



NCPBC



**COMMERCIAL IN CONFIDENCE REPORT TO
NAKURU COUNTY PEACE BUILDING CONSORTIUM**

Feminenza's 5 day Trauma Counselling/Healing Workshop

IDEVFRR15002KE_NPBC

for

COFFEY'S Jamii Thabiti Programme

26 – 30 June 2017

FINAL REPORT

Feminenza Kenya

PO Box 54919-00200

Nairobi, Kenya

Monique Weber

Monique.weber@feminenza.org

+31 6 407 926 39 (mobile Netherlands)

+254 7 10 441 656(when in Kenya)

Contents

Chapter 1: Introduction and Background	3
1.1 Background – Sustaining conflicts in the Rift Valley	3
Chapter 2: The Consultancy	6
2.1 Feminenza’s approach to the challenge.....	6
2.2 Feminenza’s objectives of the consultancy	6
2.3 Target communities	8
2.4 The Consultancy.....	8
2.5 Understanding and Managing Fear.....	9
2.6 The Seven Pillars of Forgiveness.....	15
Chapter 3: Workshop Feedback.....	21
3.1 A sample of feedback related to the Understanding and Managing Fear educational objectives:	21
3.2 A sample of feedback related to the 7 Pillar of Forgiveness objectives.....	24
3.3 Other general feedback from the participants.....	28
Chapter 4: Conclusions and recommendations	32
4.1 Did we achieve our objectives?	32
Chapter 5: Conclusions from the Surveys: Pre and Post intervention Assessments.....	34
5.1 What the DASS results tell us about the UMF workshop.....	34
5.2 What the HFS results tell us about the 3 day Forgiveness workshop	36
5.3 Recommendations	37
Appendix 1: Logical Framework Matrix.....	38

© 2017 Copyright Feminenza Kenya

© 2017 Feminenza International

All Rights reserved

Chapter 1: Introduction and Background

In May 2017, Feminenza Kenya was invited by the Nakuru County Peace Building Consortium (NCPBC) to facilitate a 5-day Trauma Healing Workshop for 25 members of the Council of Elders and Peace Committee representing the following sub-counties of Nakuru: Nakuru Town East, Nakuru Town West, Molo, Gilgil and Naivasha. These 5 sub-counties were selected from a total of 17, as they were considered to be the major hotspots. The intervention provided by Feminenza was part of a larger project led by the NCPBC entitled: 'Enhancing relations and collaboration of the local actors for peace and security'. The Jamii Thabiti Programme, funded by Coffey (through DFID) sponsor of the overall project, supported this event and the NCPBC mobilised the relevant participants across different sub-counties, making sure that all tribes were represented. It was decided to focus on members of the Council of Elders and Peace Committees as participants due to their strong influence into their communities, especially in view of the elections, which were to take place on 8th August 2017. Participants included religious leaders from both Muslim and Christian faiths.

1.1 Background – Sustaining conflicts in the Rift Valley

In the Rift Valley, the conflicts experienced have been sustained by existing historical land ownership disputes over access and use of land, weak peace building institutions with limited capacity to adequately deal with the root causes of the conflicts, rising unemployment among the youth, entrenched negative ethnicity and deep hatred among the different communities living side by side due to real or perceived injustice they have faced in the past. The conflicts and violence experienced have led to massive displacements, death, and destruction of property and have caused trauma amongst many of the survivors.¹

Nakuru is a cosmopolitan County with both commercial and industrial potential for many businesses and also has a population that is steadily on the increase. Bearing in mind that this county has always experienced inter-ethnic conflicts amongst the diverse communities, the presence of and resettlement of Internally Displaced Persons (IDPs) has seen communities embroiled in disputes over who rightfully owns the land in areas such as Molo, Njoro, Mau Narok, Mauche, Kerusoi, Naivasha, among others. The disputes usually become worse during and around electioneering periods when land ownership and allocation and other economic and livelihood opportunities are politicised by aspirants looking for support from the electorate. Negative ethnicity thus sets the stage for violent confrontation both in rural and urban settings.

Since the elections in 2013, there has been a paradigm shift in conflict drivers and triggers. The Nakuru Peace Accord, which was initially perceived to be a binding factor, no longer holds in the County. The fact that this agreement was brokered between two main communities, the Kalenjin and Kikuyu, meant that several ethnic minority groups were left out which created a feeling of exclusion. There is a need for a sustainable intervention that will promote equitable resource sharing and promote reconciliation, cohesion and coexistence.

¹Internal Displacement Monitoring Centre (IDMC), 'I am a Refugee in My Own Country': Conflict-Induced Internal Displacement in Kenya, 19 December 2006, <http://www.internal-displacement.org/assets/publications/2006/200612-af-kenya-i-am-a-refugee-in-my-own-country-country-en.pdf>

From the above, there are a wide range of issues and challenges to be met but so far peace work seems to be taking place in a piecemeal fashion without a longer-term strategy. In addition and despite the number of initiatives being implemented, there is no adequate platform for civil society organisations to come together to share their analysis and learning, to question and challenge the strategies behind their work and to develop coordinated responses, which are able to prevent violence and initiate peaceful change processes. Local actors, in peace committees and in local communities, need greater capacity to respond to early warning reports and intervene in situations before they turn to violence, and to bring together conflicting parties to resolve the situation in a non-violent way.

The Nakuru County Peace Building Consortium was established to take on these challenges, and is planning to work in close consultation with the CSIC and county government to support the development of a County Peace and Security strategy which will be in line with the National Policy on Peacebuilding and Conflict Management. This will be used as the first step to domesticating the Peace Policy in Nakuru County. NCPBC will facilitate discussions with the CSIC, peace committees, community policing committees, CSOs and citizens' accountability platforms to ascertain the effectiveness of the strategy with a view to building on it and advancing recommendations on the development of a County specific peace policy based on lessons learnt from engaging with the strategy.

NCPBC will specifically target the Molo, Nakuru, Naivasha and Gilgil sub-counties, which have also been identified by the NSC audit report on peace building structures as hotspots for conflict in Nakuru County. For this reason participants to the Femenza Trauma Healing Workshop were selected from these sub-counties.

Kenya's Rift Valley: Old Wounds, Devolution's New Anxieties

While the chance is small that August 2017 elections ignite a major conflict, county governorship races could well trigger inter-ethnic clashes in the Rift Valley, Kenya's populous economic heart. The government should train police in non-violent methods that de-escalate crises, and restart grassroots peacebuilding initiatives.

Although renewed large-scale post-election violence in the Rift Valley pitting Kalenjin against Kikuyu is unlikely in 2017, the potential for serious local conflict centred on competition for governorships in ethnically-divided counties is real. Conflict-sensitive policing, local peacebuilding and the compilation of strong cases by the National Cohesion and Integration Commission leading to prosecution of politicians and local leaders seeking to stoke ethnic animosities – including through hate speech – would go a long way toward mitigating this risk. The political deal between Kalenjin and Kikuyu elites has diminished tensions, but peace remains extremely fragile, with myriad sources of potential conflict just beneath the surface. Ultimately, only enhanced grassroots reconciliation efforts and genuine steps to resolve historical grievances – notably those related to land ownership and distribution – will help yield sustainable peace.

Nairobi/Brussels, 30 May 2017

<https://www.crisisgroup.org/africa/horn-africa/kenya/248-kenyas-rift-valley-old-wounds-devolutions-new-anxieties>

1.2 Acknowledgements

Feminenza wishes to thank Coffey and Jamii Thabiti for the funding of this consultancy and the Nakuru County Peace Building Consortium, represented by Agnes Mwamburi (Project Leader) and Fr. Samuel Waweru (Executive Secretary).

Thanks also to Vera de Wit, Feminenza facilitator and Agnes Mwamburi, who helped to facilitate the programme in multiple ways, including organisation of the logistics, counselling participants, translating materials into Swahili.

We also wish to acknowledge all the participants who graciously took part and were willing to share their special stories and feedback with us.

Mary Noble
CEO Feminenza International

Chapter 2: The Consultancy

2.1 Feminenza's approach to the challenge

This consultancy focussed on supporting the objectives of the Nakuru County Peace Building Consortium, by equipping community leaders with the inner tools of transformation to be able to improve peaceful co-existence in their communities.

The overall objective of the 'Enhancing relations and collaboration of the local actors for peace and security' project is:

To improve community knowledge of, and interaction with, peace and security service providers in resolving conflicts in Nakuru County.

Specific objectives are:

1. Strengthen new and existing mechanisms for conflict prevention and resolution to enhance effectiveness and promote collaboration.
2. Strengthen community level capacity to manage conflict and build trust for peaceful co-existence.
3. Empower youth and women to actively participate in the prevention of inter-community violence through engagement with EWER platforms as champions of peace.
4. To improve the capacity of NCPBC and other Peace Building and security structures to deliver on peace, conflict prevention and management programmes, strengthen coordination and sustainability through capacity building and networking.

Feminenza's Trauma Healing Workshop was requested by NCPBC to be conducted for a group of Elders and Peace Committee members in support of objective 2: 'Strengthen community level capacity to manage conflict and build trust for peaceful co-existence'. The aim was to build knowledge, skills, and tools for positive attitude change and perceptions towards different ethnic groups. Self-reflection during the workshop would allow the participants to evaluate their own intra-personal conflicts so that they could later manage inter-community conflicts through mediation and reconciliation.

2.2 Feminenza's objectives of the consultancy

To equip 25 members of the Council of Elders and Peace Committees to:

- Understand the biology of fear, how it affects behaviour in individuals and groups and encourages a cycle of violence;
- Manage their own fears more effectively; and thus be better able to forge constructive dialogues contributing to improved social relationships;
- Understand the basics of forgiveness counselling and its role in PTSD reduction.

2.3 Target communities

The 24 male participants (1 of the intended participants was not able to join) Muslims and Christians, were all members of the Council of Elders and the Peace Committees. They included a number of pastors, priests, bishops and one imam, and were between the age of 41 and 71 (average age 56.5). They were chosen carefully by the NCPBC i) in order to have a balanced representation of the major tribes in the 5 hotspot sub-counties and ii) as the main influencers who could pass across the message of Peace and Forgiveness to people of all ages in the period of the run up to the elections. The tribes represented in the group were: Kalenjin, Kikuyu, Luhya, Luo, Maasai, Kisii, Turkana, Samburu, Borana and Taita. Some members of the NCPBC also attended.

The chart shows the disaggregation of participants by location and tribe.

Location	Nr. of Participants	Kalenjin	Kikuyu	Kisii	Luhya	Luo	Maasai	Turkana	Samburu	Borana	Taita
Nakuru Town East	1					1					
Nakuru Town West	4		1	1	1	1					
Molo	5	1	2	1	1						
GilGil	5	1	1					1	1	1	
Naivasha	4		1		1	1	1				
NCPBC members	4		2		1						1
TOTAL	24	2	7	2	4	3	1	1	1	1	1

2.4 The Consultancy

A team of 2 Feminenza facilitators together with a Kenyan Feminenza trainee conducted a 5-day Trauma Healing Workshop for 24 members of the Council of Elders and Peace Committee from 26 - 30 June 2017. The location was the St. Mary Pastoral Centre in Nakuru.

The 5-day workshop consisted of:

- A 2 day experience on Understanding and Managing Fear
- A 3 day workshop on the 7 Pillars of Forgiveness

The participants acknowledged at the start of the week that while they are working to help their communities, they themselves are carrying a lot of trauma, as conflict is the order of the day in their communities. Many of them lived through a number of elections where there was an outbreak of violence between people in the Nakuru County. Portraying a stable influence, they themselves had been victims of the violence and all carried the scars of these occurrences, some had experienced losing their homes and land, and they still had a lot of unhealed issues in their lives.

The aim of the 5-day workshop was to equip them to handle issues facing their communities more effectively, by acquiring a methodology to start a necessary healing process in themselves. The 24

participants embraced the process; they found the process both enjoyable and productive. The opportunity to expand their minds, perceptions and re-approach their work in the community with fresh vision, vigour and focus was not only received with enthusiasm and gratitude, but immediately implemented in their strategy meeting the day after the workshop.

2.5 Understanding and Managing Fear

The group was taken through a two day Understanding and Managing Fear process. After an introduction to the biology of fear and the cycle of revenge, participants are guided through the 3 distinct stages to this experience: the Field of Fears, the Domain of Courage and the Purple Path.

Introduction to the biology of Fear

Participants were introduced to the biology of Fear and the ‘amygdala hijack’, to help them understand how fear gets triggered in the brain, how it manifests in a person’s behaviour, and its relevance to the cycle of revenge and conflict situations. Through practical demonstrations, questions and storytelling, they learned how addressing their fears helps the rational brain take back control, and makes one freer to make wise decisions, act with compassion rather than compulsion, and break the cycle of revenge.

They were also able to reflect on situations in their life where they were able to take back control, and the qualities that it took to do that – giving them a better understanding of how the 3 different parts of the brain get triggered in them as different levels of reactions and emotions, when there is stress, anxiety, fear at play.

1. Stage One: The Field of Fears:

This is a process in which participants are guided through a sequence in which they identify fears that affect them, as a first step to not being controlled by them.



The Field of Fears



Identifying one's fears

Reflection of a participant: I got scared reading the 9 Gates before I went into them. The ones I feared most - I went into them. Most of my fears were in the past – I had postponed them rather than working on them. Then I entered most of the gates. I entered fearless and I came out fearful and then started to meditate upon them. I gained courage by reflecting on the whole process so far. I know I will come out a changed person.

2. Stage Two, the Domain of Courage.

This enables the participant to reflect upon the other inner influences in their life: their strengths, qualities and achievements.



Reflecting on strengths, qualities and achievements



The Domain of Courage allows participants to work through their own life story from a very positive perspective. In the preparatory session, they are helped to identify their strengths, qualities and achievements throughout their life, which for many is the first time they have ever perceived themselves in that way. The whole group support each other in this re-evaluation of themselves. As the importance of this sinks in, they begin to see themselves in a different light, and after they have done their Domain of Courage, they are encouraged to write down 'the story they now wish to tell themselves' about their life.



Exchanging about the Domain of Courage experience

Reflection from a participant: It was a very fulfilling moment. Because many of the times we don't appreciate ourselves. We wait for others to appreciate us and tell us about our successes. You want somebody to pat you on the back and tell you, you have done well. But we are shy about appreciating ourselves. We feel like it is not right to do that, like you are blowing your own trumpet. But this moment helps you to take stock of what you have done and it gives encouragement that you can do it. Even if you find what might be an obstacle, you check what you have performed and where you succeeded.

Even in helping others. It gives you courage like when somebody tells you thank you, which is not very often. It makes you want to do the next thing.

So this moment was like telling yourself thank you. Appreciating yourself and feel that you can do it, no matter what comes. Because personalities do not change, no matter the circumstance. And many times we wonder why bad things happen to us. But when we look around like in such a situation, you realize it is not the things that happen to you, or the change that makes you. It is what you become, like why bad things happen to good people, it is not like that. It is what becomes of good people when bad thing happen to them. When gold passes through fire, it gets refined. The true gold still remains, while the debris and anything that was not correct is left behind.

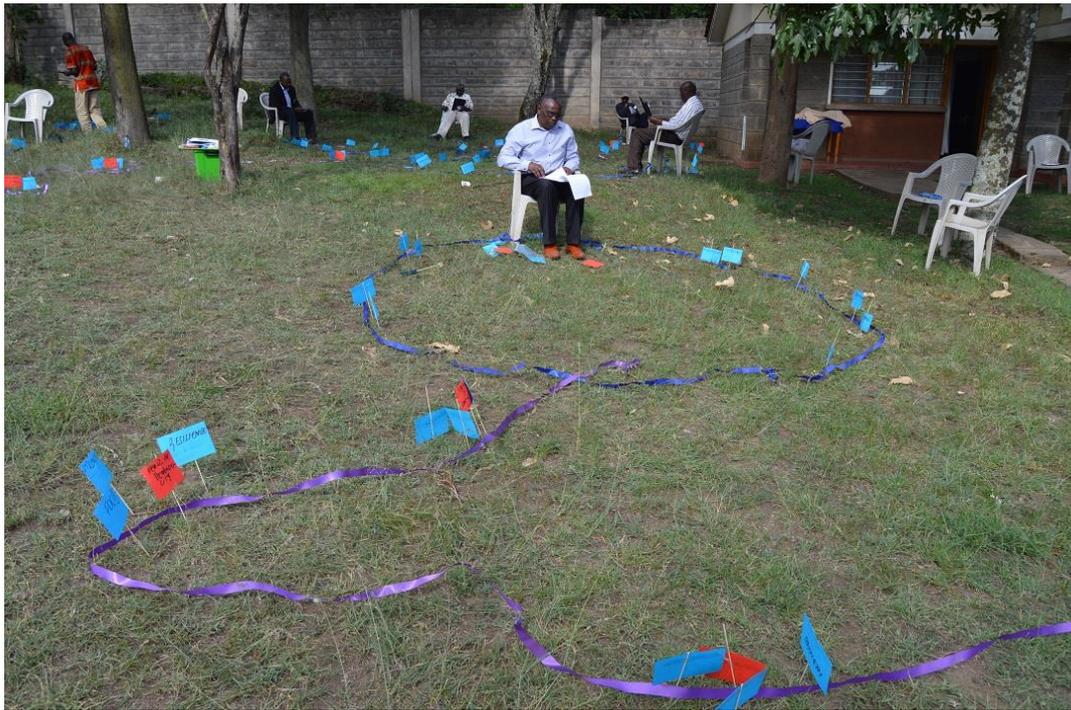


Stage Three, the Purple Path.

The participant reflects again about their fears, and discovers that they have the inner resources, strengths, to manage and overcome those fears.



Walking the Purple path: tackling one's fears



In this exercise what was striking to me was that moment of declaration. And the wording in the declaration is such that I am not fear and fear you are not me. And it's like I have made up my mind, I am moving on, and that gives a big relief. So there are higher moments of declarations expressed, spoken of that inner decision. Very striking.

2.6 The Seven Pillars of Forgiveness

Participants were then taken through a 3 day process on the 7 Pillars of Forgiveness. The workshop included many practical demonstrations, cameos, film clips and small group discussions. There were a number of significant breakthroughs by individual participants, in relation to being able to talk about their own trauma, and see how they can move forward in a constructive way, and counsel their communities on how to move away from the cycle of violence and revenge, to a more constructive path of forgiveness and reconciliation.



The day started with an 'energiser' expressing a quality in a team of 3



Introduction to the 7 pillars of Forgiveness



The Imam and Pastors working on a Forgiveness exercise together



Mary Noble, Femenza facilitator, responds to reflections of the group



A practical exercise about labelling

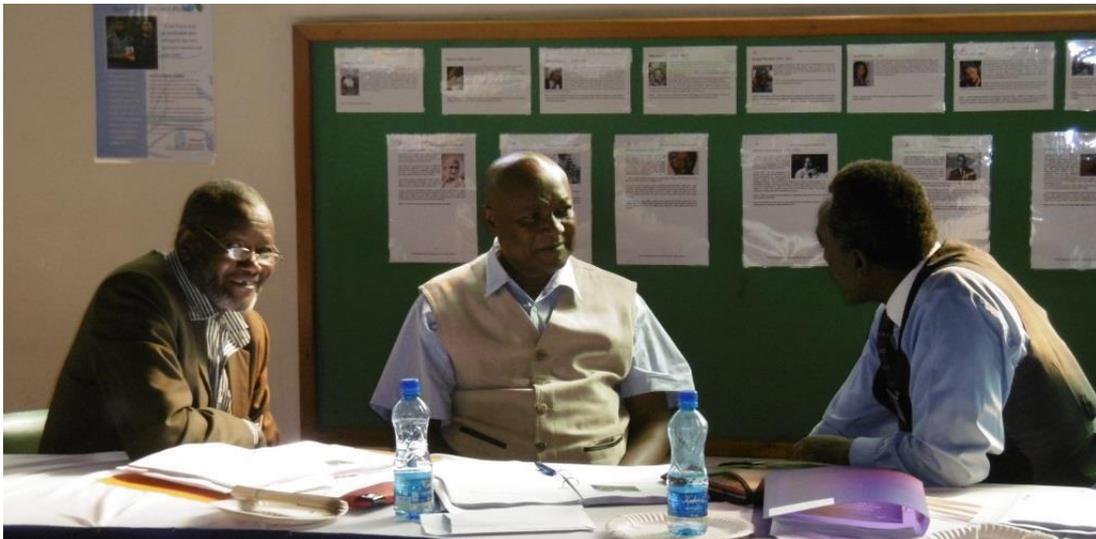
Building cohesion within the group

Crucial to the forgiveness process is creating a supportive non-judgemental environment where every participant feels safe enough to explore deeply sensitive issues. These may be things they have never been able to discuss openly, such as the shame and guilt associated with violent acts they were part of, could not stop or committed themselves. The challenge at the start of the week was to build such an ecology considering the different tribal backgrounds and religious beliefs (pastors, priests, bishops and an Imam) amongst the participants. There was also the added factor that the group were all men whilst the facilitators were all female, 2 European and 1 Kenyan. The project leader had made sure that all participants knew in advance that they would be taught by women, and they had to be settled with that to be able to participate, which helped. The initial awkwardness was very quickly overcome once the work of the workshop commenced and due to the wisdom that all of the participants had gathered due to their life experience, there was a very rich, respectful and enhancing exchange between the facilitators and the participants throughout the workshop.

Within each workshop conducted by Femenenza, a platform of support and empathy between all the participants is built, through a variety of guided small group discussions, bringing together different people, who have not worked together before, age groups and genders, and by consciously focussing on upholding the best of each other through various activities. This was also done this time round, another example of an exercise was that each participant was invited to write small cards to every other participant, reflecting on the qualities they had seen in them during the week. At the end of the week each person received an envelope full of these reflections.



New bonds were forged between the elders and members of peace committees from different Nakuru sub-counties and tribes.





The impact of this was evident the day after the workshop, when sub-county groups with a mix of tribal or religious backgrounds were formed to discuss strategies towards a peaceful election. This was a circumstance that was unique to all of them, it had not happened before.

Part of the work on pillar 3 of Forgiveness is an exercise around **'Building a Place of Inner Strength'** Participants were asked to answer the question: **'What do you want to work for?'**

Some responses of the participants:

What do you want to see in the world? "Peace inside the community and the surrounding communities."

What do you want to work for? " I want to establish, maybe get to everybody in the community to play a part in having peace in the community."

What will be your first action? "to call a meeting and talk about peace. And to go to those who did not come, to preach it."

"What gives me strength now: Remedy and Understanding and letting go. So that they can live in harmony and peace. And forgiveness to be the pillar of everyone."

Reflection of one of the participants

Forgiveness is a talent. Forgiveness does not wait for anything. It comes naturally, without somebody caring to gain.



Participants of the workshop together with the Femenza facilitators and trainee



Chapter 3: Workshop Feedback

Feminenza used two surveys to measure the impact of the Trauma Healing Workshop, The Depression, Anxiety and Stress Survey (DASS) and the Heartland Forgiveness Survey (HFS). What was learnt from the outcomes of these surveys is shared in Chapter 5.

What follows below is the feedback given by participants during the workshop. Also we gathered some feedback some weeks later, before the elections, which is also included in this chapter.

The Participants were asked to reflect what they had learned. While much of the feedback related to the whole 5 day experience, certain specific reflections were a good indicator that we had met our educational objectives for the workshop.

What follows is a selection of responses.

3.1 A sample of feedback related to the Understanding and Managing Fear educational objectives:

UMF Objectives	Feedback from participants
<i>The biology of fear in the human brain and its relevance to the cycle of revenge</i>	<p>“After seeing all the problems, we try to go into ‘ostrich status’ – but we have to see them to solve them for the way forward.”</p> <p>“You are a stranger to yourself. You shelve the problems but they keep coming back, e.g. being offended by people in the past. “</p>
<p><i>Field of Fears:</i> <i>Knowing your fears enable you to take charge of your life.</i></p> <p><i>Identify it, do not identify with it.</i></p>	<p>“Whatever you have never dealt with – the feelings well up – those you have avoided deliberately...things you have dealt with, and found a way forward – these feelings don’t well up in the same way.”</p> <p>“I was amazed. I thought I was the only one who had these fears – and we don’t have the avenues to express them.”</p> <p>“When I entered I found I was living in an artificial way, because the real things were there. I started reflecting on them one by one – this is the truth of it.”</p> <p>“I grew up in peace, and no tribalism, because we were all one people, but then I entered a war. I try to be a balanced person, and I’ve experienced the fear of being caught between different people’s issues. When you fear you cannot make a change. But I need a team to make a success. It is important to speak out.”</p> <p>“All these fears are normal. They all apply. Let us speak out and be courageous. Keeping quiet doesn’t solve the problem. Currently, fears are being stirred up in Kenya. Let us manage them together.”</p> <p>“My experience from the field is that fear has to be overcome so that life can continue. All humanity has fear.”</p>

<p><i>Domain of Courage: Being able to identify, summon and value the many inner resources – achievements strengths and qualities – one already has</i></p>	<p>“It helped me to become more positive about what I have been doing, and what I have been in society. A positive reflection.” “It reminded me actually this is what I am, and this is what I constantly have to be. A great reminder.”</p> <p>“In the process I was getting some inner healing. Because all the domains were reflecting who I am. The direction I am supposed to take. On the past things, on current things and how I should be to my family, to advise and help them, and give focus and direction. It is an inner healing to my life.”</p> <p>“It has given me another chance to discover more and more about myself. It has given me a driving force to have that will to discover more. This time because of reminding myself, because of discovering all those qualities in me. Now my mind has so much expanded. Thank you.”</p> <p>“It is like I was in a wilderness where I do not know the route that I should take. And I started to reflect on how to find the way out. By sitting in this domain, choosing the qualities that may give me the direction where to pass through and get to the other side where I am feeling safe. I felt at the end of it, I found happiness being distilled in me. And that confidence took root in me. Then I realize that these are the things I should have throughout my life so that I will be completely out of the fear domain.”</p> <p>“I think according that exercise I have reflected on myself and I have now enriched the qualities my friends and colleagues recognize in me. So I have enriched myself, and I got the correct qualities that I have, that’s right. So I am content.”</p> <p>“From the exercise I learned the way forward in life, and I have all what it takes for the life to continue. Thank you.”</p> <p>“This exercise gets someone to see things in a positive way. And as well weaknesses where you have not been doing well. There you try to improve.”</p>
<p><i>Purple Path: Being able to identify the qualities which enable one to manage one’s fears</i></p>	<p>“We have learned that we have fears in all of us. Out of this session I have learned that all of the fears we have, we have the answers within ourselves. The courage to solve the problems is within us. That is what I got out of this session.”</p> <p>“I have seen that fears puts us in prison. But now in what we have really learned about is the answer we have to take us out of prison and then we are set free. Through this, through the things we already have learned.”</p> <p>“We have learned that you have to stand your ground when fear appears. You do not see the ground. You do not let it overwhelm</p>

you, you maintain a sober mind. And in moments of observation, like when you have those moments of meditation, you are able to find your strength and that way you find that you always overpower the fear that was in you. Plus we discovered that the solution to all our fears is within us. Because we are wonderfully made that we have the solution to everything in ourselves.”

“How after this lesson I am feeling like an armed soldier who is having all his weapons to fight against the enemy. Why I am saying that, is because the ‘weapon’ that we have, the qualities to overcome fear. Here I am taking fear as an example of an enemy. So in this lesson I am feeling very confident and I am feeling very relieved seeing that I can do now everything without fear. Because I have discovered that these are my things that I can do to fight the fear away.”

“When I was walking around the purple rope and confessing the domains that was against my fears, I felt empowered. And I have come to understand that by the power of the tongue and confession there is an authority that can decrease my fear according the positivity of the words I am confessing out. So when I was talking on the fears issue and confessing the words “I will not retreat, therefore I have to do it”. So I was seeing that every word that I had surrounding the fear, it was overpowering the part of fear, decreasing the power of fear. So I have authority and I was confessing them with authority. It encouraged me that despite the situation of negativity, the authority that I have when I confess positivity. I will have to do it, and move on and overcome my fear. So I am internally healed and revived.”

“From the seminar I have learned that it is fear that keeps on taking people from doing what is right. Fear is aggressive, it is not progressive. And we have the ability to do whatever we are able to do. Given it is a gift that God has given us. But we keep on listening to this fear, instead of making us move forward positively. We listen to it. But this time has shown us we have the answers. The answers are within us. This declaration from what we have learned is the change within us now. Fear should not prevent us in what is right. Because we are the people that are going to do what is right. We shall not listen to fear. Let us go within the domain of courage and we will be able to achieve.”

3.2 A sample of feedback related to the 7 Pillar of Forgiveness objectives:

Pillar 1: Understanding

Understanding the nature and ways of our common humanity allows forgiveness to grow; Judgement cause harm: the labelling exercise

Feedback from participants

“In the first exercise* you feel everybody is watching you, rejecting you. You are not wanted and you are not proud on yourself. In the second exercise* you become proud of yourself.”

“In the first exercise it depends on your background, your community, your tribe and you are labeled from that background. We generalize whole communities. It is upon us to stop generalizing. There is this example where certain people were punished for having trespassed a plot of land. But later it showed that also other people had trespassed.”

“In this lesson.... these things are happening in our leaders. The leaders are using so many words, using it from their tribal background to condemn other tribes. This is affecting all of us Kenyans. About controlling land... before we have worked together with the Luos to stop this thing about land.”

**the labeling exercise consists of two parts. The first part concerns ‘negative labels’ and the second part ‘positive, constructive labels’. Participants get to experience the difference between the two.*

Reflections after watching ‘ blood relations’ (a clip about a group of Israelis and Palestinian families who champion a way of peaceful co-existence).

“From the film this comes out very clearly. One is hurt, losing spouse. The resolve tools to do something positive is critical. Whenever those kind of injuries are inflicted the resolve needs to be ‘what is my contribution...always...always. So much has gone wrong, but do I make it worse or do I make my contribution.”

“Peace starts with mankind. You can only give out peace when you have peace yourself.”

“She could see that bitterness would become hate. Our common humanity is that both the Israelis and the Palestinians both have a right to live. Revenge is not the way. Each of them has the right to live and love another.”

“Looking at this story, we can have some negative thoughts reading about Palestinian and Israeli stories. Like the massacre that has come to Kenya. Children hear their fathers speak and talk, and you inherit it. The solution is that you have to understand yourself within the history story. Understand why it happened, how it is affecting you. The need to heal yourself and then to forgive the other.

To cut the historical emotional hurts we need to accept the heart and understand each other. We need to break it.”

Pillar 2: Freedom

The unforgiven parts of our lives imprison us in the past; Where there is no forgiveness, there is no freedom; Forgiveness releases the receiver as well as the giver; how to free oneself from one’s past.

Feedback from participants

From the Imam who participated in the workshop:

“This training will make a difference. In many other trainings often only teachers are picked. But here it is so different, this will make change possible. In this conference we are together. I have the freedom to pray 5 times a day, and I do it inside the compound.. I do not have to go outside.

They have given that freedom to me, so I can (in my turn) give freedom to those with a different religious expression.”

Response about a film clip of Ishmael Beah, a former child soldier and what helped him to become free of his trauma

“He had declared his mistakes. He learned to accept the situation. He accepted it, and then looked how to transform himself to positivity. There were groups that helped him.”

Pillar 3: Remedy

Forgiveness is a remedial balm that cleans and heals the wounds of the past; Where there is no forgiveness, wounds cannot heal; Remedy quells the pain and helps prevent the repetitive re-enactment of that pain.

Feedback from participants

“In everything we do in life there are pro’s and cons. It is like friendship. If I have to lose the friendship... there is a choice even if I have to be the lesser person. You might come to your senses tomorrow. It all depends on how you value the other.”

“Yes, forgiveness is the foundation of everything. No matter how it has hurt you. There is an emotional part, you have wrapped it in your heart. Justice does not heal like forgiveness can do.”

“In times of cost forgiveness is less costly than justice. Even spiritual cost, emotional cost, financial cost. Justice is more costly. At the end of it, after the process of justice. Those who want the justice way, they are still wounded. And you they might say that the judge has favoured the other and they use other means to get justice. Forgiveness stops it right there.”

“We say it is possible. Forgiveness is more the personal aspect. The benefit is more for the person. Then, it is not necessary to know the perpetrator, that you know him. Justice will be a lesser way. We have to forgive, we can stop fighting. We fight our right with the spirit of forgiveness. It strengthens. Forgiveness is the human part about the act.”

“At times you do not forgive because you do not have the information. Things done for generations, the information has a fault.

A story: in the 90s there were 2 neighbours in Molo, one a Catholic, the other an Anglican. One day a man from Ireland came to visit the Anglican. He came and entered a house. He did not know that he had entered the wrong house. After a cup of coffee and a good discussion, the man asked ‘where is my room’. Then it became clear he had entered the wrong house. He said: ‘I am an Anglican. And Anglicans and Catholics fight.’ And he left. At times we choose not to forgive because of the history of a community.”

“It is even in our lord’s prayer ‘...forgive us our sins, as we also have forgiven our debtors..’. Let’s stick to that word.”

“Most people know the story of Kenya’s Laikipia. Once they had a hard fight and now they live all scattered. Some stayed and invited the others into their home and were living together. Like the Palestinians and the Israelis they share blood.”

Pillar 4: Warmth

Self forgiveness comes from continuous efforts of understanding, patience and compassion, and the willingness to give oneself a fresh chance each day.

Feedback in relation to the tribal ceremony ‘a chorus of approval’

“We are learning something when we live. Forgiveness was part of their life, of their tribal life. A time where both good and bad deeds were accepted.”

“They are very unique, a special way of connection. It makes you feel one, remain full. And you are blessed to be in the centre of the village. When married I feel blessed by my wife and the children. This positive will lift you up. When you come out you become a better person, more reliable.’

“It makes you wonder why I ever did something wrong. If I am so good. A process of reforming yourself starts right there.”

Overall feedback

“It is also to prevent bad feelings to the other. It will make the other of the community change positively and to give good to others in the community.”

“There is an individual responsibility to others to make the society a good place. Everybody is involved. It is everybody’s responsibility. We are 42/43 tribes in Kenya and by enlarge we look at what is not good, defining the negative of the tribe. A step towards Forgiveness and Reconciliation is to mention the good side, as a step forward.”

Pillar 5: Enhancement

A person is not the act. To forgive, we must learn to separate the person from the act.

Feedback from participants

“We are elders, representatives from our county, give that message. A positive direction. Us being together we are also leaders in small in our communities. Let’s be a leader. Let’s be thoughtful. It was clear in Mandela that also the whites suffered. Everybody suffered. Mandela’s message was ‘Freedom is for all’. The position of forgiveness is moving forward. Jomo Kenyatta also gave that message, to move forward as a nation. When we go back to our communities. It is a time for Kenya to move forward positively.”

Feedback in relation to the question: **What principles in your life help you decide what you are / are not influenced by?**

“-the quality of integrity: you do not enter the gossip, because you want people to be together
-to trust myself and to understand myself before saying / doing something
-to think things through before the act.”

“We forgive the person and I now know that justice has a place, but Forgiveness gives another person a next chance.”

“We have learned so many things and I can practice them in my own family and with my children. When my son and his wife quarrel I can provide qualities. It starts in my home.”

Reflections after the exercise around ‘To practice separating the person from the act’

“I realize that the act took place in me. But it was not me, it was the influence. I went to steal a mango. I was on my way home and saw this shortcut, and I was hungry. We entered the farm and picked the mangos. Suddenly 3 dogs were released and they tore our clothes. Mum’s care said give them back.

The Chief said let them eat the mangos. They have not eaten and it is lunchtime. It was hunger that drove us, and that is a world issue.”

Pillar 6: Hope

Where there is no forgiveness, there is no hope. How to hold the best of another.

Feedback from participants after a meditation, response to the question, how do you feel?

- “*Peace of mind, a serene place all by yourself
- * Find all about self and the other person is worthy
- *All people are equal to you
- * I begin seeing that selfishness is not a virtue
- * I come to love other people
- * I was seeing the other in myself better than I am. We are made in the image of God
- *I felt the other people, and it feels so good
- *It is not easy but it works.
- * He is a human and in my heart I searched for qualities. And because of the change in me and the change in my heart I draw him closer to me... and we move closer to each other.”

Pillar 7: Continuance

A person, a community, a nation can become arrested by trauma. Without exercising forgiveness this can become a repeating, self-perpetuating state. What causes people to get arrested and where forgiveness may begin.

Feedback from participants in relation to the question: ‘Where do you see evidence of people being stuck and not able to move on in Kenya?’

“In the post-election violence in 2007 lots of men started peace building. If people had resolved things then we would be in a different situation today. Everybody talks about 2007, wants to go back to 2007, but are not looking at the situation today.”

“Tribalism. A mother is pregnant and immediately when the child is born it must be with a tribe. Even with intertribal marriages. People are not calling you by name but by tribe.”

“Jealousy for property.”

Forgiveness contemplation and final feedback from participants

“I will be very honest. I like good things, and was a very unforgiving person. But I came to see in life that if you have forgiveness it keeps the door open. A door through which they can come back in. What I have learned is a very powerful weapon.”

“The Instant Forgiveness; I am a brand new me, I am a better person.”

“I am happy to understand myself. We are from the same God, have the same blood in that we belong to the same group. It is all about attitude.”

“Today something that really hit me from inside is the Mandela film (Invictus). It got me thinking. Nelson Mandela was tortured, I read part of what people said what had happened on Robben Island. Torturing, dehumanizing for 27 years. He comes out and says that ‘the rainbow nation starts right here, reconciliation starts here... and forgiveness also starts right here’. I was looking at him. This is the president of a country. He has all the instruments of power in him. Forgiveness starts here. I have not been tortured and why can I not start forgiving? There was a message in this for all Kenyans, as we head to our elections”.

“I wish it was longer and we could have brought more people. I leave here a changed one.”

“Now we are going home, talk to our children and neighbours... we have had a special training.”

“This topic of forgiveness is very important. I could not have a proper definition. It is so wide. To forgive you get healed. You start to get a life. Life is complete only when you forgive.”

3.3 Other general feedback from the participants

On one of the evenings the film ‘The Imam and the Pastor’ was shown

This is a documentary from Nigeria, which records the reconciliation between Imam Ashafa and Pastor James Wuye, and their peace making initiatives which have endured. They were leaders of militant groups involved in conflict between Muslims and Christians in Kaduna, northern Nigeria. Pastor Wuye lost a hand while Imam Ashafa’s mentor and two close relatives were killed in the fighting. Now they are taking bold initiatives to promote cooperation and resolve conflicts. The film shows that it is possible for the perpetrators of inter-religious violence to become instigators of peace. It is a story of forgiveness and case study of grass roots initiatives to rebuild communities torn apart by conflict. Imam Ashafa and Pastor Wuye are the joint founders and Directors of the Inter-faith mediation centre in Kaduna.

Feedback participant about the film

Imam: I have seen different things. I usually call my Christians Kaffir, that is what I have learned (how I have been taught). When watching the movie about Nigeria, I wished we could have many Muslims here. But we all worship one god. This work of god is like a house, with a heart in the middle. When it comes to the roofing it is different. All beams represent the different religions (Muslim, Catholic, Jewish..). But what is important is that they all point up, to the one God. We are the same, but have a different constitution. But the main point is that we worship one God. When they give me freedom, I can give them freedom.

Closing Feedback participants

“When I came to the training here I was troubled by an issue. It was my neighbour who went through my compound and took the electricity connection without informing me or my wife. When going there she said it was her right, and it broke my heart. Why am I having this kind of neighbour, it was a pain in my heart. I paid more than she, so let’s share the costs. I learned that I now can look at her ‘not dark side’. I need to get back to myself, to the peace and the qualities in me. I will go to her and will say it is all right and ‘enjoy’ it.”
I feel very privileged to have been in this seminar, and learned a lot. Forgiveness you need to understand and practice it. Talk it. Speak it.”

“If we go out with this message (the forgiveness call over) than there will be peace.”

“I forgave myself first. I am another person. I have changed, reborn again. I am a changed man.”

“I am a changed man and when I go back it will start by me.”

“I feel like I have been in a theological seminary all week. I have come out a changed man and my church will never be the same again.”

A retired colonel: ‘I do peacebuilding work with Kenyan army veterans, many of whom have severe PTSD after their engagements in Somalia. I feel that this work would be very important for them.’”

One of the participants composed the following poem after the 5 day Trauma Healing Workshop

Fear oh Fear
You've made me your slave oh fear
You've made many enemies for me
I have no peace in myself
No mercy within myself

You told me to hate others oh fear
To harm others
To always remain with pain,
Anger and revenge

Bur sorry oh Fear
I've discovered my qualities to conquer you fear
I've discovered I am strong, am courageous, am powerful,
I can defeat you
Oh yes I can

Fear oh Fear
I have found that I have self control, love, faith, humanity, peace ,
And reconciliation

Fear no, no Fear
I now know that
An eye for an eye ends up making the whole world blind
My religion is truth, love and service to God and humanity
No one is born hating another person
Because of the colour of his skin, background and religion

Fear oh Fear
I'm for truth, no matter who tells it
I know that if I want Peace I don't talk to friends but to enemies
I am the change

Fear oh Fear
I have understood that
Where there is no Forgiveness there is no Understanding
Where there is no Forgiveness there is no Freedom
Where there is no Forgiveness wounds cannot heal
Where there is no Forgiveness Life is chilled
Where there is no Forgiveness we are all diminished
Where there is no Forgiveness there is no Hope
Where there is no Forgiveness there is no Continuance

I am for Instant Forgiveness.

Charles Mukanga

Overall, participants consistently reflected that as a result of taking part in the 5 day Trauma Healing Workshop, they felt they could now start to accept and integrate their past history and trauma into the narrative of their life, rather than i) trying to consistently bury it and ii) repeat the same cycle of violence over and over again. They could begin to see their traumatic experiences not just as bad and painful things, but as their story of resistance, survival, and thus future resilience. And they felt this was an important message they could take back to their communities.

There was a strong sentiment that this week will have lasting repercussions not just in the lives of these men – but in their communities and those with whom they interact in the coming months. We had a final dinner together, with a large ‘forgiveness cake’ baked for us by the pastoral centre, and the next morning they met with Agnes Mwamburi, to put together a strategy for how they would work together in the coming months. One important feature was that they represented all the major tribes of Kenya – and that working together ‘cross-tribe’ was already a big step.



Final reflections from participants



A festive closing of the workshop with a 'Forgiveness' cake



Chapter 4: Conclusions and recommendations

4.1 Did we achieve our objectives?

The Outcomes and Outputs detailed in our logframe (see Appendix 1) were achieved with a high degree of success. We believe that this will lead, in the longer term, to a significant impact in the target communities in terms of increased resilience and cohesion, and a positive attitude change towards different ethnic groups.

IMPACT 1) Positive attitude change towards different ethnic groups 2) Increased resilience in targeted local communities to withstand violence
OUTCOMES: 1) Participants able to handle fears more effectively and understand the impact of fear on cycle of violence. 2) Participants able to adopt forgiveness more readily.
OUTPUTS : 24 participants complete the 2 day Fear Management experience and 3 day induction into the 7 Pillars of Forgiveness

OUTCOMES

1. *Participants able to handle fears more effectively and understand the impact of fear on cycle of violence.*

During the workshops, a number of the participants reported a significant breakthrough in facing their fears – which were mostly connected with trauma of a violent past, which included ethnic violence. They now felt they had the inner resources and courage to move on with their lives. All of the participants, after sharing some of their deepest fears, came to the realisation by the end of the workshop that they had the inner resources and qualities to manage their fears and not be stopped by them.

2. *Participants able to adopt forgiveness more readily.*

Virtually every participant shared, at some stage in the process, a traumatic or deeply troubling event in their lives, which had left them in great need of healing. Due to the fact that the participants to the workshop were Elders and members of Peace Committees, they had witnessed many acts of terrifying and brutal violence, especially during the Post Election violence. One of the participants had had their house burned down twice as a result.

Only a few days after the workshops, a number of participants, in their feedback, indicated that forgiveness was now something they could effectively and powerfully use in their life as a healing of themselves and others. It was also beneficial that both Christian and Islamic religious leaders attended the workshop, new understandings and respect were forged and a resolution was made to offer the true teachings of forgiveness in the Koran and the Bible to their communities.

LONG TERM IMPACT

Positive attitude change towards different ethnic groups

Increased resilience in targeted local communities to withstand violence

It is beyond the scope of this consultancy to measure the long term impact of this trauma healing workshop - the indicator is *increased community dialogues, co-operation and reconciliation processes, within communities where there was conflict*. The initial results however are very promising.

The project manager of the NCPBC reported to us on 30th July about how the participants to the trauma healing workshop were doing:

“By participating in the Trauma Healing Workshop people are now working together who never did so before. Also the NCPBC and the Elders are like a family now, working together towards the same purpose. The Council of Elders have been doing lots of outreach meetings and they have been broadcasting messages over the radio, and they will be doing a Peace Building caravan through all Nakuru counties until 1 day before the election (on 8th August). The Council of Elders and members of the Peace Committees have said that they now have a different way of looking at conflict in their community. People notice that they bring a different dimension to Peace Building. Community leaders and the security group have been reaching out to them because of this, they see that what they carry is important in keeping the peace, they carry a different message.

After the Trauma Healing Workshop the Elders came to some very good messages that they have been broadcasting ever since. They now have a different sensitivity towards what language, what words to use. The meetings organised by the Elders have been appreciated by the communities as no-one feels that there are hidden agendas or that they are being persuaded indirectly into something. It has been particularly effective for the Elders and members of the Peace Committees to speak about the brain in relation to Fear, about the cycle of revenge and the cycle of Forgiveness and generally the importance of adopting Forgiveness as a process in their communities. A Ministry of Health representative who spoke with some of the Elders was impressed with the impact of the workshop and wants to understand more about it. She called it ‘Community mental health’. It is expected that NCPBC will open discussions with the Ministry of Health to work together in some way.”

This sense of empowerment and renewed energy also reflects the fact that healing of trauma/PTSD empowers survivors (both ex victims and ex perpetrators) to live more self determined lives in all aspects of their lives, including taking new initiatives to improve their circumstances. Contrary to Maslow’s hierarchy of needs, suggesting that treatment for psychological problems not be addressed as long as the basic needs of nutrition and safety are pressing, the evidence, also from our previous pilots in 2010-2011, 2015 and 2016⁴, is that survivors see their mental health as having the highest priority and their mental functioning is the pre-requisite for self-efficacy and meeting one’s basic needs.⁵

⁴Glover, J.A., (2011) Rebuilding Lives:http://issuu.com/julieanneglover/docs/rebuilding_lives_revised

⁵Schauer, M., Neuner, F., Elbert, T.(2011). *Narrative Exposure Therapy*. New York, NY: Hogrefe Publishing.

Chapter 5: Conclusions from the Surveys: Pre and Post intervention Assessments

Two surveys were conducted before and after the intervention, using internationally accepted instruments:

1. The Depression, Anxiety and Stress Survey (DASS)
2. The Heartland Forgiveness Survey (HFS)

Both were administered on Day 1 and at the end of the five days. A further follow up will be administered towards the end of the year, to measure a more long term impact, although it may not be possible to include all the participants in that for logistical reasons.

5.1 What the DASS results tell us about the UMF workshop

The neurobiological basis of PTSD⁶

During a traumatic event, the mind and body become extremely aroused (rapid heartbeat, sweating, trembling). This emotional and sensory information is stored in an interconnected neural network which may establish a so-called *fear network* (which includes sensory, cognitive, physiological, and emotional experiences). In PTSD, the ignition of only a few elements in the network is sufficient to activate the whole structure, which can turn up as a flashback. Thus many trauma/PTSD sufferers learn to avoid cues – places, people, thoughts - that act as reminders of the traumatic event. This makes it extremely difficult to think about or come to terms with the experience.

The Field of Fears

The Field of Fears is a specially designed ecology, where the participants are guided safely through a process of identifying their fears from a very large selection of cards on which fears are written. They are prepared before they go in with careful conditioning – the mind-set being to ‘bring the fear to a standstill’, and ‘identify it, do not identify with it’. They are reminded that they are in control, and can enter or leave the Field at any time. All this helps them to remain conscious, and inhibit the activation of the amygdala (a part of the brain which is at the centre of the defence cascade involved in expressing fear, anger, emotion).

It is normal however that with traumatised individuals, the process of walking around the Field of Fears can lead to a reactivation of their individual fear/trauma network – but the whole nature of the process, and the careful way in which they are prepared, enables them to start the healing process of gradually reducing the effect of the conditioned fear. They have the security of knowing that there is a trauma counsellor on hand if they become overwhelmed.

In order to recover from the debilitating effects of trauma and PTSD, the mind and brain must begin to control or inhibit the fear response. By activating the fear/trauma structure in a safe environment, with new information, the fear will begin to lessen over time. It does however mean that the level of anxiety may initially go up – as painful memories are activated and no longer suppressed. The Field of Fears process causes them to get right up against the original causes of their trauma and that state can remain inflamed for some time, usually at least a month.

⁶Schauer, M., Neuner, F., Elbert, T.(2011). *Narrative Exposure Therapy*. New York, NY: Hogrefe Publishing.

The Domain of Courage and the Purple Path

The next day, as the person goes through the strengthening stages of the Domain of Courage and the Purple Path, and discovers a new, positive understanding of themselves, the difficult memories no longer evoke such strong emotional reactions, confusion and fear.

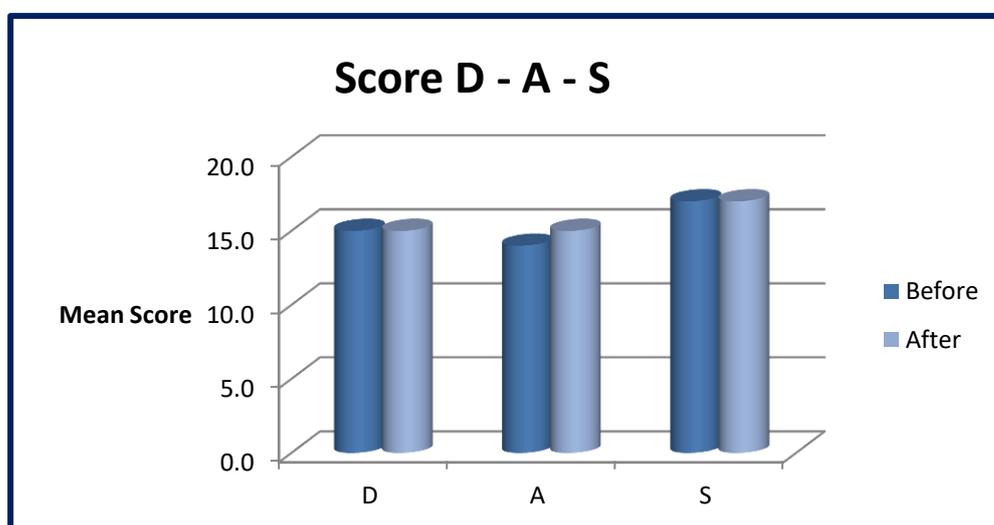
This can cause, on Day 2, an increase or decrease in depression, anxiety or stress, as they begin to see that change is possible, and that they can start to take charge of their lives in a way they had not considered before. They are advised however that repeating their Domain of Courage and Purple Path over the coming weeks and months will be necessary before the new 'story that they tell themselves' is the preferred story that gets activated when reminded of the original traumatic event/s.

The DASS results, which measured the levels of depression, anxiety and stress of the participants before the workshop, and at the end of the 5 day process, indicated that:

- Levels of depression remained more or less the same at moderate level.
- Levels of anxiety increased slightly, but were still at moderate level.
- Levels of stress remained more or less the same at mild level.

Based on experience, an 'after' survey right after the workshop, will only give one level of results. We would expect a further shift if the survey can be done again a few months after the workshop.

An important consideration here is that this was a group of leaders. And although they had gone through trauma as a result of conflict and violence in their communities and had had to work through the traumas still residing in them, they are also religious leaders in their community and had to already have gone through some settlement process in themselves to be able to fulfil their role.



5.2 What the HFS results tell us about the 3 day Forgiveness workshop

The Forgiveness process

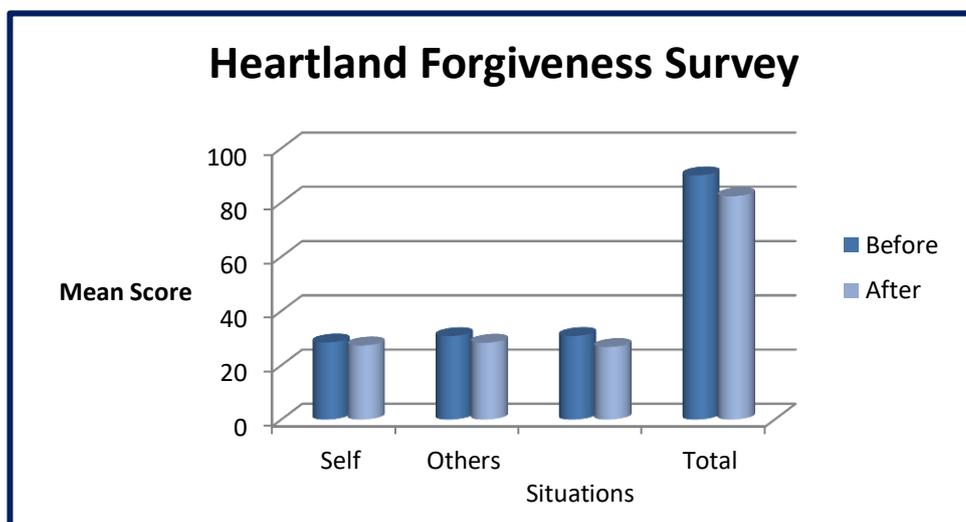
The effectiveness of Femenenza's programme does not only rest on the release of the trauma during the Understanding and Managing Fear process. The Forgiveness process helps the participants to address, for example, deep issues of pain, hurt, shame and guilt, looking at them in a new light, enabling the participant to let go, to update the story that they tell themselves, to choose to live in the present and future, not the past.

The Heartland Forgiveness Surveys

The HFS measured the participants' attitudes to forgiveness before and after the workshop – of others and of self.

- The results show a shift in attitude in relation to becoming more forgiving of others and situations.
- A slight shift towards forgiveness of self was caused by the workshop.

It is expected that due to the leadership roles of the members of the Council of Elders and members of the Peace Committees, it makes sense that the shift would take place more in relation to their exchange with others, their community. Although all participants had experienced personally the results of conflict and violence and had trauma locked up inside themselves about it, they were not the perpetrators of violence, so there is less self forgiveness to catch up with, but it was more in the territory of forgiving members of their community.



5.3 Recommendations

1. If this process were to be repeated, we would strongly recommend that time is allowed for a follow up session about twelve weeks after the workshop has taken place. There would need to be the time allowed in the project to do that and then to process the surveys to provide the evidence.
2. A number of the participants asked if there could be a follow up training. The 5 day workshop, whilst effective in terms of personal transformation, with the resultant impact on their communities, is not sufficient to produce Practitioners of Feminenza's UMF and Forgiveness programmes. One recommendation would therefore be to consider, in the future, running a Practitioner Training programme for a selection of suitable candidates.
3. Due to the fact that this was a group of leaders, it might be that in future an additional set of surveys would be used to measure the impact of the workshop, focusing on some other elements that may have impacted the participants in relation to their leadership roles.

Appendix 1: Logical Framework Matrix

Objectives	Measurable Indicators	Means of independent verification	Important assumptions
IMPACT: <ul style="list-style-type: none"> Positive attitude change towards different ethnic groups Increased resilience in targeted local communities to withstand violence 	Increased community dialogues, co-operation and reconciliation processes, within communities where there was conflict	Case studies and surveys documented with the assessment of the NCPBC programme by end of 2017.	The impact of the education has measurable outcomes within 6 months after the workshop.
OUTCOMES: <ol style="list-style-type: none"> Participants able to handle fears more effectively. Participants able to adopt forgiveness more readily. 	<ol style="list-style-type: none"> # Participants able to manage their fears # Participants choosing to forgive 	<ol style="list-style-type: none"> Surveys Reports 	There is no outbreak of conflict in the Nakuru region which would prevent District Peace Committee members from attending the whole 5 days of the workshop.
OUTPUTS : <ol style="list-style-type: none"> 25 Elders from NCPBC complete the 2 day Understanding and Managing Fear workshop and 3 day workshop on the 7 Pillars of Forgiveness 	<ol style="list-style-type: none"> # of participants on the course. Participant attendance rates. Effective completion rate of participants 	1.1. Attendance records	Personal circumstances allow majority of participants to attend the complete 5 day workshop . Majority of participants can understand the English language sufficiently.
ACTIVITIES <ol style="list-style-type: none"> Consult with client - April Prepare workshop materials - May/June Deliver 5 day workshop 26-30 June Conduct After Action Review- July Complete report - mid September 	INPUTS <ol style="list-style-type: none"> 3 Facilitators Workshop materials Budget: 150.000 KES 		