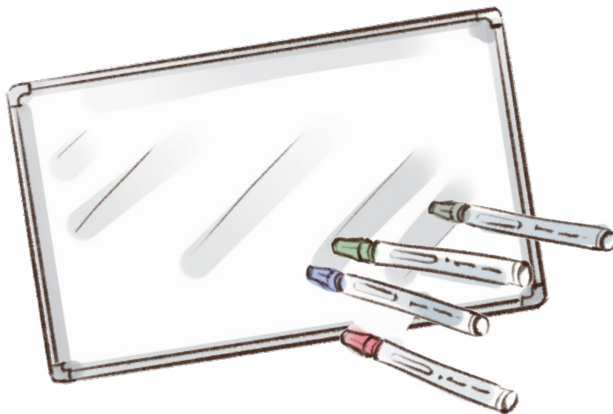
To assist participants to see the difference between teacher-centered and participant centered learning; and to make connections between educational model and values such as community and democracy

**Time**

30 min

**Materials**

- Enough empty glasses for all participants
- A large pitcher of water
- Newsprint or whiteboard
- Markers



<sup>1</sup>Ouyporn Khuankaew, listed on the website of Training for Change, <https://www.trainingforchange.org/>



### Process

1. Explain that this is an activity for exploring ways of doing education. Pass on the glasses.
2. Go around pouring some water into each participant's glass. As you go, you can make comments like this: "It's so good to be a teacher sharing my knowledge with you...Oh, I see you also have an empty glass. I'm glad I have so much knowledge to share...So many empty glasses...! I have lots of water here." Sit in the facilitator chair and look around in a neutral way. Suggest that the participants notice any feelings they have, but don't invite comments at this time.
3. Announce that we'll now do something different: this is the time for participants to get up and move around sharing their water with each other. "Notice your feelings and reactions as you share your water with each other." After a little bit of their sharing, get up and move among them, adding water to their glasses while also receiving from those who want to share back.
4. Stop the exercise when you see the energy start to go reduce and ask them to return to their seats.
5. Debrief— first, ask for feelings. When someone says a feeling you think others may share, ask those who share those feelings to raise their hands. Some example of an elicit question for feelings are: "When the facilitator was pouring into the glasses, did anyone check to see if your amount of water was different from someone else's? What was the feeling?"

Ask what the water in the glass represents, symbolically. It's OK if it means different things for different people. Ask participants to focus on the water as knowledge. How does the simulation reflect what is true in real life? Suggest that the pouring of water by the facilitator was one model, and the sharing of water by participants was another model. Ask, "Which model seems more supportive of the value of community?" "Which model most supports democracy?" "How can we practice the second model in our work in the community?"



## Activity

## 2

## How People Learn

**Time**

30 min

**Material**

Flipchart

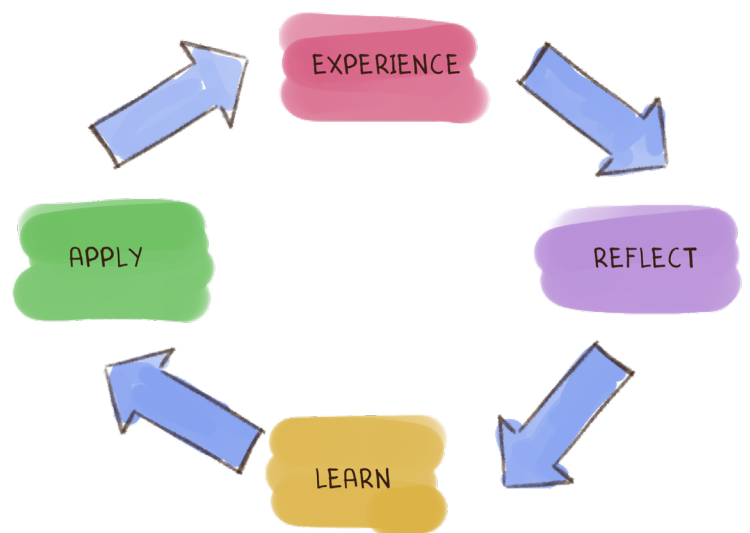
**Process**

1. Explain like the glasses exercise before showed, facilitation and teaching are different.
2. Make two columns on the flip chart: one labeled “teacher” and one labelled “facilitator”. Ask participants to think back to school, or think of their children’s school, or their image of school – what does the teacher do? (if people say “teach”, ask what it means to teach?). For most of us, the experience of school is the teacher lectures, tells us what to think, punishes wrong answers; it’s one way communication (students don’t talk/ask questions). Write down what participants say.

Explain that in this model, teachers have the knowledge to give; students just take it in. Most schools are very power over, with the teacher using punishment and shaming as control. The main way teachers give information is through lectures. The focus is on the teacher and what they know.

3. Explain that facilitation is very different. The focus is on the participants and the

wisdom they have from their experiences. Facilitators trust that all participants have deep wisdom. Ask “What are the roles of the facilitator? What have the facilitators done throughout all these sessions?” Hopefully, participants will say: create space for deep listening and learning from each other; asking questions; practice power sharing. Importantly, facilitators encourage emotions. Write down these and participant answers.





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4. Explain that the facilitation in *Healing Wounds* uses the idea of the 'experiential learning cycle.' This cycle helps a facilitator to get the wisdom from the group. It means participants have an experience or reflect on an experience in their life. For example, the water glass exercise was an experience all participants did together. Or deep listening exercises are often about sharing a life experience.
  5. The next part of the cycle is reflection. Facilitators ask participants to think about the experience with questions like "How do you feel?" "What did you notice?" Reflection helps us to listen to and learn from our emotions, which is completely missing in most schools.
  6. After reflection, we move to learning. Facilitators ask the group "What did you learn from that experience?"
  7. From learning, the facilitator asks for applications "how can you use that learning in real life?" "How is this like what happens in .... (your family, organisation, society, etc).  
  
You can use the water glasses exercise as an example. First participants did the activity. Then in the debrief, you asked for feelings, learning, then relate it to models of learning that are best for democracy and social change. It's a very good example of the whole cycle.
  8. Close with any comments from participants on the cycle.

## Activity

## 3

## Comfort Zones<sup>2</sup>

### Time

45 min

### Materials

String to mark circles on the floor

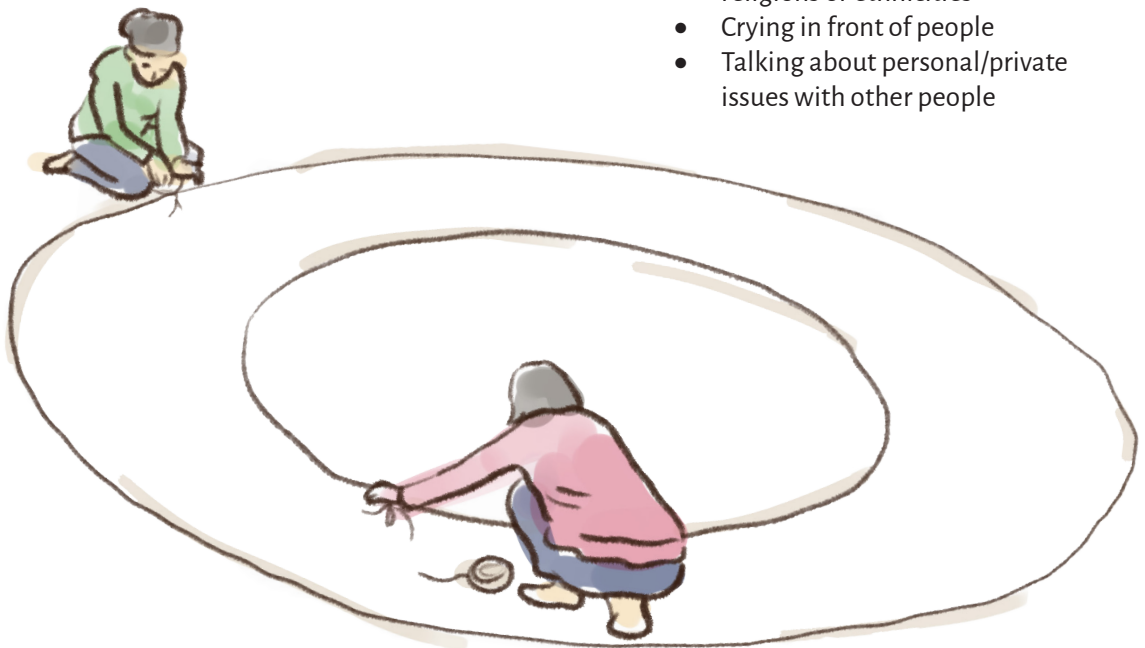
### Process

1. Use string to make 2 concentric (one inside the other) circles on the floor. The smallest circle should have space for all participants to be able to stand in it. The outer circle should be about 1 meter wider.
2. Explain that we are going to explore the concept of “comfort zones” which is about how people learn. Ask all participants to stand. Explain that standing inside the circle means people feel very comfortable, relaxed, safe, easy. The middle circle

means that they feel uncomfortable – nervous, anxious, risky. Outside the circles means they feel alarmed, shock – feels scared. Explain that you will read a series of statements. Participants should decide for themselves where they stand when they hear that statement. For example, the statement “staying at home with my friends” – does that situation make them feel comfortable (inside), uncomfortable (middle) or alarmed (outside). The activity is done in silence and each participant decides for themselves where to stand for each statement.

Possible statements:

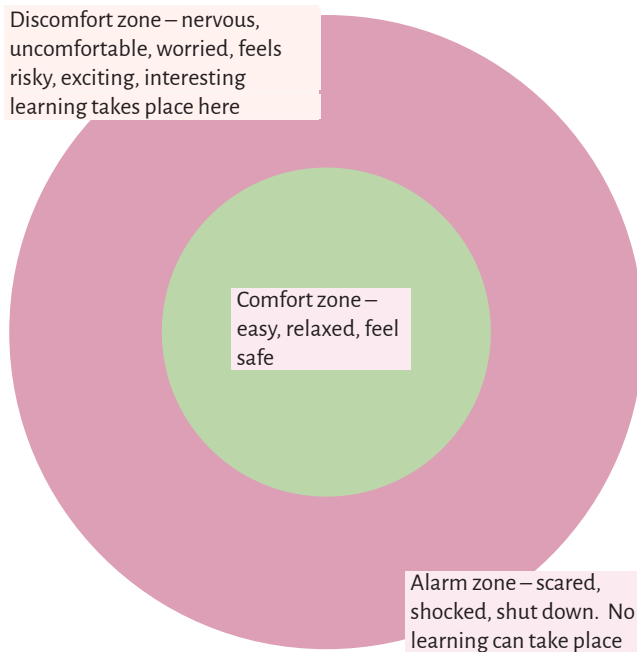
- Spending time with family and friends
- Speaking Burmese
- Being in a place with people of other religions or ethnicities
- Crying in front of people
- Talking about personal/private issues with other people



<sup>2</sup>developed by IWP, [www.womenforpeaceandjustice.org](http://www.womenforpeaceandjustice.org)

- Being with other people when they are crying
- Meeting with religious/political/military leaders
- Using a computer
- Speaking in public

3. Ask people to return to their seats in the circle. Ask for any feelings or comments.



4. Explain that the “comfort zone” is the surroundings, skills, information, culture, people, places, and topics that are familiar to us. In this zone, we are comfortable, confident, and we feel safe. It feels easy and relaxed.

Outside the comfort zone is the “discomfort zone” (uncomfortable zone). We feel nervous, anxious, it might feel hard. But it can also feel exciting, very new, interesting. Learning takes place when people are out of their “comfort zone” in their “discomfort zone. Once someone survives a trip into their discomfort zone, their comfort zone is enlarged. They know that they can do that thing again.

Ask people to think of one of the statements that was in their discomfort

zone – maybe speaking Burmese in public, or crying in front of people – Does anyone have an experience when they did that thing, and even though they felt nervous, it turned out ok and was easier the next time? That is how we learn and grow.

But it’s important to remember that experiences that are too challenging can force people into their alarm zone, where fear and distress make people shut down. If we are too scared or anxious, we go into ‘survival mode’ and our thinking and emotions are very limited. In that zone, we can’t learn, and it may reduce trust in the facilitator.

5. Ask participants to put on ‘facilitator glasses’ and think like a facilitator. Where do we want participants/people in a group to be? Ask for ideas.

Note: Groups should start in their comfort zones and once people feel safe, expand to the learning zone. If it feels too challenging, it’s good to bring people back to their comfort zone.

6. Have participants talk with the person beside them. Think back on this whole training program, many weeks from now! How did the facilitators use comfort zones? When were you in your comfort zone? When did you move into your learning zone? How do you know?

7. Debrief in the big group. Emphasise the importance of participants feeling safe enough to challenge themselves. So, *Healing Wounds* spends a lot of time creating a safe space and building power within, so that participants can challenge themselves on issues like power, gender justice, transitional justice, trauma, that take us all into our learning zones. The more we go into our learning zones, the larger they become!

## Activity

## 4

# Asking Questions

**Time**

20 min

**Materials**

None

**Process**

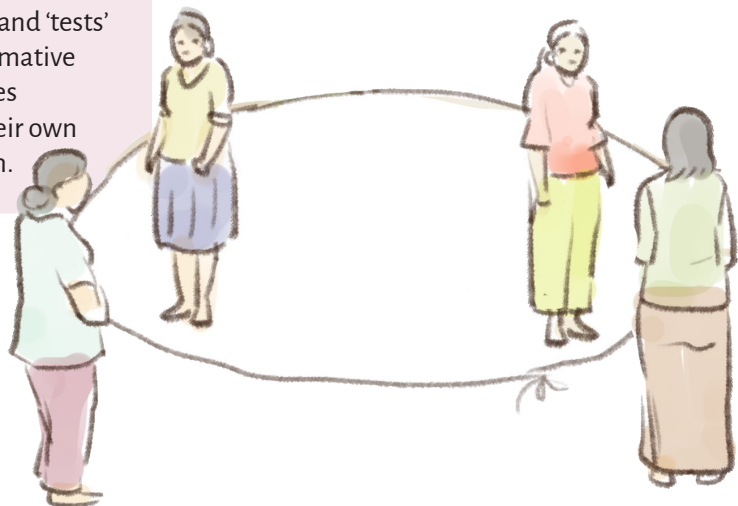
1. Ask participants to review what are the main roles/jobs of a facilitator? They may say many things, but emphasise the *most important* are *deep listening* and *asking questions*.
2. Explain that there are two kinds of questions: closed questions (which can be answered with yes-or-no) and open questions (which cannot). Ask for an example of a closed question (e.g., “Do you like moininga?”, “Are you cold?”) Facilitators ask *open* questions to help to bring out the wisdom of the group. What is an open question used often in *Healing Wounds*? (*How do you feel?*)

3. Ask everyone to stand up and count off ‘one’ and ‘two’. ‘Ones’ stand in a circle and ‘twos’ stand in a circle around them. Each ‘one’ shake hands with a ‘two’ and they become partners. Ask the ‘ones’ to think of an open question to ask their partner, for example, “What did you learn?” Partner ‘two’ does not need to answer the question, they just say if it’s an open question or a closed question. If it’s a closed question, partner ‘one’ should try again!

Now switch and partner ‘two’ asks an open question and partner ‘one’ says if it’s an open question. You can have participants switch partners (“All ‘twos’ move two steps to the right for a new partner!”) if you think the group needs more examples with open questions.

4. Now make a list of open questions on the board. Include at least:  
How do you feel? What did you learn? How can use that in your life? What do you think about that? Can you say more about that?

Important note to emphasise: Open questions are not about testing knowledge. It is not a test. That is what makes it different than teaching. Asking “What did you learn from that experience?” is very different than asking “What is the definition of oppression?” The second question has a right or wrong answer and ‘tests’ the participants, which is not transformative learning. The first question encourages participants to reflect and listen to their own wisdom. That is the goal of facilitation.



## Activity

## 5

## Reflecting Back

**Time**

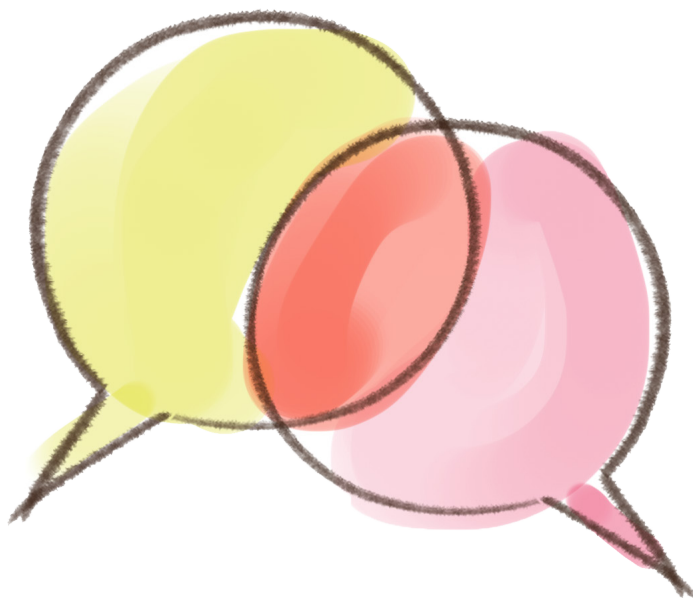
45 min

**Materials**

None

**Process**

1. Explain that one of the most important roles of a facilitator is reflecting back to the speaker what we hear. Reflecting back is useful for several reasons: it helps the speaker feel heard; it creates breaks in the speaker's story so they can reflect and focus, which helps them to stay grounded and not get overwhelmed; it helps the other listeners stay focused; it allows the speaker to correct anything that may have been misunderstood.



2. Reflecting back doesn't always feel natural, but it gets easier with practice. One way to do reflection is when someone is speaking, when they take a natural pause (or after a few minutes if they don't pause), you gently interrupt and say, 'so what I heard you say is ...' and you summarise what you heard. You don't analyse what you heard, just summarise. You can suggest what emotions you heard if it feels appropriate. For example, "What I heard you said is ..... and it seems like that made you feel very sad. Is that what you said?" Then the speaker will either agree that's what they said and continue, or it gives them the chance to correct your understanding. "No, I didn't feel sad, I felt so angry because..." and then they can continue the story.

Noticing the speaker's strengths can be very empowering and affirming. It is a chance for you to genuinely tell the speaker what positive things you noticed from their story. For example, "What I notice is you have so much courage and even though it is so difficult, you haven't given up hope." Noticing strengths should be genuine – do not make things up, or the speaker will feel like you are not sincere. It is most helpful during the last reflection.

3. Divide the group into pairs. Each person will share for five minutes and the other will practice reflecting back. They should reflect back at least once during the 5 minutes. Have the pairs decide who will talk and who will reflect, then remind both to get ready for a deep listening practice.

Suggested topics: Talk about someone you deeply love and why; talk about one of your 'clouds' (from the cloud analogy exercise – thoughts, feelings, anxiety, memories that are covering the clear blue sky); talk about one way you feel you've changed during Healing Wounds and how that has effected your life.

4. Prepare for deep listening, encouraging both the speaker and listener to take deep grounding breaths to prepare. Remind the listener to reflect back what they heard once during the five minutes. Ring the bell and invite the speaker to speak. After five minutes, ring the bell again and invite the listener to reflect back one more time. This time they should notice the strengths in the speaker's story.
5. Ask the speaker to give the listener feedback: Did she summarise well? Did you feel heard?

6. Now ask the pairs to switch roles, so the speaker is now the listener and one reflecting. Repeat steps 4 and 5.
7. Bring everyone back to the big group to debrief: Ask for feelings. Then, what is challenging about reflecting back? What did you learn?

Notes: Emphasise that reflecting back is only possible if you are really listening deeply. And reflecting back is not trying to repeat word for word. It is summarizing the main points and feelings that you heard.



## Activity

## 5

## Grabbing the Main Point

**Time**

30 min

**Materials**

None

**Process**

1. Explain that in addition to reflecting back to the speaker what we heard, facilitators help the group process by grabbing the main point. This helps the group to follow the learning process, and can help the speaker to stay focused.
2. Divide the group into small groups of three participants. Have each group decide among themselves who is person A, B, C.  
  
Person A will talk for 1 minute about a topic the facilitator will give them. Person B will reflect back/summarise what they heard in 20 seconds. Then, person C will say the main point the speaker made in 1 sentence. The facilitator keeps time and rings the bell for each person (ring the bell to start; then again after 1 minute and ask the person to reflect, and then person C grabs the main point.)
3. Repeat the process 3 times so each person has a chance to do each role.

Note: this is a difficult exercise, and it works best if the topics are not too emotional.

Suggested topics: What do you do for yourself to practice wellbeing/self-care? What do you feel most grateful for in your life? What is the dream you have for your life that makes you happiest? What do you feel most proud of in your life?

4. After repeating 3 times, bring everyone back to the big group to debrief: How did that feel? What was challenging? What did you learn? Any other insights/wisdom to share?

# Day 02

Time	Activity	Page Number
15 min	Grounding and centering	Section 0. Mindfulness and Grounding Activities, page 2
30 min	Activity 1: Emotions in the group	Page 15
60 min	Activity 2: Facilitator Guidelines Bingo	Page 16
15 min	Break	
60 min	Lunch	
20 min	Deep relaxation and mindful movements	Section 0. Mindfulness and Grounding Activities, page 8 and 10
60 min	Buddy and then big group sharing: Any feelings, thoughts, concerns, questions that are coming up about facilitating in the community	
15 min	Closing: One thing I learned about facilitation	

*This is a suggested timetable that can be adapted for the needs of the group.*

## Activity

## 1

# Working with Emotions

**Time**

30 min

**Materials**

None

**Process**

1. Acknowledge that in workshops where the issues personally affect people, participants often have strong emotions as they face their own experiences of oppression, grieve, sadness, anger, hurt, pain, etc. This can be one of the most challenging parts of facilitating.
2. This session is a group discussion about how to handle when there are strong emotions in the group.

Start by asking what participants do when they are with people (could be family, neighbors, etc) who are experiencing strong emotions. When they are the ones experiencing strong emotions, what do they like people to do? It's good to have a discussion about people's different needs: some people like to be comforted, while some really do not.

3. Explain that as facilitators of groups, it is helpful to tell participants from the first day of the workshop/group that expressing emotions in the workshop is encouraged and you (the facilitators) will help people deal with the strong emotions they may feel. As it is often considered that showing emotion such as crying is seen as a sign of weakness or is inappropriate, people will often feel very embarrassed or feel like they need to apologise for crying. Other participants may tell them (directly or indirectly) that they shouldn't cry.

Suppression and control of emotions are part of the power over culture we are all part of.



Sharing emotions is a way to break that negative understanding which says that learning only happens through intellect (thinking). Dealing with emotions as they arise in the group helps to build trust among participants and helps the whole group to move forward with their transformation process.

4. Share and then discuss these tips:
  - Acknowledge the person experiencing strong emotions by saying, "It seems you have strong emotions, or it seems that you are angry, sad or in pain."
  - Tell the person it's okay to show strong emotions, and that showing emotions shows strength, not weakness. Don't tell the person they will be ok, or they don't need to worry, as that indirectly tells the person their emotions are not important.
  - Let the person name what they are feeling, or help them to identify their feelings.
  - Let the person express their feelings as they need. If they are having difficulty speaking, encourage them to take a deep breath and to take as much time as they need.
  - Ask the rest of the group to stay present in the moment to support the person with strong emotions. Explain to all participants that the way to support the person doing emotional work in the group is to be aware of their own feelings, not to leave when they feel uncomfortable, and to extend love and compassion to the person.

## Activity

## 2

# Facilitation Guidelines Bingo

## Time

90 minutes

## Materials

Facilitation Skills bingo board and cards from the toolkit



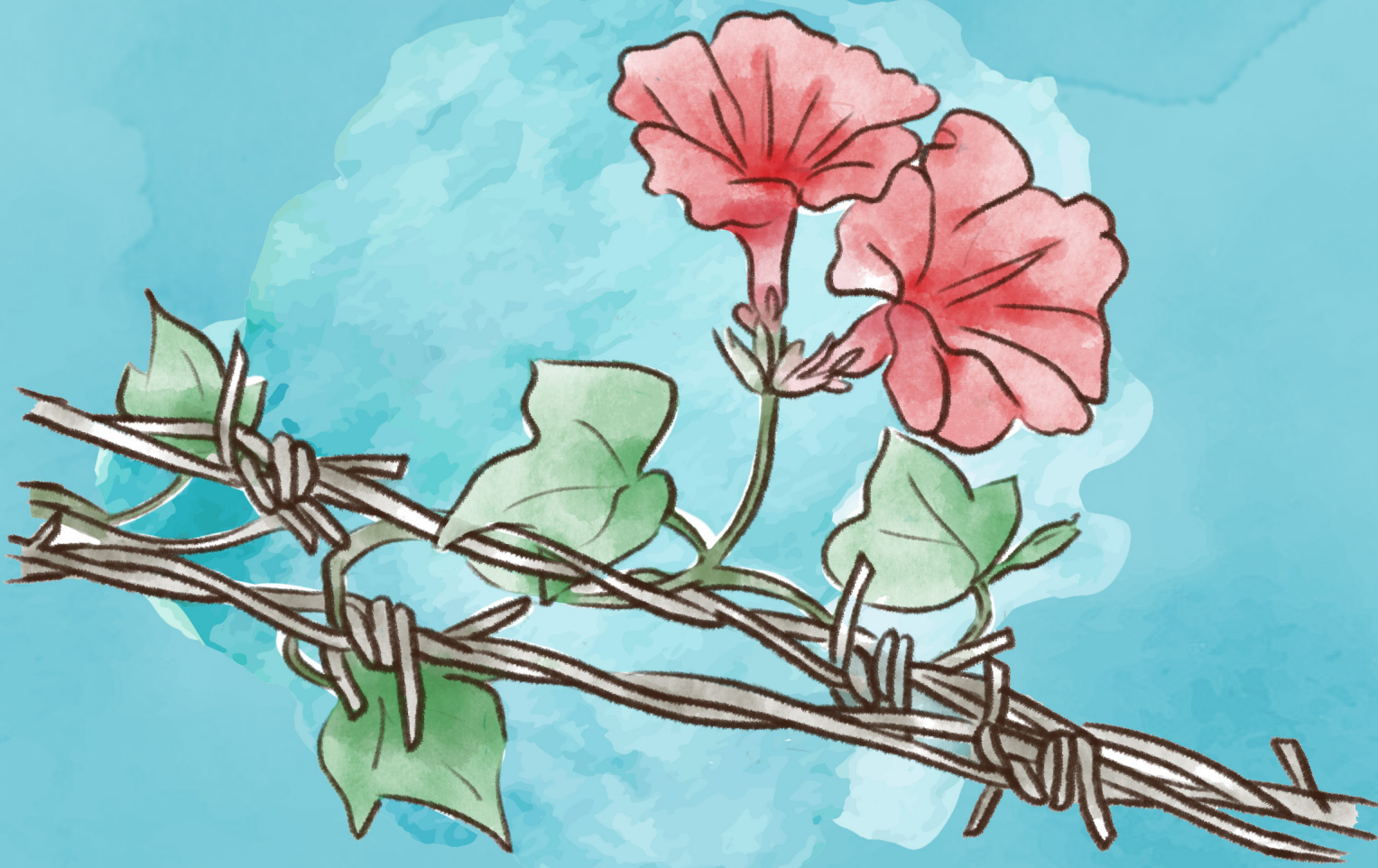
## Process

1. Ask the participants to brainstorm guidelines for effective and empowering facilitation. What should we do and not do? For example, we should practice deep listening, and we should not answer our phone while we are facilitating. Write down the list generated by participants on the board.
2. Next, bring out the facilitator guideline cards and explain that these cards are 25 of the most important guidelines for any kind of facilitation (and hopefully many/most of them have already been mentioned by participants in their list). Place all the cards on the floor in the center of the group and ask people to read out loud the cards near them so everyone can hear. Ask if there are any questions, any confusion, or anyone disagreements with any of the guidelines. Allow a discussion if guideline clarifications are needed.
3. Now, give each participant a board and a set of cards (or if you only have one set, ask people to draw a simple board and use small pieces of paper for pieces). Read out each guideline and if people feel like they already practice/do that while facilitating, they cover one square with that card (or just a small piece of paper). Read out all the cards. Ask participants to look over their boards and the guidelines they have already practiced and the ones they haven't practice yet/need to improve. Ask for any comments/insights/things people notice. Allow some discussion if people want to talk.
4. Next ask each person to choose 5 cards they want to think about more deeply – 2 cards they feel like they are already good at doing, and 3 cards they want to work on doing better/more effectively. For the cards they feel they are good at, think about/write down why those guidelines are important to them. For the cards they want to work on more, think about/write down what they find challenging about those guidelines and how they can work on them to improve their skills. Ask people to work on their own for 5-10 minutes, writing, thinking or drawing their reflections (if you notice some people are done very quickly, suggest they choose more cards to think about!).
5. Ask participants to get into groups of 3 and discuss their cards and reflections on which they are good at and which they still need to improve.
6. As a closing, ask each participant to choose 1 card and explain to the group why that guideline is helpful/important for effective facilitation.



# Module 6

## Introduction to Transitional Justice



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Key points for these sessions:

- This module provides introductions to the concepts of human rights and transitional justice. For some communities, the concepts can feel very abstract and not relevant, especially in conflict areas where the government/military continues to abuse its power.
- It is important to relate the concepts to participants' lived experiences and to focus on hope and collective action for the future. Go slow, allow time for emotions/grief and also for visioning/dreaming for a better future.
- AJAR's manual series *Unlearning Impunity* provides many participatory activities for delving more deeply into transitional justice and documentation of human rights violations, which could be used to complement and deepen this module. The "Unlearning Impunity" series can be found [here in English](#) and [here in Burmese](#).



# Day 01

Time	Activity	Page Number
15 min	Mindful movements	Section 0. Mindfulness and Grounding Activities, page page 10
90 min	Activity 1: Paradise Island	Page 4
60 min	Lunch	
20 min	Guided relaxation and tapping	Section 0. Mindfulness and Grounding Activities, page 8
120 min	Activity 2: Circles of Impact	Page 6
10 min	Group massage	Section X: closings

*This is a suggested timetable that can be adapted for the needs of the group.*

## Activity

## 1

# Paradise Island<sup>1</sup>

**Objectives**

To introduce the concept of human rights and the UDHR

**Time**

90 min.

**Materials**

- Flip-chart paper and different colored marker pens for each group
- UDHR poster (Equality Myanmar has posters available in Burmese or it can be accessed [here](#))



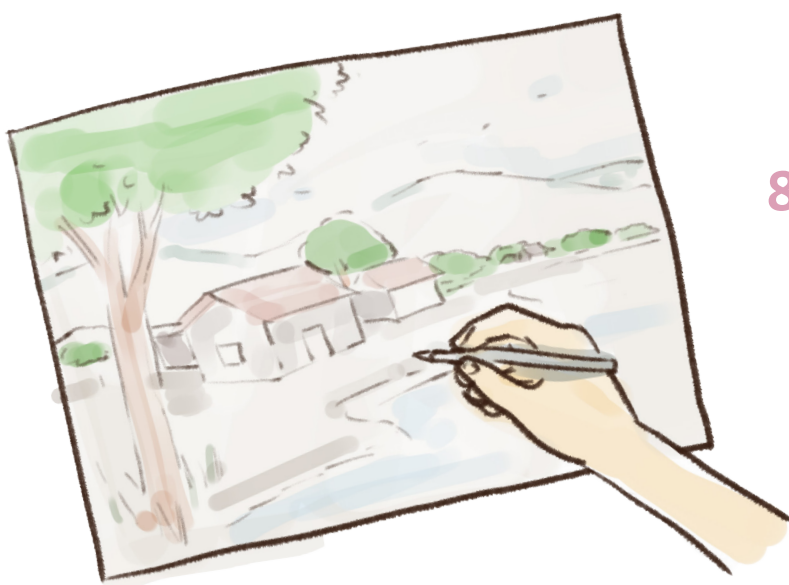
<sup>1</sup>Adapted from Human Rights Education Institute of Burma (HREIB)/ Equality Myanmar resource materials

## Process

1. Divide the participants into small groups of four. Explain that for this activity, participants will imagine they are a group of explorers. You can say, “You have discovered a new island, which is uninhabited. You have decided to settle there and build up a new society.”

Ask participants to think about “On your island: What things do you need and want to live a healthy and happy life? What things are important for your survival as a group of human beings living together?” Write these questions on the board or flip chart for reference.

2. Explain that in their groups, they will have 15 minutes to draw their islands. They should draw or write down all the things they can think of in answer to those two questions. They should agree on a name for their islands and choose one person to present their islands to the whole group.
3. Have each group briefly present their island to the rest of the group.



4. Then facilitate a discussion with the big group:

**How did it feel to design your dream society?**

**What similarities and differences do you see among the islands?**

**Would you like to add something to your country that you didn't think of when you drew the island?**

**Is there a difference between what you need (basic needs) and what you want?**

5. Next briefly introduce the UDHR. Note: if you as facilitator need some background information on UDHR, you can look here: <https://www.amnesty.org/en/what-we-do/universal-declaration-of-human-rights/>.
6. Present the UDHR poster and briefly go through the articles. If there is time, this activity can be more engaging by doing it in small groups, with each group looking at their own poster and explaining the articles to one another.
7. After participants have a basic sense of the articles, ask participants to go back into their island groups. Ask them to compare the articles of the UDHR with what they drew. Ask them to write the corresponding article of the UDHR beside what they drew/wrote. Give the groups about 10-15 minutes to do this.

8. Once the groups are finished, bring everyone together for a group discussion:

**Which human rights did you identify?**

**How do human rights link with basic human needs?**

**Do you agree that we need human rights? Why? Are they important for everyone?**

**Any other learning from this activity?**

## Activity

## 2

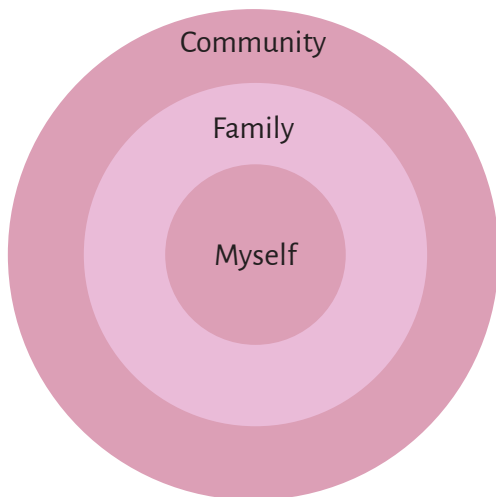
# Circles of Impact

## Time

120 min

## Materials

Prepared by facilitator in advance. Cut flip charts in half and make enough ½ sheets for each participant. Draw 3 circles on each ½ flip chart in advance, inner circle – Myself, middle circle – Family, outer circle – Community. Give each participant a flip chart.



## Process

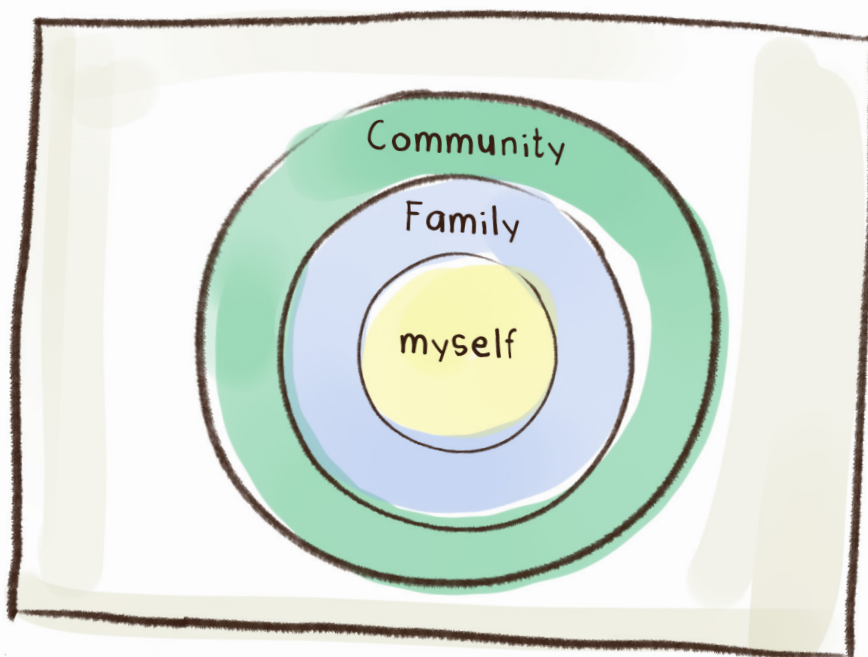
1. Explain that the 3 circles - self, family and community - can't be divided. They are interconnected with each other, just as all human beings, all living creatures and earth are interconnected. But we'll only look at 3 circles now. Explain that everyone will work independently on their own 3 circles. Explain that participants will draw and write on each circle about how the conflicts and incidents in Myanmar have impacted their life, their

family, and their community. No matter how much or how little each of us may understand about the government, military dictatorship, political affairs, or human rights abuses, we have each been deeply impacted by them in our lives. Ask participants to think and draw: 'What/how have you been directly affected yourself? 'What/how have they affected your family? How have these affected your community?' Encourage everyone to work individually.

Encourage participants to look deeply into their lives, family and community. What happened to all these levels? This involves bringing back sad memories and difficult times; but remember we all survived and have resilient strengths that have helped us handle all these challenges. No one gave up. When you feel and experience the memories, also think about how you handled and survived all the challenges. (15 mins)

2. After everyone has done their individual work, divide participants into two groups, each with a facilitator. Each person will have 10 mins to share about their circles. Remind them to share how they overcome their challenges as well.

Facilitators note: Dividing into two groups for the sharing reduces how much suffering each person is listening to. People can better support each other if there are fewer people and fewer stories, and each person can have a bit longer to share.



- 3.** Debrief in the large group after both groups have finished with sharing (30 mins)
1. How did you feel while you are working on each circle? How do you feel after you shared in the group?
  2. What inner strengths did you, your family and community use in order to survive?
  3. In what ways do you see the impacts of the three circles interconnected/related?
  4. How are human rights related to these circles?
  5. What did you learn from this activity?

Closing (15 mins)

Lay the participants' circle flip charts in the middle of the room. All participants and facilitators stand in a circle around them and take a few deep breaths together, reflecting on their learning. Each participant says one word or phrase they use to encourage themselves in challenging times to close the session: e.g. – never give up, challenges make me grow, etc.

# Day 02

Time	Activity	Page Number
15 min	Grounding and centering	Section 0. Mindfulness and Grounding Activities, page 2
60 min	Activity 1: Seeking Justice in the community	Page 9
30 min	Activity 2: Accountability for Harm Done – personal reflections	Page 10
60 min	Lunch	
15 min	Guided Relaxation	Section 0. Mindfulness and Grounding Activities, page 8
100 min	Activity 3: Don't be Afraid: movie and debrief	Page 11
10 min	Closing: Say one new word that you learned about <u>accountability</u> from today's session.	

*This is a suggested timetable that can be adapted for the needs of the group.*





## Seeking Justice in the Community

### Time

60 minutes

### Materials

None

### Process

1. Divide participants into groups of 3-4. Ask each group to discuss one of the scenarios (below) where someone did harm or hurt someone else. In their small groups, participants should discuss what type of actions can be taken in order to resolve the situation.
  - a. Scenario 1: A young man from the neighboring village came and stole 10 pigs from your neighbor's family's farm to sell them because he needed money to buy drugs. The leaders of the two villages discuss with the two families to decide how to deal with the situation. What do you think should be done? What actions should be taken?
  - b. Scenario 2: A 14-year old girl student from your village was raped by the director of her school. The leaders of the village and the parents of the school have a meeting to decide how to deal with the situation. What do you think should be done? What actions should be taken?
2. Give the groups about 10-15 minutes to discuss and then come back together in the big group. Ask each group working on the same scenario to give 2-3 suggestions for what needs to be done and make a list. Ask the other groups to add their suggestions as well.
3. Explain that accountability means finding

constructive and meaningful ways to handle a situation where harm was done, which is essential for lasting peace and justice, whether in their community or at a global level. Present the 4 elements of accountability:

1. Acknowledging the harm caused
  2. Understanding the harm from other peoples' viewpoints & taking steps to repair harm
  3. Taking steps to make amends (apology) & accepting punishment
  4. Taking action to make changes so that it is unlikely to happen again
4. Ask participants to look back at the list you made from the scenarios and decide where the actions they mentioned fit in terms of these four elements. Looking at these four elements, can they think of any other actions that would contribute to accountability in the scenarios?
  5. Ask the participants if the situations would be handled differently if the people responsible were from armed groups or members of the government. What if an armed organization stole pigs from a farmer to feed their troops? What if a policeman raped a young girl? Would the situation be handled differently?
 

It is important to note here that Transitional Justice deals with crimes committed by state-sponsored perpetrators such as soldiers, policemen, members of the government, etc.
  6. Ask participants for any final comments or questions about accountability.

## Activity

## 2

## Accountability for Harm Done – Personal Reflections

**Time**

30 minutes

**Note on sequencing**

This is a follow up/deepening exercise to the previous one on accountability.

**Materials**

Newsprint

**Process**

1. Explain that this activity is to give us all time to reflect personally on times we have hurt or harmed someone and what was needed to resolve, correct or repair the situation or relationship.
2. Pair the participants with someone they do not know well. Instruct them to, “Think back to a time when you hurt or caused harm to someone, and you handled it in a way that later made you feel good.” Explain that each person will have 5 minutes to “describe how you handled the situation and what was the final result.”
3. Invite everyone to take a few deep breaths so they can listen deeply and share openly. Then invite the first person in each pair to begin. After 5 minutes, tell the first person to stop, invite everyone to take a few deep breaths and then invite the second speaker to start.
4. After each person has spoken, invite everyone back to the big group and ask the following questions:
  1. How did it feel to talk about a time you harmed someone and tried to make amends?
  2. Were there similar actions in the story you shared and heard? What actions were key in achieving good results? Without repeating your or your partner’s stories, how would you categorize the actions based on the four elements of accountability (from the previous activity)?
    - Acknowledging the harm caused
    - Understanding the harm from other peoples’ viewpoints & taking steps to repair harm
    - Taking steps to make amends (apology) & accepting punishment
    - Taking action to make changes so that it is unlikely to happen again
  3. Write the answers upon newsprint and if needed, encourage the group to help one another categorize the actions.
  4. If examples from one of the elements are not mentioned, ask if anyone has examples of actions they did that contributed to their sense of accountability in their situation.
  5. Once you have covered each of the four elements, ask if there are any final feelings or thoughts anyone would like to share.



## Activity

## 3

# Don't Be Afraid

## Time

100 minutes

## Materials

AJAR film and flipcharts

## Process

1. Watch AJAR's film: "**Don't be afraid, we will be with you**" (20 min)  
The film can be found on AJAR's website [here](#).

2. Debrief about the film (15-20 min.)  
In the big group, ask participants what they thought about the film, how it made them feel, what they learned, and any questions that may have been brought up.

3. Group work (20 min.)  
Ask participants to break into small groups and brainstorm about the following questions.

### Questions:

- What are the violations endured by the women in this film?
- What is the consequence of these violations on the women?
- What is the impact on their lives?
- What do victims need?
- What do they want to be done about what happened?
- Ask each group to take notes from their discussion.

4. Report backs (30 min): Once all groups are finished, invite everyone back to the big group. Ask one group to present the *crimes/*

*violations* that they have identified. Write them on the board/flip chart. Ask the other groups if they have any to add.

Note: You only need to write each violation once, even if it's repeated by other groups.

5. Next, ask another groups to present the *impact/harm* that they have identified. Again, write those on the board/flip chart. Ask other groups if they have anything else to add.

6. Finally, ask each group to present the *needs/demands* that they have identified. As participants name the needs/demands, make a list on the board/flip chart.

Some examples of what participants might say about needs/demands:

Prosecution; Seeking truth, truth commissions; Reparations; Confession; Amnesty; Prevention of future crimes; Reconciliation; Constitution; Healing; Institutional reform; Forget; Forgive; Education, schools; Memorials; Asking for forgiveness; Redistribution; Anti-corruption

7. Ask for any final feelings or thoughts from the movie or the group analysis of the harms and needs before closing the session.



# Day 03

Time	Activity	Page Number
15 min	Grounding and centering	Section o. Mindfulness and Grounding Activities, page 2
90 min	Activity 1: What is Transitional Justice?	Page 13
60 min	Lunch	
10 min	Mindful movements	Section o. Mindfulness and Grounding Activities, page 10
15 min	Activity 2: Deep relaxation, vision of the future (15 min.)	Page 16
15 min	Closing: one vision/dream I have for Transitional Justice in our country	

*This is a suggested timetable that can be adapted for the needs of the group.*

## Activity

## 1

# What is Transitional Justice?

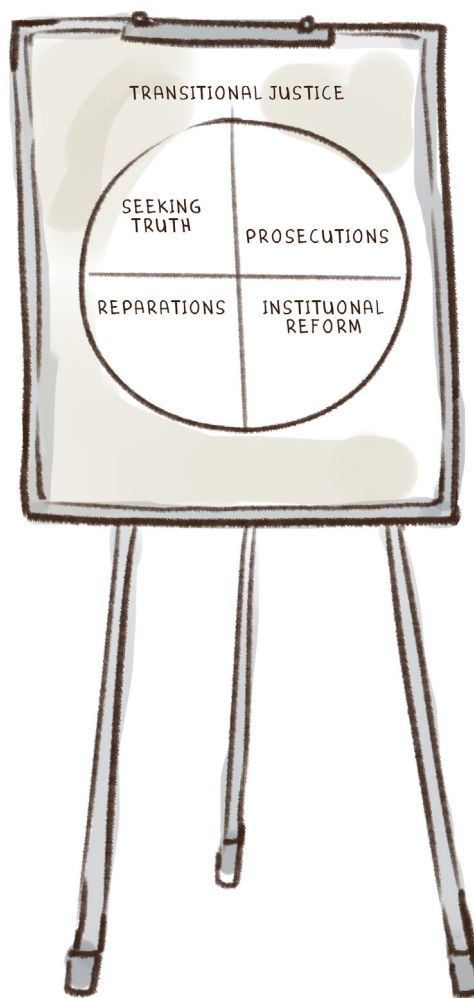
**Time**

90 minutes

**Materials**

The facilitator should prepare a brief presentation on Transitional Justice (TJ) to introduce why it is important to survivors/victims and how the four elements of accountability relate to **four parts of justice (Seeking Truth / Prosecution (Criminal Justice) / Reparations / Non-repetition (Free from violence))**.

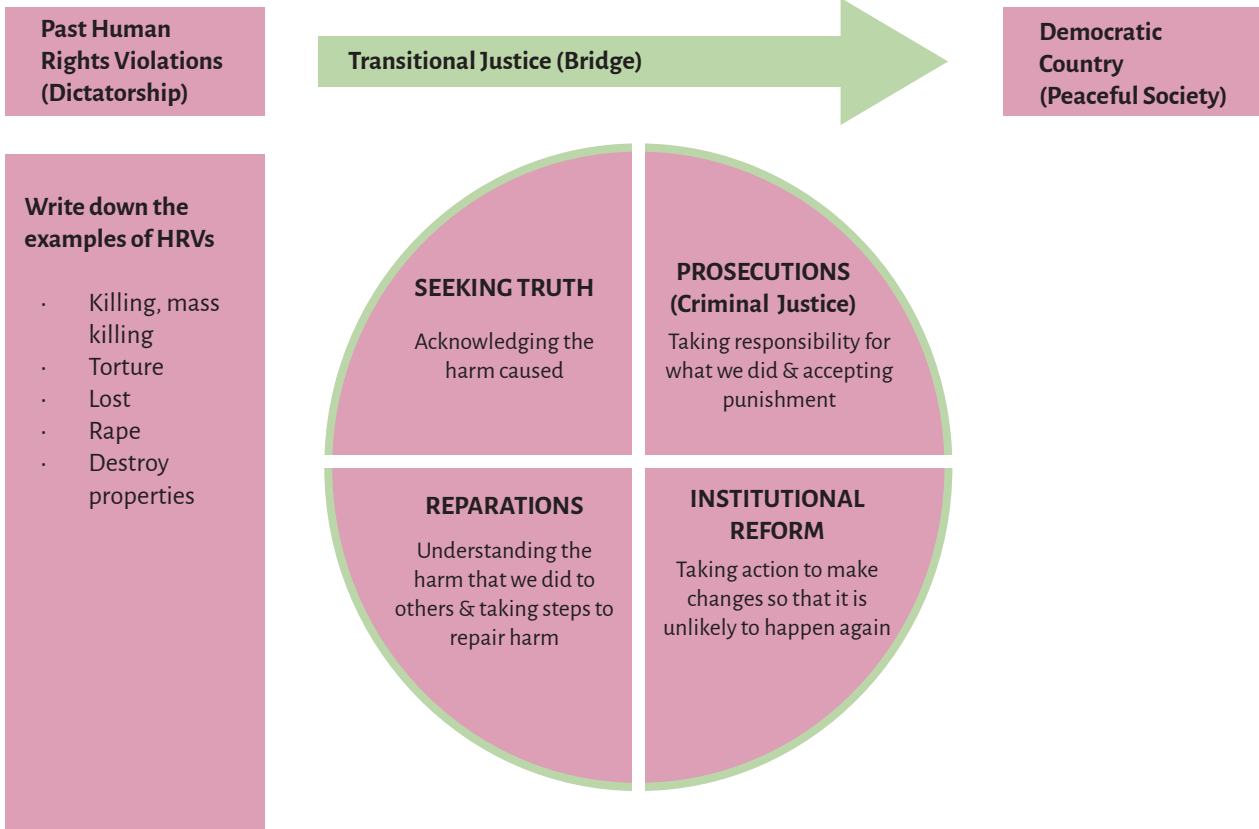
1. Draw a big circle on the flip chart and then have the diagram with 4 parts in the middle of the circle (see the diagram image on the next page). Write “Past Human Rights Violations” on the left corner of diagram and “Democratic Change” on the right corner of the diagram.



## Process

1. Explain that this session is to briefly explain more about the meaning of Transitional Justice. Remind participants that the last sessions were about accountability for harm done, which is at the core of Transitional Justice.
  2. Ask participants to brainstorm the kinds of human rights violations that happen when the country is ruled by a dictatorship/military junta. Tell them to think about what they have shared in the circles sharing session too. Write down all the violations they have shared under 'Past Human Rights violations'. Remind them these are just some examples of violations; in reality there are many more.
  3. Next, explain the diagram in the middle of the flip chart. Tell participants that 4 parts of the diagram is called "Transitional Justice". See the TJ diagram at a separate sheet below – on page 8. It is called a transition period when the country is undergoing change from one ruling system to another. Tell the participants to imagine there is a bridge to change from one side to the other side across the bridge. That bridge is the Transitional Justice bridge which has four pillars (elements). The other side is a peaceful place. It could be federal democracy system.
  4. Explain 4 elements of Transitional Justice are: "Seeking Truth, Prosecution, Reparation, and Institutional Reform - Free from violence" in the diagram
- briefly. Present only the title first. Remind participants how they are related to the four elements of accountability. Then explain that these four elements are very important for the victims/survivors as well as for the whole society because these are the basic rights of the victims and survivors. Without this bridge, the society/country that has experienced a lot of human rights violations would be unable to become a peaceful society/country.
5. Next, explain four elements with additional general information with some examples (see below).
  6. Ask participants to pair with someone next to them and to share briefly on the following question: Do you think Myanmar should have a Transitional Justice mechanism? Why?
  7. Debriefing:
    1. How do you feel when you hear about the idea of transitional justice?
    2. Do you have any questions regarding this section?
    3. What did you learn from this session?





NOTE: Assuming these terms/concepts will be new for participants to think about in this way, you may need to go through each slowly.

- 1. TRUTH** – Establishing a truthful account of human rights violations. Governments and civil societies can use truth and reconciliation commissions (TRCs), commissions of inquiry, investigations conducted by national human rights commissions, fact-finding missions, criminal investigations, etc. to help establish and record the truth.
- 2. REPARATIONS** - Repairing the lives of victims and their families, through symbolic and material measures. Programs that provide reparations may include compensation for the damage to victims' lives; efforts to restore victims to their original situation before gross violations occurred; rehabilitation, which may include the provision of medical, psychological, legal, and social services; satisfaction, which may include acknowledgement of suffering and memorials; and effective reforms that provide victims with a guarantee that violations will not recur.
- 3. PROSECUTIONS** – Holding those responsible for mass crimes accountable through judicial proceedings. Prosecution provides the important message that elites, security forces, and ordinary people will be equally held to account for their actions. Gross human rights violations that violate international criminal law include genocide, crimes against humanity, war crimes, and national aggression. These can be tried in domestic or international courts.
- 4. INSTITUTIONAL REFORM (non-repetition)** – Reforming institutions so that mass human rights abuses will never happen again. Institutions which need to be reformed might include the constitution and laws, security forces, educational institutions, the media, and political systems.

## Activity

## 2

## Deep Relaxation, Vision of the Future

### Time

15 minutes

### Materials

None

Ask participants to lie comfortably on the floor (if necessary, put a carpet or mats in advance). Lead them into deep relaxation by telling them the following story very slowly, in a soft voice:



*Close your eyes. Imagine that you are in a familiar place that you like, and where you feel relaxed and calm. Breathe deeply. Focus on how your body feels. Focus on the feeling of your head on the ground... of your shoulders.... your back... your bottom... your legs.... your feet... breathe deeply and follow the rhythm of your breath... notice how it makes your stomach go up and down...*

*Now, imagine that you are in the future, in 50 years from now. In 40 years, you will be a very old person. As an old person, you are still in the same place that you like. But you now live in a world where there is no more war, no more darkness. Everyone lives in peace and harmony. Everyone has enough food and water, all the children can get a good education. Everyone is happy.*

*A little girl comes towards you. She is a bit shy, but she wants to ask you a question. She asks: "Is it true what they say? Is it true what they say about the darkness of the past? Is it true that when you were young there were wars, and bombings, and killings, and the rivers and forests were destroyed?" So you say: "Yes, it is true." The little girl asks: "It must have been very hard for you. Were you very sad?" You answer: "Yes, it was very hard." And the little girl asks: "So what did you do?" And you answer: "I worked very hard with my friends. We had to be very patient." The little girl looks at you, she is thinking very hard. And then she turns around and starts walking away towards her friends. Then, she turns around and looks at you, and says: "Thank you." And she walks away to go play with her friends.*

Let participants continue to lay in silence. After 2-3 minutes, with a soft voice, tell participants:



*Now, you can come back to the present. Remember the room where you are, and the friends around you. Think about how you are feeling. Think about how your body is feeling. When you are ready, you can start moving your feet a little bit. Then move your fingers a little bit. You can now open your eyes. Stretch slowly, and when you are ready, you can very slowly sit up. Thank you.*

Come back to the big group and lead a brief discussion about how that visioning made them feel. It is helpful to do some gentle movement or stretching exercise before moving to the next session.



# Module 7

## Nonviolent Action



Key points for these sessions:

- Nonviolent Action is a powerful strategy for movements to use to fight against injustice in ways that lead to peace and justice
- Nonviolent movements help to build the power within of the people involved, and everyone in the community can be involved
- Nonviolent Action does not mean passivity or doing nothing. Nonviolent action takes incredible courage and bravery to fight for peace and justice.

# Day 01

Time	Activity	Page Number
15 min	Mindful movements	Section o. Mindfulness and Grounding Activities, page 10
45 min	Activity 1: Responses to violence & conflict	Page 4
15 min	Break	
45 min	Activity 2: NVA basics	Page 6
60 min	Lunch	
20 min	Guided relaxation and tapping	Section o. Mindfulness and Grounding Activities, page 8
60 min	Activity 3: Parallel lines	Page 8
15 min	Break	
45 min	Activity 4: Women's NVAs slide show	Page 10
10 min	Group massage	

*This is a suggested timetable that can be adapted for the needs of the group.*

## Activity

## 1

# Responses to Violence and Conflict<sup>1</sup>

**Time**

45 minutes

**Materials**

Flipchart with 3 columns

**Process**

1. Ask participants to think about the last time they were in conflict with someone or felt very upset at someone. How did they respond? What did they do? People respond to conflict in different ways, but there are at least two ways we see in every culture: Violence and Passivity. Nonviolence is a third way.
2. Write 'violence' on the first column and explain that a violent response is a confrontation of some kind. Ask people what are examples of violent confrontations in response to conflict. Write the examples on the column.

Next, ask what is the result of a violent response? Most often, the conflict is not resolved, there is more violence, and the conflict may even expand/escalate. It creates a circle of violence.

<p><b>Violence, Aggression</b> Confrontation</p> <ul style="list-style-type: none"> <li>• Verbal (screaming, arguing)</li> <li>• physical (fighting, beating)</li> <li>• destroying property</li> <li>• emotional, psychological punishment</li> <li>• using arms, weapons</li> </ul> <p>Result: Conflict not resolved; problem stays. Conflict expands and escalates Leads to more violence - Circle of violence.</p>	<p><b>Nonviolence</b> Confrontation Being assertive</p> <p>Use nonviolent means in thought, language and action.</p> <ul style="list-style-type: none"> <li>• Reflection – wisdom; understand oneself and understand the other one</li> <li>• Reaching out to the other side – let's talk, reconnect and reconcile</li> <li>• Taking responsibility and speaking out</li> <li>• Addressing the injustice and the root causes of the conflict</li> <li>• Commitment to end the conflict and belief it can end</li> </ul> <p>Result: Peace and harmony</p>	<p><b>Passivity</b> Non-confronting</p> <ul style="list-style-type: none"> <li>• Avoid</li> <li>• Don't confront</li> <li>• Deny</li> <li>• Talk behind back</li> <li>• Ignore</li> <li>• Giving up/withdraw (think is fate or have no way to act)</li> </ul> <p>Result: Resolved temporarily but not really resolved to the root causes. Disconnection between people. Suppression of feelings</p>
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<sup>1</sup>Ouyporn Khuankaew and IWP, [www.womenforpeaceandjustice.org](http://www.womenforpeaceandjustice.org)



3. Now do the same with passivity: the other way we are taught to respond to conflict, especially when we have less/no power in a situation. Passivity is non-confrontation. What does that look like? Write answers on the column.

Ask, “What is the result?”. May feel resolved, but the root causes haven’t been addressed. Feelings are suppressed and the people feel disconnected.

4. Now explain that the middle way is nonviolence – confrontation using nonviolent means in thoughts, language and action. It is about acting with integrity to challenge conflict or injustice. It’s about working to understand oneself and understand others; Reaching out to the other side – let’s talk, reconnect and reconcile; Taking responsibility and speaking out; Addressing the injustice and the root causes of the conflict; Commitment to end the conflict and believing that it can end.

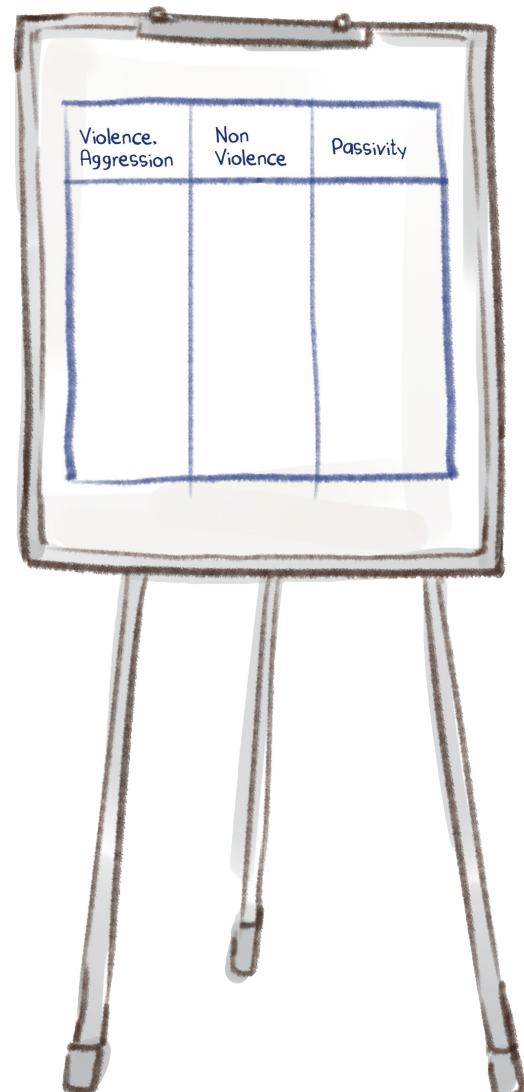
Make the point that even if only one part responds with non-violence the conflict is weakened because that person let go of anger. The conflict is not totally resolved but not as strong. It’s not the same as ignoring the conflict; it’s about taking responsibility for the ways we choose to address the conflict.

5. Ask, does anyone in the group feel like they have used the nonviolent way? Ask for a few examples if people want to share.

6. Link to the societal level: Most of us use violence or passivity because it’s how we are taught and it’s what we see around us. Most governments use the violent way, as do schools, parents, community leaders, etc. Those with power use violence while those with less power use passivity. We must reach out to people to move from violence or passivity to nonviolence. But we as a movement must make sure we don’t choose violence in conflict situations.

7. **Ask participants to think deeply** – ask themselves, which ways (violence, nonviolence, or passivity) do I use most of the time? How can I move to or strengthen the non-violent way in my thinking, language and actions? Give participants some time to think and then share in pairs for 5-7 minutes per person while practicing deep listening.

8. Debrief in the large groups about any feelings or insights/learnings on responses to conflict. Link to the importance of power within for practicing nonviolence.



## Activity

## 2

## Nonviolent Action Basics<sup>2</sup>

### Time

45 minutes

### Materials

Flipcharts; Nonviolent Actions (NVAs) written out on papers for the charades game

### Process

1. Explain that the goal of these workshop sessions is to understand more about nonviolence and nonviolent action.

Nonviolence is a belief system, a way of life that includes nonviolent action. Gandhi is the most famous example of a leader who practiced nonviolence through his way of life, promoting simplicity, love, truth, kindness, compassion, non-harming.

Nonviolent action are strategies, behaviors, and action which don't cause injury. The purpose of NVA is political or social. NVA can either be doing something extra, like a protest, or it can be to stop doing something, like a boycott or a strike.

2. Explain that you can practice NVA without being committed to nonviolence as a way of life. For example, Harriot Tubman, a US slave freedom fighter, carried a gun. But she also used many nonviolent strategies to help to free slaves. Nelson Mandela, the South African freedom leader, believed in armed struggle as well as nonviolent means to achieving peace, and the movement shifted focus from armed struggle to nonviolent strategies over time. Gandhi was committed to nonviolence in all parts of life and used many NVAs in the fight for India's independence from the British.

Ask participants to talk in pairs with the person beside them about where they would put themselves on the spectrum of total nonviolence to Nonviolent Action as a strategy.

Nonviolence		Nonviolent Action as Strategy
Gandhi (India independence leader)	Nelson Mandela (South Africa leader)	Harriot Tubman (US slave freedom fighter)

3. Next, explain there are three applications for nonviolent action:
  - Social defense – keeping things the way they are (protecting the forests)
  - Social change – 2 ways
    - Reform – make changes in the system, but don't overthrow it (like women's movement fighting for the right to vote)
    - Revolution – overthrow the Government/Power (Burma, E. Timor)

<sup>2</sup>From IWP's 2003 Regional Women's Nonviolent Action Training, by Ouyporn Khuankaew and Karen Ridd

Third party Accompaniment/intervention – outsiders provide support to the struggle to help reduce the violence. Ex) There are organizations, including the Peace Brigades and the non-violent Peaceforce, who send international volunteers to countries to accompany human rights defenders and human rights organisations – this provides some security because it makes the defenders more visible and lets the repressive government know that the international community is aware. Another example is election monitoring by internationals to try to ensure free and fair elections. Nonviolent interveners are not members of either party to the conflict, they are seen as trustworthy and are not normally targets of violence.

4. End the session with a fun game: Charades with nonviolent actions. Explain the instructions: give everyone a paper explaining a NVA that has been used around the world. Each action should be written on 2 papers, because the idea is for everyone to find the person with the same NVA as them.

Note: if there are many participants who do not read, or as an alternative way to do this activity, you can whisper one NVA in each person's ear and have them act it out for the whole group, while they guess what it is. You can fill in the details as the group gets close.

Possible NVAs for charades:

- Women in Liberia refused sex to their husbands until they stopped fighting the war
- On the border of Russia and China, soldiers stood facing each other and the Chinese soldiers held up a picture of Chairman Mao every day. One day, all the Russians soldiers mooned the picture (pulled down their pants and showed their bottoms), forcing the Chinese soldiers to take down the picture.
- In Argentina, once a week, women wear black and gather in a public place to dance around with pictures of their loved ones who had been taken away by the government.
- Monks in Chiang Mai ordained (made them into monks) all the trees along a highway that the government wanted to expand. The bulldozer drivers refused to hurt the monks and wouldn't cut the trees.
- In the 1950s, many Indian women hugged trees so they wouldn't be cut down. The movement spread around the world. A Thai woman dressed her buffalo in a man's suit and brought him to the front of government house in Bangkok, where she sat in a tree to protest land policies in her village. She got lots of media attention and the government officials went to her village to talk.
- In France, upset farmers about land policy brought their sheep to the capital and blocked all the streets. In another town, the farmers blocked the streets with carts of dung.
- To protest a rule on a US women's sport team that none of the players could say they are lesbian, women in the city filled the stadium and held a 'kiss in' (women kissed each other) after the first point was scored.

These are just a few examples of the many creative ways people find to fight against injustice without using weapons or violence. After discussing these examples, ask participants to mention any NVAs they've heard of, either in their community, or their country. Burma is rich with examples!



## Activity

## 3

## Parallel Lines<sup>3</sup>

### Objective

Give participants the chance to practice intervening in situations of violence/conflict.

### Time

60 minutes

### Materials

Newsprint



### Process

1. Introduce the activity by explaining that you will be exploring options for personally intervening in a situation where there is conflict or violence.
2. Ask people to stand in two parallel lines, facing one another, making sure the participants lining up in both lines are equal.

3. When the two lines are formed, ask them to shake hands with the person across. That instruction (a) helps people bond for the exercise, and (b) sorts out those who don't have a partner (c) partners up the participants with each other for this exercise. Then ask the lines to spread out so each pair of partners has some space.
4. Explain that you will give the partners a scenario. One person will be the intervener trying a new behavior, and the other will be playing a role. Afterwards, they will switch, so everyone will have the chance to do the intervener role. Ask between the partners to choose who will be the intervener first.

Scenario: The intervener walks past a mother hitting/screaming at her child (the person role-playing the mother beating her child just pretends there is a child there)

5. Explain that the goal of this activity is to give participants a chance to be assertive, speak out and try new behaviors. They can be creative and try a bunch of things. Explain that you will tell them the scenario, then say 'begin' and then after a while you will say 'stop'.
6. After you explain the scenario, invite participants to 'take a minute to get into the role'. Go inside and find that part of you that sometimes can get irritated, angry, or upset. Use that part for this

<sup>3</sup>Adapted from Parallel Lines Roleplay from Training for Change, <https://www.trainingforchange.org/>

exercise. And those intervening, think of what new behavior you might try to stop the violence.... “OK....begin!”

**7.** Run the Roleplay: Observe and stop as soon as energy (the noise in the room) starts to lessen. “Stop!” It’s OK that it takes a bit of time for people to go back to where they were, because that time is a meaningful transition.

**8.** Debrief:

- Ask the *interveners* for their feelings: make sure they focus on feelings, not their stories of what they did or their self-critiques. Coach them by giving examples of feelings, if need be.
- Ask the people on the other line what the intervenors tried, even if only slightly effective. Be patient, and if someone says something their partner did that didn’t work, just go right on and once again say “We’re looking for anything your partner did that slightly worked in some way.” If you keep re-phrasing the question, you’ll get useful responses.
- You can also ask “what didn’t really work?” – make sure that it stays non-judgmental/non-blaming of the person who tried it and remind everyone that is exactly this point of this exercise: to try out new tactics that may or may not work in a safe space. It’s fine if it didn’t work – it’s about the learning.
- Quickly summarise a few of the behaviors that worked: “asked a

question... made eye contact... expressed empathy... surprised you with a distraction”

**9.** Re-run the exercise and reverse the roles: Do it exactly the same way and you’ll be rewarded with people doing a much better job at every point: they’ll try harder to get into their roles, they’ll be more creative, they’ll be more emotional, they’ll be more aware. As you announce that we’re doing it again by reversing the roles, be sure to emphasise exploring options, so it’s fine to do again what was done and also fine to try new things, and it’s OK to try a bunch of things.

**10.** Debrief in the same way as above.

**11.** After the debrief, write on a newsprint “What Worked?” and ask participants to recall what they were saying in the reflection debrief. As you write their answers they provide, this can be a time to ask further questions: “Can eye contact really make a difference to someone who is angry?” Allow discussion so people can bring up other examples from their own lives or anecdotes they’ve heard of. If you have a story of an intervention you made, this is a great time to tell it. This helps to reinforce that this activity prepares us for really intervening in our lives - it’s not just an activity.



## Activity

## 4

## Women-led NVAs Slide Show

**Time**

45 minutes

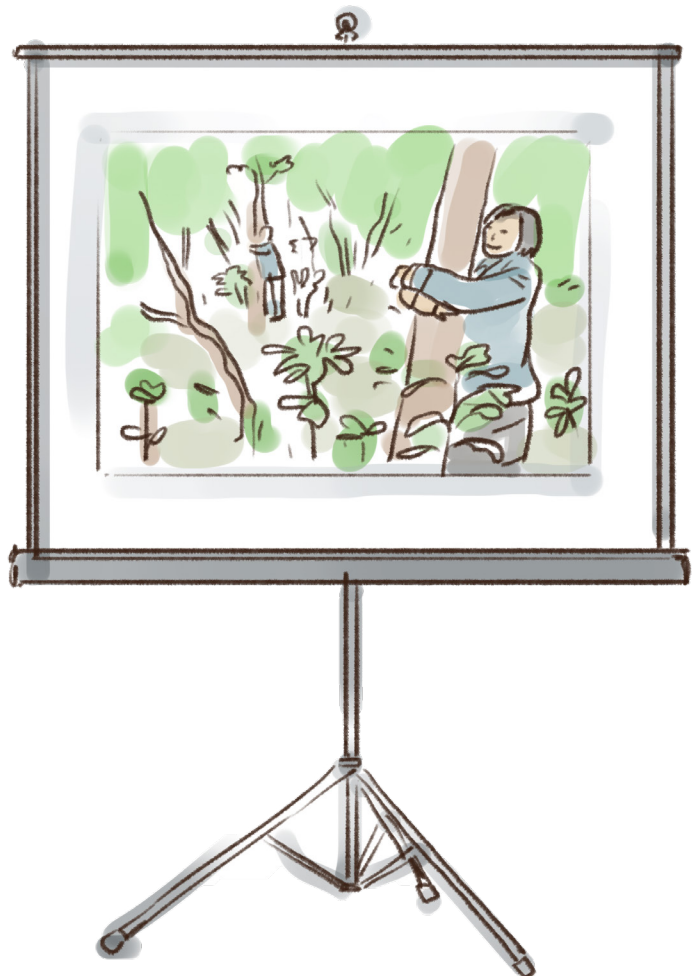
**Materials**

Screen to watch slide show; the slideshow is available at this link:

[https://drive.google.com/file/d/1jy5TPy5Yzk4edc2VtdlKTNOu\\_fYF1rJR/view?usp=sharing](https://drive.google.com/file/d/1jy5TPy5Yzk4edc2VtdlKTNOu_fYF1rJR/view?usp=sharing) or on the thumb-drive from AJAR

This is a slide show of examples of nonviolent actions that have been used by women around the world to create change in their communities and the world. It is intended to be inspiring, motivational, and give participants ideas and encouragement to take action.

There is a brief description of each slide in the notes section; you can also research each of these campaigns online to learn more if you or any of the participants are interested!





# Day 02

Time	Activity	Page Number
15 min	Grounding and centering	Section o. Mindfulness and Grounding Activities, page 2
60 min	Activity 1: The Village Game	Page 12
15 min	Break	
45 min	Activity 2: Steps to Lasting Peace	Page 14
60 min	Lunch	
15 min	Mindful movements	Section o. Mindfulness and Grounding Activities, page 10
120 min	Activity 3: Pray the Devil Back to Hell	Page 16
10 min	Closing: One word	Section X: Closings

*This is a suggested timetable that can be adapted for the needs of the group.*

## Activity

## 1

# The Village Game<sup>4</sup>

**Objective**

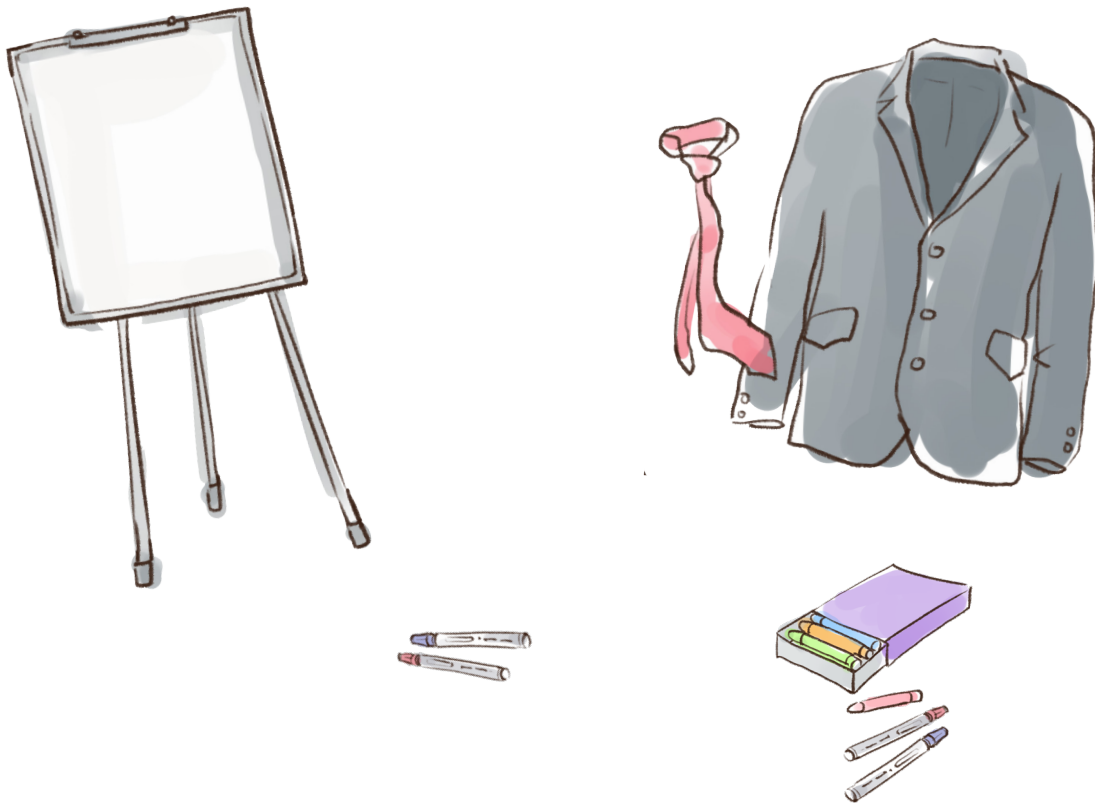
To give participants an experience of nonviolent action, specifically social defense

**Time**

60 minutes

**Material**

- Lots of crayons/markers
- Flip chart paper
- Some clothing change may be great (e.g. suit or tie)
- Two facilitators if possible (one facilitator will play a role of a CEO during the activity)



<sup>4</sup>Downloaded from Training for Change, adapted by Karen Ridd in Thailand, 1995 from a game led by Pom, Thai student activist, 1994

## Process

1. Tell the group that this is their chance to create an ideal community. Do not give much an introduction or mention the objective. Divide into small groups (4 to 6 in size) and give each group large newsprint on the floor. Ask the group, “What would you like to see in an ideal peaceful community or village?” When people give examples, give them markers and encourage them to draw or represent their ideas on the paper at their feet. Announce they have 10-15 minutes to draw. Give updates on the time.
2. After 10-15 minutes, ask groups to “take a tour”: looking at the other communities and explaining their community to others. Then invite people to return to drawing for one more minute, to add anything more to the community. For this exercise to work well, it is important for each group to feel attached to their created community. At the end of one minute, take away markers.
3. Then, put on a hat or tie, and inform participants that you are the CEO of a multinational corporation and your company has been hired to build a dam in their area. As you are telling them information about your corporation, circle the room around groups and their papers. Announce that to begin the project, you will need to cut down some of the forests around the villages, but not to worry, you

will compensate the villagers. With a black marker, cross out the trees on one of the village’s paper (every community will draw trees!) Continue to damage the villages by, for example, drawing blockades on a village road, destroying some houses by tearing the paper, draw in new wider roads, etc. Continue tearing the papers in small amounts and continuing to talk about the advantages of development, the importance of the dam, the importance of community cooperation, etc. It is important to take your time destroying the villages so that it is slow enough that groups are not devastated and have motivation to organisation.

If the group is not reacting, you may need to go very slowly. You do not want to create despair. Nor do you want to “win”. Continue to take away/mark/destroy the village paper until the group has organised sufficiently against you so that they have had an experience of nonviolent action. Of course, it is ideal if that is a successful experience, but if the group simply cannot mobilise itself, end the game, debrief on possible options, and try the game again.

4. Possible de-brief questions: How are you feeling? How did your feelings change during the activity? What did you do that was effective in stopping the takeover of your communities? What strategies did your community go through in preventing its demolition? What was effective? What was not as effective? How is this activity true to real life?



## Activity

## 2

## Steps to Lasting Peace<sup>5</sup>

### Time

45 minutes

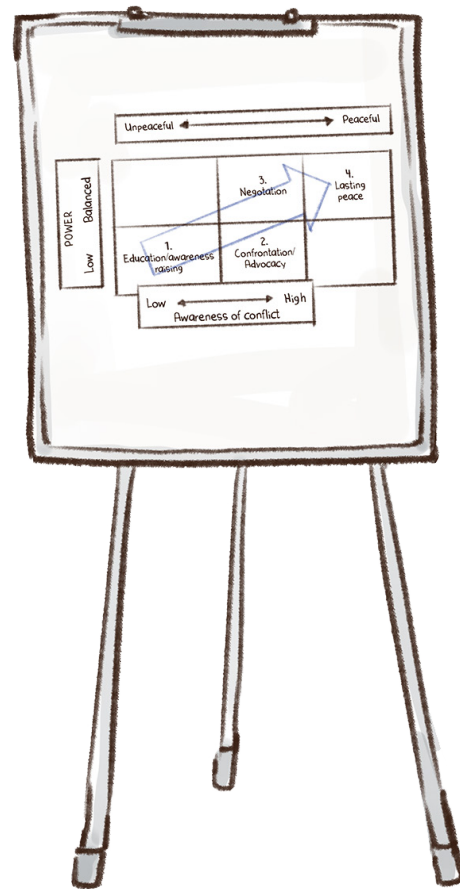
### Materials

Flipchart with the following matrix drawn on it

Note: if you are working with a group with very low literacy, the table may be intimidating. You can also just explain the steps. 1. Awareness and 2. Confrontation in order to balance power before 3. Negotiation and eventually 4. Lasting peace. You can use the idea of scales: a small villager against a very big government is unequal, but many villagers working together 'weigh' more and can be more balanced.

The table shows the steps - the movement from unpeaceful to peaceful relations. It compares levels of power with levels of awareness at different moments.

It shows that it's necessary to first make people aware of the problem and the power imbalances inherent in the situation. As people become aware of a conflict and their own interests, many move to action and confront the problem through activism and advocacy. This is the time movements decide if they confront with *Nonviolent Action* or with Violence. If successful, the process increases the balance of power and makes it so the people with power cannot ignore their efforts for change. Once inequities have been addressed, and only then, can negotiation lead to sustainable peace. If people try to negotiate before the power has been balanced, it can reinforce the power imbalance even more than before.



In most situations, confrontation leads to negotiation, but not much changes and activists must go back to the confrontation stage again (and maybe raising awareness if there is not enough support). This cycle of confrontation and advocacy leading to negotiation and then even further confrontation to eventually balance the power can take many years in conflicts involving the government who are much more powerful than the villagers.

<sup>5</sup>Adam Curle's Framework as used by John Paul Lederach, Preparing for Peace: Conflict Transformation Across Cultures, 1995

What often happens is that movements start with confrontation before there has been enough awareness raising among the mass population, so they don't have enough popular support. Confrontation – even Nonviolent Actions, like protests, strikes, rallies, vigils – can make things appear like the conflict is getting worse or intensifying. So, people have to understand the goal (through the awareness raising) or they won't support the movement. The awareness-raising and confrontation are essential steps to balance power. These two steps are the power of movements.

### Process

1. In your own words as much as possible, explain the table, or the ideas in it. This is the idea behind Nonviolent Action – confronting nonviolently in order to lead to lasting peace. Peace includes Justice, Fairness, and Equality. Explain that often, when people hear about or read about nonviolent action, it might feel too confrontational, and that people should just negotiate. This model explains that we can always negotiate conflict, because if there is a big power imbalance, the people in power have no reason to negotiate.
2. Explain “This all sounds very complicated, but let's think about it in reality. Let's think about a group of village kids. There is one that is older and bigger than the others and he starts to bully them. What will the younger ones do? Individually, they don't have power, but if they decide to work together, they can boycott him – not play with him, ignore him – if they all do it, he will probably get lonely and want to play again and come back to the group acting nicer. This simple example goes through these phases – the little kids have to decide to cooperate together to change the power imbalance (awareness raising); they confront (through boycotts and ignoring) and then the bully decides to negotiate (coming back acting nicer). The young kids can decide to take him back, or not, because they have balanced the power.”
3. Ask participants their thoughts and reflections. What about from the village game this morning? Did they go through any of these stages? Can they think of other examples they know of which have fit this table?
4. In small groups, (or the big group if there seems to be confusion), ask participants if they can think of conflicts that have not yet led to lasting peace yet. Using this table, can they think about what might have happened so far and why the conflict hasn't been resolved? Was there enough awareness raising? Was the negotiation too early? Was there confrontation to balance the power? Did it work?

The Burma democracy movements and the Kachin Independence movement are both very rich with learning if the group is able/ready to discuss them. If the group is not able or want to discuss these larger movements, there may well be situations within the community/IDP camp/church congregation, etc. that will help with the learning. The objective is to have participants think about the stages needed for ending a conflict (which links to the stages of movement building and nonviolent action!)

## Activity

## 3

## Pray the Devil Back to Hell<sup>6</sup>

### Time

72 minutes to watch the documentary and around 30 minutes to debrief feelings/learning.

### Materials

copy of the movie (provided to partners on thumb drive)

### Process

1. Explain that the village game in the morning was an example of social defense – protecting their villages they love. This afternoon movie is an example of social change – actions to change the conditions of suffering and injustice the community is facing.
2. Introduce the movie: *Pray the Devil Back to Hell*. It can be helpful to give a little bit of background, based on the summary below:

### Movie summary<sup>6</sup>

*Pray the Devil Back to Hell* is an extraordinary account of what happened when a group of Christian and Muslim women in war-torn Liberia (a country in West Africa) banded together to bring peace to their country in 2003 through nonviolent demonstrations and actions based on reconciliation and forgiveness. The story of these courageous mothers, sisters, and grandmothers proves that ordinary citizens can make a difference when they work together.

Charles Taylor was a warlord elected President of Liberia in 1997. His brutal reign of power brought about a bloody civil war that lasted for many years. Ordinary people were caught in the crossfire; women were raped, and men, women, and children had their limbs cut off by child soldiers serving both sides. The filmmakers present interviews with four charismatic African women who led a peace campaign against



<sup>6</sup><https://www.spiritualityandpractice.com/films/reviews/view/18549/pray-the-devil-back-to-hell>





the violence: Leymah Gbowee, Etweda “Sugars” Cooper, Vaiba Flomo, and Asatu Bah Kenneth. They share horror stories about families torn apart by the civil war and the hardships of poverty, starvation, and the suffering of their children.

When Christian women joined together with Muslim women, they had a greater impact. They demonstrated in front of the fish market until they got a meeting with Taylor. The women then showed up at peace talks in Ghana between the President and the warlords who were vying for power. To break a deadlock, the women barricaded the site of the peace talks and then threatened to remove their clothes. Gandhi would have approved of this creative nonviolent tactic. The peace campaign was successful and resulted in the exile of Charles Taylor and the election of Ellen Johnson Sirleaf, Africa’s first female head of state.

*Pray the Devil Back to Hell* was directed by Gini

Reticker and produced by Abigail E. Disney in 2008.

Debrief following the movie:

Start with the participants’ feelings. There is a lot of hope and inspiration in the film, but also a lot of suffering from war that many participants will have also experienced, so it is important to give plenty of time for feelings.

Other possible debrief questions:

- What made the women successful? What values did their movement uphold? What strategies did they use?
- Can you see the steps for lasting peace in the film? (Awareness raising, confrontation, negotiation) How did it work?
- What can other movements learn from the Liberian women?

# Day 03

Time	Activity	Page Number
15 min	Grounding and centering	Section 0. Mindfulness and Grounding Activities, page 2
60 min	Activity 1: Mattress game	Page 19
15 min	Break	
60 min	Activity 2: Allies spectrum	Page 21
60 min	Lunch	
20 min	Deep relaxation and mindful movements	Section 0. Mindfulness and Grounding Activities, page 8 and 10
90 min	Activity 3: Bringing Down a Dictator – film about Serbia	Page 23
15 min	Closing: one thing that has inspired me about NVA	

*This is a suggested timetable that can be adapted for the needs of the group.*

## Activity

## 1

## Mattress Game<sup>7</sup>

### Objective

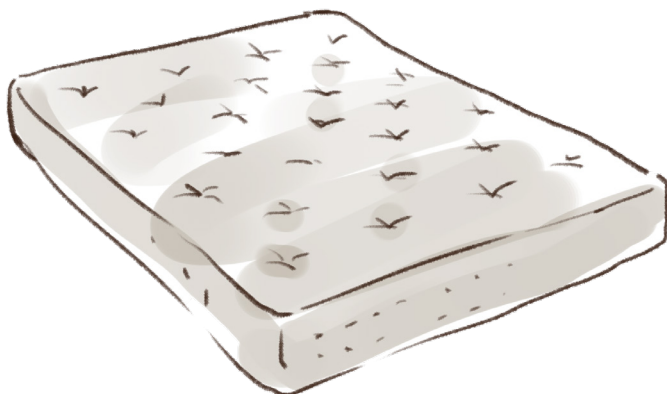
To clarify the principle that ruling authority depends on the cooperation of the people, and noncooperation is therefore powerful.

### Time

60 minutes

### Materials

One mattress (bunk, twin, or regular)



### Process

1. Explain that this game explores power dynamics. Draw the roof of a house on the board (a triangle) and ask participants ‘what holds up the roof of a house?’ – pillars/posts. Now draw 6-7 pillars under the roof. Ask, ‘if we think of a government as a roof, what/who are the pillars that hold up/support the government to keep its power?’

Ask for examples, and list them on the pillars: military, police, multinational corporations, donor countries... if the

group is stuck, ask ‘what about normal people? Do we uphold the government? How? [could be through taxes, obedience] What about civil servants (government workers)? What about religious leaders? How? Other examples could be ceasefire groups, INGOs, etc.

2. Ask pairs to select a pillar/form of support that they want to represent. Make sure each group chooses a different pillar.
3. Ask each pair to think of at least 1 way they help to maintain the power of the government. Go around while the pairs are working to make sure they understand.

Once each group has one, next ask them to discuss what nonviolent action(s) would effectively eliminate their support for the system. For example, what actions could civil servants take to prevent the government from functioning? [stop working] What about pastors?

4. Bring out the mattress and explain that it is the government. Ask 1 person from each pair to come up, one at a time, and announce the way they help maintain the power of the government. As they say their form of support, they lift the mattress with one arm until a person from each group is helping to hold it.

<sup>7</sup>Originally developed by George Lakey, Training for Change, <https://www.trainingforchange.org/>

As the group is holding up the mattress, remind them again that the mattress is the government, held up by all their actions. What would happen if they did something that withdrew their support?

5. Ask the other person in each group to call out, one at a time, the action they thought of to withdraw their support. As they call out their action, they take their group member away from the mattress. Do not allow dialogue, challenging, etc.; a simple declaration and making off with their representative is sufficient. Gradually the mattress becomes shakier and shakier, until it finally falls to the ground.

6. Enjoy the moment. De-brief the activity by asking questions such as:

- How do you feel? How did it feel to see the mattress getting shakier?
- Do governments really depend on the cooperation/ compliance of these forces?
- Was the order in which groups non-cooperated a realistic order?
- Which groups might hang on until the end?

7. Encourage participants to give examples from past struggles they may know of, and/or supply examples yourself.

8. Explain the nonviolent concept this activity shows is called 'consent of power' which is a new way of thinking about power. Consent of power means that the government/leaders only have power because those under their power are willing to have the power used over them. Gandhi is famous for saying that 100,000 Englishmen could only control 350,000,000 Indians if those Indians were willing to cooperate. If they removed their cooperation, the English would no longer have power. Much of the strategy of India's independence movement was based on non-cooperation.

9. Ask for any final thoughts, comments, reflections to close the activity.



## Activity

## 2

## Spectrum of Allies<sup>8</sup>

### Objective

For participants very interested in nonviolent action to understand strategy and how to choose tactics

### Time

30-45 min

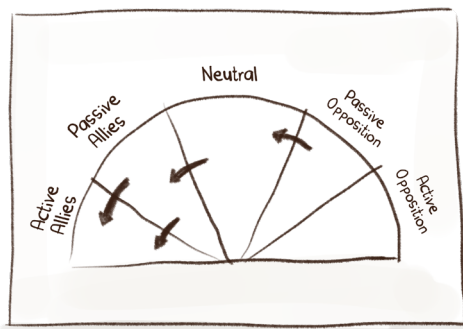
### Materials

Newsprint with the spectrum drawn on it

### Process

#### 1. Explain the concept

In most social-change situations there is a struggle between those who want the change and those who don't. On the one hand, there are people who are active supporters of the change—not just people who believe in the change but people who are taking actions to make it a reality. On the other hand, there are people who are active opposers, people who actively take actions to prevent the change.



In activism work, we often are focused on those two groups — yet most people are somewhere between. Societies (towns, provinces, etc.) include a range of groups that can be put on a spectrum from closest to the point of view of your group to farthest away. This spectrum of allies illustrates this point.

The goal of the spectrum of allies is to identify different people—or specific groups of people—in each category, then design actions and tactics to move them one wedge to the left.

#### 2. Explain benefits of this tool

Good news: in most social-change campaigns it is not necessary to win over the opponent to your point of view. It is only necessary to move the central pie wedges one step in your direction.

This is important. If we shift each wedge one step, we are likely to win, even if the hardliners on the other side never move. Often activists have the mistaken idea that they need to win everyone to their side, which invites despair. When organisers bring an optimistic attitude, instead of one of despair, to the task of mobilisation, it is a lot easier to get people on board.

The Spectrum of Allies also reminds us there is a need for many roles. Different actions will reach folks at different places in the spectrum, so there are many ways to support a campaign, from lobbying politicians to marching in the streets.

<sup>8</sup>Training for Change, <https://www.trainingforchange.org/>



This tool also evaluates our work. *Can we show that we are measurably moving some segment of people over to our side? If not, we need to rethink our strategy.*

### 3. Fill out the chart

Think about a conflict you want to take as an example. Take some time to fill out the chart with specific people and groups. Note that you need to be specific to make this tool work. Who is on our side? Who is on the opposing side? “The public,” for example, is far too broad to reach, and your strategy will suffer as a result. Instead, identify specific groups—groups that have a phone number, or an address—a group you could attend a meeting of, or meet with a leader. Think of specific individuals, both politically influential, but also socially influential, like elders and community leaders.

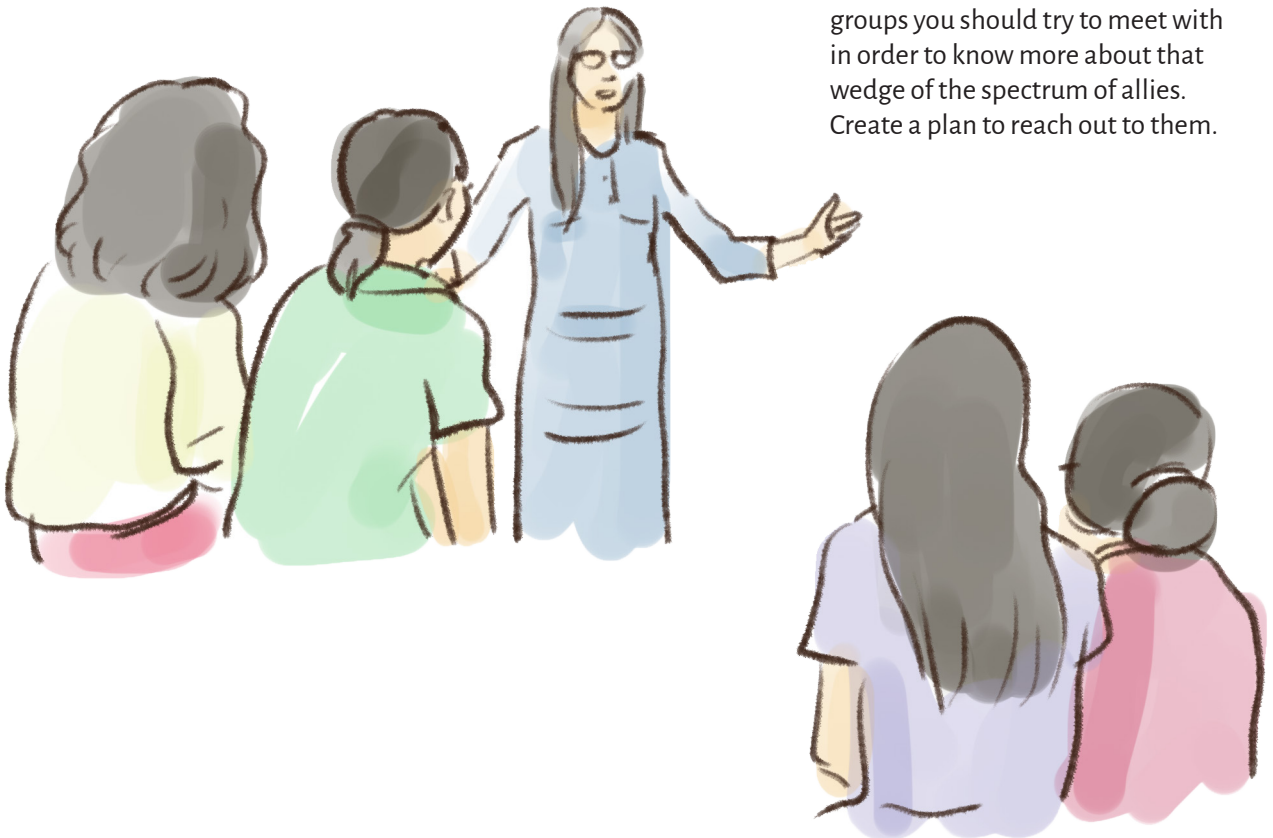
### 4. Review learnings and lessons

Debrief and ask for reflections and lessons from the whole group. The group may

realise they need to do more research. Or they may have important, interesting debates about where people are on the spectrum.

Other lessons to include:

- It is a huge win if you can get a group that was slightly hostile to move into neutrality.
- It is a huge win if you can get the group/wedge next to your end of the spectrum to move into activism.
- It is usually not necessary to move the opponents a step toward you in order to win, although it can make the win happen faster.
- This tool can identify areas of research by showing where you need to know more.
- It can show the importance of mapping out a range of people: those who are directly impacted by the situation, people who think of themselves as your allies, and people who are “powerholders” (government officials, etc). Notice which slices your group knows a lot, or a little, about. This shows which groups you should try to meet with in order to know more about that wedge of the spectrum of allies. Create a plan to reach out to them.





## Activity

## 3

## Bringing Down a Dictator

### Time

56 minutes for the documentary, plus 30 minutes to debrief learning

### Materials

The documentary, dubbed in Burmese can be found in this link: <https://www.nonviolent-conflict.org/bringing-dictator-burmese/> or on a thumb drive provided by AJAR

### Summary

*Bringing Down a Dictator* is a story of a non-violent democratic movement that defeated the authoritarian regime of Slobodan Milosevic in Serbia (East Europe) through mass disobedience and eventually free elections. A student movement named Otpor ('resistance' in Serbian) used nonviolent strategies to demand the removal of Milosevic.

Debrief following the film:

- Feelings and reactions – inspiration!
- Reflect on the various NVA concepts from the last few sessions –
  - \* Did Otpor go through the stages to peace? How?
  - \* Which pillars of support did they target? How?
  - \* Who did they try to get to become allies? How?
- Any other learning you can take from the film?





# Module 8

Movement Building,  
Leadership and Next Steps

Key points from these sessions:

- One of the main goals of the *Healing Wounds* project is shift from one-time activities with survivors to helping to build a sustained movement for women survivors.
- Movements are different than NGOs/CBOs: Movements are made up of organizations, networks and individuals who are working towards a common goal with different strategies and actions that build on one another.
- Leadership in a movement is most effective when it is collective with power and responsibility shared among the members.
- Movements can help us think about leadership in a very broad way – it is not about individual people in power, but about people in different roles contributing to the goal.
- *We are all leaders.*
- The *next step* session is to help evaluate how the participants are feeling about the process so far, and if there is the energy/interest to continue
- It's important to help participants reflect on their own learning and how/whether they want to continue to work as a group

# Day 01

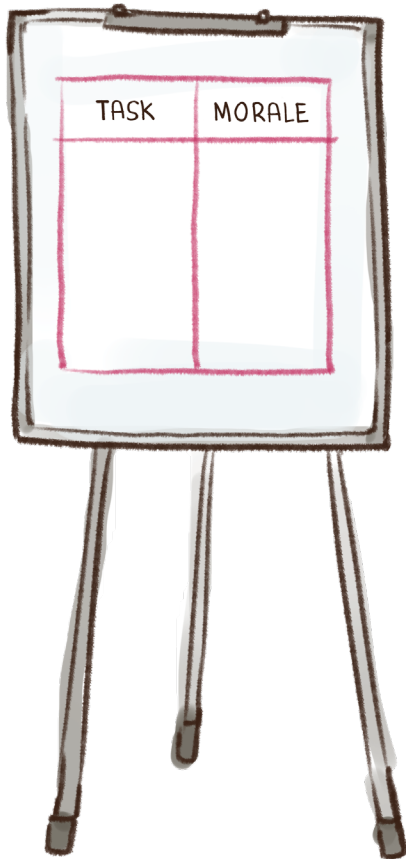
Time	Activity	Page Number
15 min	Mindful movements	Section 0. Mindfulness and Grounding Activities, page 10
45 min	Activity 1: Defining Leadership	Page 4
15 min	Break	
60 min	Activity 2: Behavior in groups	Page 8
60 min	Lunch	
35 min	Guided deep relaxation and mindful movements	Section 0 - Guided deep relaxation and mindful movements 8 and 10
90 min	Activity 3: Movement Roles	Page 10
10 min	Closing: One word	

*This is a suggested timetable that can be adapted for the needs of the group.*

## Activity

## 1

# Defining Leadership



## Process

1. Explain that the focus of the day is on leadership and what kinds of leadership are needed for successful movements
2. Ask participants to think of a leader they admire – could be someone famous or someone in their own community – and share with the person beside for 2-3 minutes each about this leader.

Now make a list on the board of the qualities they admire in those leaders. Who the leaders are is not the goal – the qualities (confidence, honesty, able to listen) are what we are trying to collect.

Ask participants any thoughts/comments about this list – what do they notice? Help participants notice that these qualities have nothing to do with gender, or even age or a high education. These are qualities anyone can develop, and we already possess many of these qualities, even if we don't identify as a leader. Go around the circle and have everyone name 1-2 of the qualities listed that they can see in themselves.

3. Now explain that there are many leadership roles needed for a group, organization, or movement to be effective:

Make two columns on the board – one titled 'tasks' and one titled 'morale' (team spirit). Explain that most of think of 'tasks' as the roles of leaders, for example, initiating an activity is a task often done by leader (write initiate activity in the task column); so are 'asking for information' and 'giving information' ... what are other tasks that leaders are usually responsible for?

## Time

45 minutes

## Materials

*please refer to the 'defining leadership handout' so that you feel familiar with the terms and ideas presented in this session.*



Note: if the group is quiet, either ask them to work in pairs, or give another example if you think it's not clear. Ask for more examples/ideas and by the end make sure to have most of the tasks listed in the tasks column from the handout.

4. While these tasks are essential for the functioning of a group, they are not the only important functions. Maintaining the morale of the group/the team spirit is also key. Roles like encouraging everyone to participate, reducing tension, active listening are also essential for success. What are other morale roles needed in a group? Again, brainstorm as a big group or have participants talk in groups of 2-3 if you need to get people talking.

Again, it's helpful to ask people what they notice about these lists. Explain that the idea of collective leadership is that one person cannot and does not need to fill all these roles – different people with different skills can make sure all the roles are filled for the benefit of the group. Often the morale functions are forgotten if things get busy or stressful, and they are not always valued as leadership, but in a group committed to wellbeing, inclusion and healing, they are very essential.

### Defining Leadership

Organisations and movements often confuse the position of leader with the many roles of leadership, which can be broken into task and morale functions. Each of these functions are crucial for the effective running of an organisation or movement, and looking at leadership this way allows us to move past the idea that anyone can or must fulfil all these roles; each member of a group has something to contribute to the success of the group. Feminist leadership encourages the capacity development and confidence of all members of the group to ensure these different functions are adequately covered and that everyone feels they are contributing, and their voices are heard.





## Leadership functions<sup>1,2</sup>

### Task functions

**Initiating activity:** getting the group started on the task; proposing solutions, suggesting new ideas, plans, new definitions of the problems, new approaches to problems or new organisation of material.

**Information seeking:** asking for clarification of suggestions, drawing out resources of group, identifying or requesting additional information to be found elsewhere.

**Information giving:** offering facts or generalisations, relating one's own experience to group problems to illustrate points; sharing relevant experiences.

**Opinion giving and asking:** stating an opinion of belief concerning a suggestion or one of several suggestions, particularly concerning its value rather than its factual basis. Good decision-making depends on knowing what all members think and feel about a suggestion.

**Explaining and clarifying:** giving practical examples to make a point clear, asking a question or repeating a point in different words to make it clear, trying to envisage how a proposal might work out if adopted.

**Coordinating:** clarifying relationships among various ideas or suggestions, trying to pull ideas and suggestions together, trying to draw together activities of various sub-groups or members.

**Summarising:** pulling together related ideas or suggestions, restating suggestions and synthesizing after the group has discussed them.

**Testing feasibility:** making applications of suggestions to real situations, examining the practicality and workability of ideas, pre-evaluating decisions.

### Morale functions

**Encouraging:** being friendly, warm, responsive to others, show acceptance and appreciation of others and their ideas, build on and accepting contributions of others.

**Harmonising:** mediating, conciliating differences in points of view, helping those in conflict to understand one another's views, making compromise solutions.

**Tension-reducing:** reducing negative feelings by jesting or making a well-timed joke, putting a tense situation or problem in a wider context

**Active listening:** accepts input and thoughtfully considers it, is receptive to all ideas and proposals

**Expressing personal and group feelings:** summarizing what group feeling is sensed to be, describing reactions of the group to ideas or solutions.

**Evaluating:** examines the process the group uses, providing information and facilitates a self-evaluation process for improvement.

**Consensus-testing:** tentatively asking for group opinions in order to find out if the group is nearing consensus on a decision, sending up trial balloons to test compromise solutions.

**Creating Space:** trying to make it possible for all members to have a chance to be heard and make contributions to the group (ie, "We haven't heard anything from Dini yet")

<sup>1</sup> Lakey, G and Kokopeli, B. "Leadership for Change: Toward a Feminist Model." New Society Publishers.

<sup>2</sup> Hope A. & Timmel S. (1984). Training for Transformation. A Handbook for Community Workers. Vol.2

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## Task functions

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**Checking standards:** submitting group decisions or accomplishments to comparison with group standards, measuring accomplishments against goals.

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**Suggesting/facilitating process for decision making/action:** determining sources of difficulties, and appropriate steps to take next, checking consensus (see if everyone especially silent members agree on a point)

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## Morale functions

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**Standards-setting:** states and restates the group standards goals to help the group focus the direction of the work and of accomplishments.

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**Diagnosing difficulties:** supporting decisions of the group and help to articulate difficult moments like "I think we cannot make this decision until we get more information"

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**Solving interpersonal problems:** promotes open and mediated discussions of conflict between group members to resolve

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Of all these functions, it is usually the task functions that are understood and valued as leadership and wield more power in a group. Task functions are often deemed more important as 'getting the job done.' Morale functions are focused on relationships and nurturance and are deemed less crucial within organizational structures. Feminist leadership values the morale functions as just as essential to transformative leadership as the task functions and recognises that all group members can (and should) develop skills of morale-building.

## Activity

## 2

## Behavior in Groups<sup>3</sup>

### Objectives

This exercise helps people to become more aware of their own behavior in groups and understand various types of behavior in others. Recognising such differences can help a group and prepare people for feedback later

### Time

60 minutes

### Materials

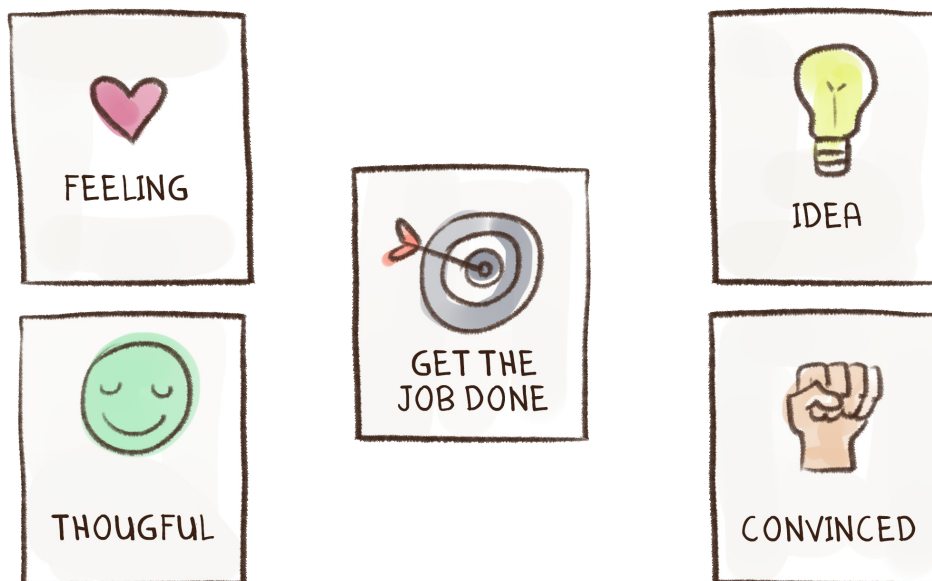
Flip charts prepared



### Process

1. Before you begin this exercise have the following types of behavior written on separate large sheets of paper, preferably with illustrations to match:
  - Heart/feelings
  - Head/ideas
  - Task centered/get the job done
  - Quiet/thoughtful
  - Strong/convicted
2. Explain that there are many kinds of behavior in groups, as many as there are people in groups, but that for this exercise we are going to look at five fairly general categories, to help understand the effects of our own and the behavior of others in groups.
3. Give a brief explanation of each type of behavior, and as you do so, put the headings with illustrations, around the walls of the room, fairly well separated from each other.
4. Ask everyone to stand up and to move around the room until they find the behavior that best describes how they have been in groups in recent times, and to stand under that heading.
5. As soon as everyone has chosen a heading, ask the group under each heading to sit together and to discuss the following question:
  - What is helpful about this type of behavior in a group, and in what way is this type of behavior unhelpful? (If it's a very large group, choose one heading they could subdivide into smaller groups)
6. After about 10 minutes, ask each group's list, on newsprint, the ways in which the behavior they have been considering helpful or unhelpful in a group.
7. As soon as everyone is ready, ask everyone to return to the large group and invite each group to present their list. There is often much laughter at this stage, but it is important to help groups not to defend their own behavior, or to criticize others' behavior too much. Also, after each group presents their list, a space is left for clarification, questions, but not discussion, until all groups have finished.

<sup>3</sup>Partners companion to Training for Transformation, compiled and written by Maureen Sheehy



Invite anyone who wishes to share any thoughts or insights that the exercise has given them (The exercise could end here).

### Stage 2:

1. Ask everyone to return again to their small groups, and looking at the posters that others have presented, to ask themselves: Which of the other types does our type find alliances with easily in groups? Which type of behavior does our type find challenging? How can we adapt to work together more easily?
2. Ask everyone to return to the large group and each small group gets the opportunity to share with whom they make easy alliances, and whom they find challenging. In the following discussion it is important to raise issue of no type of behavior being the perfect one, and the value of having types in groups, if these issues haven't already been raised. It is very important this discussion does not become personal – so that it is NOT about the people in that behavior type but the qualities. Make sure to focus on HOW to work together more effectively.

### Stage 3: (or alternative to stage 2)

Each group is invited to formulate one or two questions which they would like to ask another group about an aspect of their behavior that they find it difficult to understand.

Note: Usually what emerges during the exercise is the importance of everyone's contribution, and the fact that none of us fits exclusively into one type. It is useful to emphasise and value this point, by asking people to change their position and to move physically to another type-heading, before the exercise ends. This can be done by inviting everyone to stand up and to go to the type they most want to explore, during the remainder of the workshop. This helps to prevent people feeling stereotyped or judged by the exercise.

## Activity

## 3

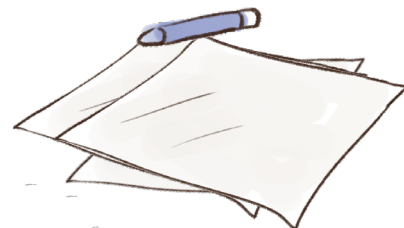
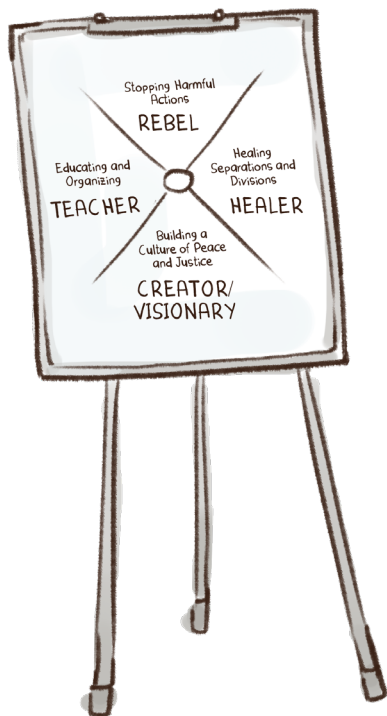
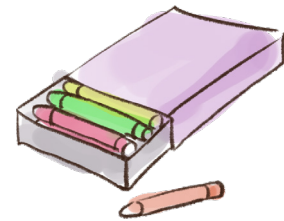
## Behavior in Groups<sup>3</sup>

### Time

90 minutes

### Materials

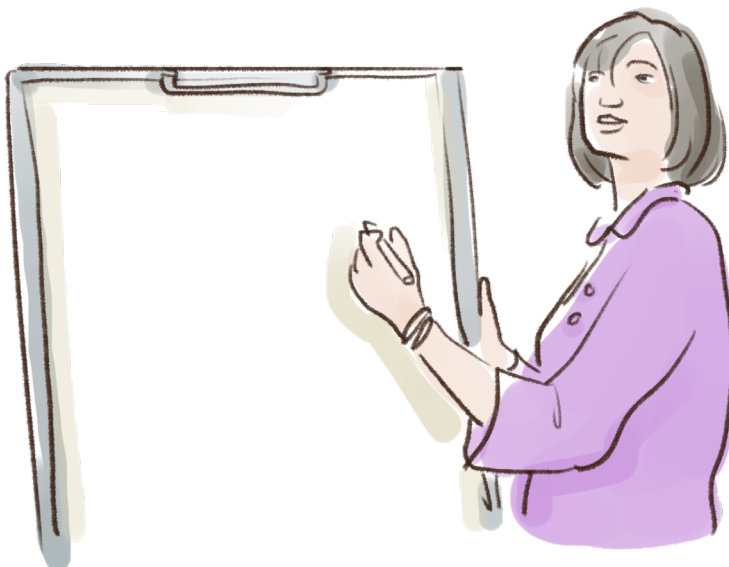
- Flip chart with the 4 roles in a movement drawn on it
- A4 paper
- Crayons
- Posterboard
- Magazines with pictures
- Glue
- Scissors



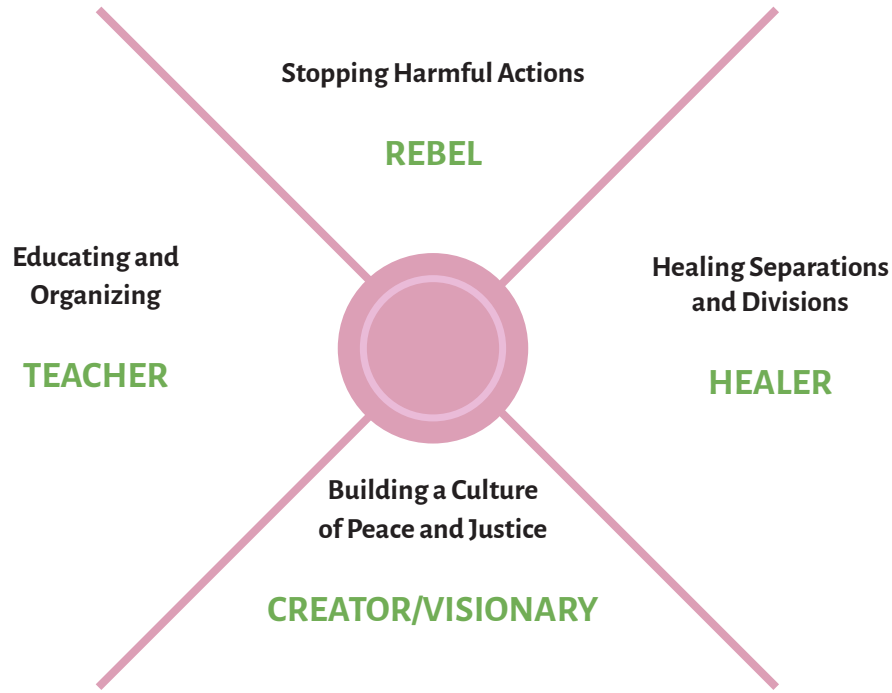
<sup>3</sup> Adapted from Maia Duerr's Four Roles of Social Engagement, 2014 based on the writing of Angeles Arrien

## Process

1. Remind participants of the morning discussions: qualities of leadership, tasks/morale functions, and our own behaviors in a group. As a way to bring all these together, we want to think about the four major roles needed in a movement.
  2. Put up the flipchart of the 4 roles and describe each in your own words, based on the text provided. As you describe each, point to a place in the room that corresponds with the circle.
  3. Once you have defined all four, ask participants if they can see themselves in any of the roles? If so, ask them to move to the place in the room you have indicated for each role. If some participants say no, ask them which role they would like to see themselves in? Which role do they dream of contributing to? Ask them to move to that place in the room. If there are people in each of the four roles, give them a few minutes to talk together about how they see that role – what it means for them. What qualities/behaviors do they have that help them in that role?
- Note: if there is a role that only has one person, you or your co-facilitator talk with them about how they see themselves in that role.
4. Once participants have had a few minutes to talk and discuss, ask them to create an image of that role using the magazines, crayons, scissors, etc. What images/words/ideas come to mind for them in thinking about that role? How could they present their qualities/behaviors that help in that role through pictures?
  5. In small groups with different roles represented in each group, ask participants to share their art with each other to talk about how they see their roles, qualities and behaviors.
  6. Now in the big group, ask ‘What do these roles look like in our women’s survivor’s movement? What can each role contribute to building a strong movement? You can give an example from each role. Then ask people to go back into their role groups (divide as healer/teacher/rebel/creator) and ask the brainstorm actions/activities they would like to do to contribute to a strong survivor’s movement from their role. Have them write their ideas on flipcharts.
  7. Have the groups report back to the whole group briefly what they talked about and post the flipcharts. Enjoy and be energised by the ideas!







## The movement roles: descriptions

### THE REBEL

The rebel is willing to take a stand, ready to be visible and empower others through example and intention.

The rebel has a strong sense of power within, that helps her communicate effectively with a moral authority. Rebels take risks to stop harmful actions. They speak out with messages of truth.

### THE HEALER

The healer fosters attitudes and actions that maintain personal health and wellbeing and support our environment.

Effective healers recognise the power of love, gratitude, acceptance, recognition, validation and acknowledgment. Healers listen to connect and encourage others to do the same.

### THE VISIONARY

The visionary is a creator, helping to bring goals, plans, dreams and visions into the world. Visionaries help to create spaces for new ways of thinking and being to become reality.

The visionary is confident to bring her voice into the world, to listen to her inner voice and express her own ideas.

### THE TEACHER

The teacher helps to access the knowledge, wisdom, and insights of those around them with clarity and objectivity.

The teacher trusts in the wisdom of the group and creates opportunities for everyone to express themselves without judgement or control.

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## The Movement Roles: Examples of Action

### **Stopping Harmful Actions / Warrior**

- Participating in protests and other actions to highlight the plight of the Kachin IDPs and survivors
- Writing letters to MPs and local officials to call for support to conflict survivors

### **Healing Separations and Divisions / Healer**

- Holding listening circles for survivors
- Offering self-care practices for survivors

### **Building a Culture of Peace and Justice / Creator and Visionary**

- Working with children and young people
- Using Art as a way to address social justice issues
- Organizing spaces and events for survivors to come together to share with each other

### **Educating and Organizing / Teacher**

- Empowering ourselves and others with information about a specific issue
- Inquiry/Analysis. Helping to ask questions about an issue:
- “Why is this situation like this? Who is suffering from this injustice?
- How can we change it? Who has the power to change it? How can we leverage that power?”
- Designing actions intended to shift power and encouraging others to participate in the change process – provide contact information for MPs, suggested letters to write, invitations to events, etc.

# Day 02

Time	Activity	Page Number
15 min	Mindful movements	Section o. Mindfulness and Grounding Activities, page 10
45 min	Activity 1: What is a movement?	Page 15
15 min	Break	
60 min	Activity 2: Visioning a women survivor movement	Page 17
60 min	Lunch	
35 min	Guided deep relaxation body scan and tapping	Section o. Mindfulness and Grounding Activities, page 8
90 min	Inspiration from other women's/survivors movements	
10 min	Closing: Group massage	

*This is a suggested timetable that can be adapted for the needs of the group.*

## Activity

## 1

## What Is a Movement?

**Time**

60 minutes

**Materials**

None

**Process**

1. Explain that the focus of the day is on movements – creating action for change. Let's think about how change happens.
2. Ask people to discuss in groups of 3 with the people sitting around them: What are some issues in your community you wish could be changed? What are some issues in Burma you wish could be changed? What are some issues in the world you wish could be changed?

After a few minutes, ask for some of the issues people would like to see changed. It can be helpful to ask, "Who else wants that to change?" and have people raise their hands to avoid repetition as people share their responses.

3. Now pick one issue that was named – (from 'the community' will be easiest to think about) and ask, "What can people do to change this?" Participants can go back into their groups of 3 or discuss as a whole group.

Ask for some of the ideas and write them on the board. Explain this is how movements get started – groups of people, organizations and networks come together to take action towards a common purpose to create change that will improve people's lives. It's about moving people to take action.

4. Ask the group what movements they know of – in Burma, or globally? [the Burma democracy movement, the Kachin Independence movement, the women's movement; any global movements they may have heard of (many countries



had movements for independence during colonialisation; environmental movements, peace movements, LGBTIQ movements, the civil rights movement in the US to gain rights for black people; etc). Movements most often bring oppressed people together to raise their voices about the rights, welfare, and well-being of people and the environment by engaging in different forms of collective action and public protest.

5. Movements can use a wide range of strategies to reach their goals. In addition to the strategies named above (in the answer to what can people do?), what are other strategies that movements use? Think about the Burma movement, for example, or the Kachin Independence movement. What strategies have you heard/seen/experienced?

Common strategies include:

- Awareness raising
- Capacity and skills development
- Collective livelihood projects
- Advocacy
- Protests
- Media outreach
- Research
- Legal action

6. Ask participants to divide into new groups of 3 to discuss: Why are movements important? After a few minutes, ask each group for one reason and keep going around to each group until all the answers have been said. Add to the list if these reasons have not been shared:

Movements support the people who join them by:

- Creating solidarity so people don't

feel isolated and alone

- Helping people feel seen and heard and that their stories are important
- Helping people feel powerful to take action
- Creating opportunities to learn and share knowledge and skills
- Helping people feel stronger and safer because they are part of a group

Movements can change the world by:

- Changing cultures and how people think and act
- Advancing rights for all people
- Getting laws passed and enforced

7. Finally, ask what do movements need to be successful and sustained (long lasting)?

Movements need:

- a common goal and strategies to work towards the goal
- shared values
- collective/shared leadership
- community support

8. Explain that in the next section we will talk about a movement for women survivors.

## Activity

## 2

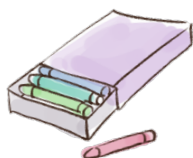
# Visioning a Women Survivor Movement

**Time**

60 minutes

**Materials**

- A4 paper
- Crayons

**Process**

1. Explain that the goal of Healing Wounds is to help to build a women survivor movement – in Kachin and nationwide – for women survivors of conflict, like themselves, to support one another and work for change.
2. Ask for someone to remind the group, in their own words, what a movement is. You can ask several people to help build a complete definition that looks something like, 'A movement is a group of people with shared values who take courageous action towards common goals to create change for a better world.'
3. Next explain you will lead a visioning exercise, which means to allow ourselves to think and dream about the future we want to create. Invite everyone to close their eyes – but emphasise that keeping them open is also ok – and take a few deep breaths to relax our body and our mind.
4. Now ask participants to imagine themselves in five years from now. You can say something like: 'It is 2025 - you are living peacefully in your home village and you are part of a strong women survivor's movement. The movement includes many Kachin women,



as well as other ethnic and Burman woman from around the country who support, advocate and learn from one another. You feel a sense of contentment and peace, because you feel part of something that is supportive of your life and family and is also working to bring peace and justice to your community, your state, and your country.'

[pause for a few moments and encourage participants to let themselves feel that sense of contentment and peace]

"Now you reflect on these five years, 2020-2025, and all the efforts that got us to this point of having a strong women survivor's movement. How did we get here? What were the shared values and beliefs that helped us build this strong movement?" (pause) "How has our shared identity as survivors united us?" (pause) "What actions have we taken to support ourselves and other women survivors?"

"Now gently bring your mind back to 2020 and this circle of friends, of women survivors. Look around the circle and smile at this group – courageous women who have found each other to build something together. Let yourself feel the contentment and peace that you are part of this group." (pause and really look around and smile at each participant so that encourages participants to do the same)

5. Ask participants to find their buddy and talk for a few minutes about that experience. What it was like to vision into the future, and any ideas that came up for them.
6. Give everyone an A4 paper and encourage them to write key words or draw symbols of anything that came up for them. About

shared values, actions, how they support one another, anything that they thought one another, anything that they thought about. Encourage people to talk with each other as they draw because the process of visioning might be difficult/confusing for some people.

7. Once everyone has finished drawing, put a big flipchart on the board with the outline of a tree. The roots are the principles and values that hold the survivor's movement together. What values and beliefs did people vision about? (i.e., justice for survivors, loving ourselves, wellbeing, empowerment, healing, survivors have rights, peace and unity)

Write up values and beliefs that participants say. Use lots of bright colors and images if possible.

The branches are the actions we took/ did to support women survivors and our communities/state/country. Remind people these don't have to be realistic necessarily – visioning helps us to dream the impossible (and it may become possible!)

The fruits are what changed from our courageous action and hard work? ("Peace in Burma! Peace in Kachin! Survivors are strong and united!")

8. Ask for any feelings or reflections about the visioning process. Hopefully this session ends with everyone feeling positive!

# Day 03

Time	Activity	Page Number
15 min	Breathing exercise	Section 0. Mindfulness and Grounding Activities, page 4
120 min	Activity 1: Where We Are	Page 20
60 min	Break	
30 min	Guided relaxation and mindful movements	Section 0 - Mindfulness and guided relaxation, page 8 and 10
60 min	Activity 2: Where We Go from Here?	Page 22
30 min	Closing	

*This is a suggested timetable that can be adapted for the needs of the group.*

## Activity

## 1

## Where We Are <sup>5</sup>

### Objectives

Participants reflect on their motivation to involve in Healing Wounds and on the capacities they achieved/improved through the sessions; the group visions for the future.

### Time

180 minutes

### Materials

newsprint with drawings below; markers

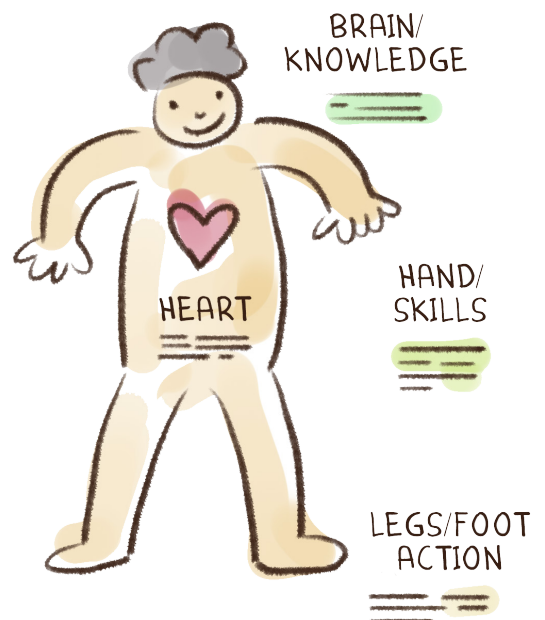
### Process

1. Explain that this session is to help to reflect on the purpose of group, how far we've come, and to plan for the future.
2. The first activity is revisiting learning needs from the beginning of the project. Draw a silhouette of a person with head, body, hand, and legs. Put the heart in the middle of body.

Ask the group if they remember this wise woman you've drawn from the beginning when you asked about learning needs.

- Head represents knowledge/wisdom/understanding
- Heart represents feelings: what motivates you to learn?
- Hands represent skills
- Legs/Feet represent action

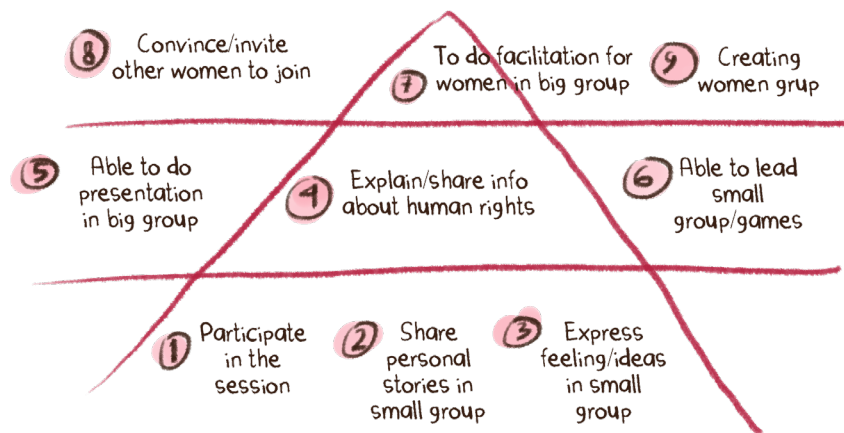
Now we want to reflect on how far we've come. Ask participants to think over the last many weeks: What have you learned/experienced/discovered in terms of knowledge/wisdom; for your feelings; skills; action?



Either make a collective (one big group) drawing with each participant adding their learning, or each participant could draw one for themselves, and then share them in the big group.

<sup>5</sup> Adapted from a baseline activity in the AJAR manual used for Bangladesh camps, written by Atika Nuraini

3. Next, ask participants to share some of the benefits they have from this new knowledge, feeling, skills, action. What has changed for them and how? Either in the large group or small groups, give people time to share with one another.
4. Explain that the next step is to find ways to use work together to use and build on this knowledge, feelings, skills and action. Write up on newsprint "The 9 steps in the mountain of transformation" **Top:** (7) able to do facilitation/training for women in the big group/community, (8) invite and convince other women to join, (9) creating other women groups **Middle:** (4) able to explain/share about human rights, (5) able to do presentation in the big group, (6) able to lead small groups and **Bottom:** (1) participate in the session, (2) Share the stories, (3) express the feeling in the small group, (3) speak in the small group



5. Ask each participant to think for themselves which steps they see that they already have the skills/ability to do. Ask each participant to write their initials (or make some kind of symbol) on the steps they feel they are already able to do/have achieved (participants can come to the newsprint in small groups until everyone has done this). After everyone has finished, circle each initial/symbol with a blue marker (or everyone can use a blue marker to write)
6. Next, ask each participant to write their initials/symbol on the steps they would be interested in continuing to work on, for themselves personally and with the group. After everyone has finished, circle these initials/symbols with a red marker (or ask everyone to write in red.)

Note: Which colors are not important; what is important is the difference between what they already feel able to do, and what they are interested to continue doing.

7. Debrief:  
Ask their feelings. How do you feel when you see this mountain of transformation?  
What makes you most proud/satisfied? What areas are you most excited to continue to develop?  
Are they ready to community facilitators and leaders to expand this group and the survivor's movement?

## Activity

## 2

## Where We Go from Here

### Objectives

To find common ground to apply lessons learned from Healing Wounds.

### Time

60 minutes

### Materials

None

### Process

1. Explain to participants this is the last session of the learning journey. We hope that everyone will have thoughts and dreams they are keen to make it happen in their communities now, or when they reach their home community.
2. Ask participants to form a small group with people who are from the same or nearby community. Invite the group to brainstorm together activities that they think are necessary to do for their own communities in terms of healing wounds, truth, justice and peace. The goal is to apply something they've learned through the *Healing Wounds* journey (this training program). Think what, why and how? Give around 10 minutes to brainstorm in small group and then have each group present to the big group.
3. As the facilitator, note the activities of each group on a flip chart. After every group has done their presentations, help summarise the group presentations and note similar and/or different activities of each group.
4. Invite the participants to look at all the proposed activities and discuss:
  - Do the proposed activities work toward uplifting the rights of survivors and changing the society/ country regarding truth and justice?
  - Are there activities mentioned they can do as collectively as a united survivor's group?
  - Are there activities they can support each other to do?
5. Ask for any final feelings, thoughts, reactions to this process of next steps.



Note: This session will hopefully lead to ideas and plans that will need follow up and more planning. It is not intended to be a full planning session, but more to gauge interest and willingness to continue the process further.

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# Closing

**Time**

30 min

**Process**

Tell everyone to share in a big group about a memory from the *Healing Wounds* workshops that they will never forget. After everyone shares their memory, tell them the workshop will close with a gratitude circle. This gratitude circle will start from whoever is ready. The participant will turn right or left to face with the person next to them. They will say a few words of gratitude to that person for something they really appreciate about them. They can say thank you for something that person did during the workshop journey and can shake hands or give a hug to that person. Depending on the size and energy of the group, the first person can continue expressing gratitude to each person, and then the second person begins to go around the circle. Alternatively, each person offers gratitude to the person beside her.

Once the circle is complete, invite a moment of silence, a collective deep breath, and a cheer or group hug to end.







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