Chega!
Women for Peace

MANUAL TO UNDERSTAND NATIONAL ACTION PLAN ON WOMEN, PEACE, AND SECURITY
List of Abbreviations

ACbit Association Chega! Ba Ita
CAVR Comissão de Acolhimento, Verdade e Reconciliação, Timor-Leste’s TRC
CVA Comissão de Verdade e Amizade, Commission of Truth and Friendship
CEDAW Convention on the Elimination of all Forms of Discrimination Against Women
F-FDTL Forcas Defesa Timor Lorosae, Timor-Leste Defense Force
GBV Gender-Based Violence
NAP National Action Plan
PNTL Políssia Nasionál Timor-Leste, Timor-Leste’s National Police
SC Security Council
SirApMa Sirkulu Aprende ba Malu, Learning Circles
TOT Training of Trainers
TRC Truth and Reconciliation Commission
UN United Nations
VAW Violence Against Women
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PURPOSE OF THIS MANUAL

This manual is the result of almost a year long collaborative and participatory process that started with the aim of training Timorese women from different communities to become resource people for the implementation of Timor-Leste’s National Action Plan (NAP) on the UN Resolution 1325 (Women, Peace, and Security). The NAP is a unique document, which in addition to being inspired by the original UN resolution, very strongly reflects Timor-Leste’s particular reality of a new nation emerging from decades of conflict and devastation, and contains very specifically targeted recommendations. However it is relatively little known among those who are in charge of implementing it, and even less so among those, the women of Timor-Leste. It was meant to empower and support. Thus one of the main purposes of the manual is to create an understanding around this document as well as the values and principles enshrined within to be used as a point of reference for women working in the communities to support their peers to be able to represent their interests vis-a-vis the authorities or in certain cases the members of their own families.

The manual is entitled Chega! Women for Peace as it ties the values and principles of the NAP to the Chega! Report (the final report of Timor-Leste’s TRC), another important document on both post-conflict peacebuilding in Timor-Leste and the inclusion and reparation of women to avoid recurrence of conflict and build a more equal and democratic society for the future. Despite of its significance both nationally and internationally, Chega! is also less known amongst the Timorese population, particularly the younger generation. As awareness-raising around and promotion of this document are a major part of ACbit’s mission as an organization, in the creation of this manual, it was important to further familiarize people with the report and reinforce how the NAP builds on the recommendations of Chega!, making it a living, largely relevant document up to this day.

This manual is part of a larger project focusing on the commitment of the Timorese government to implement its NAP on Women, Peace and Security, funded by the government of Japan and managed by UN Women in Timor-Leste. Related activities are carried out by three organizations focusing on different aspects of the commitments of the action plan, which reflects the wide scope of the document itself. This manual aims to follow that example and rather than crowding in all the issues touched upon by the NAP, tries to provide a basis for understanding its core values and strengthening those values in the women meant to be its ultimate stakeholders. For this reason, the objective of this manual is to compliment other trainings/manuals focusing on the transmission of more specific skills (leadership, mediation and conflict resolution, and trauma healing), by providing context and enhance self-awareness that enable the apprehension and practice of those skills in a meaningful and sustainable way. The writers of this manual firmly believe that without a strong core consisting of the understanding and acceptance of self, factual knowledge and practical skills will not find a fertile soil.
The projects spans over two years and targets three municipalities in particular, Baucau, Cova Lima, and Oecussi, with the hope of extending it to other municipalities in the future. Despite the universality of most of the modules, some of the core knowledge elements are very specific to the Timorese context as they are built around two documents, Chega! and Timor-Leste’s NAP on Resolution 1325.

1. Chega! Report

Chega is Portuguese for ‘no more, stop, enough’. It was chosen as the title of the official report of Timor-Leste’s TRC, the CAVR because it captures the main message given by victims to the commission, namely that the violations they experienced must never recur in Timor-Leste. The CAVR was an independent Timorese institution working between 2002 and 2005, whose mandate was to establish the truth about human rights violations between 25 April 1974 and 25 October 1999, to facilitate community reconciliation, and to write a report with findings and recommendations. The CAVR was required by law to write an impartial and objective report. Its contents cover the CAVR’s creation, activities, victim support, community reconciliation work, truth-seeking about human rights violations between 25 April 1974 and 25 October 1999, including violations committed by Timorese, and its findings and recommendations. In addition to reporting on violations, the documents also contain sections on the history of Timor-Leste, the resistance, the Indonesian military, the church, and civil society. It is principally directed at those most involved in building the new Timor-Leste: its people, its governing bodies, community organizations, and the international community (including Indonesia). The recommendations include many practical proposals such as the establishment of a reparations program and follow-up institution (today Centro Nacional Chega!) and concrete measures to promote non-violence and human rights.

2. Resolution 1325 and the NAP (PAN RKSNU 1325)

The NAP on Resolution 1325 (Women, Peace, and Security) is an implementation plan of the UN resolution tailored to the specific context of Timor-Leste. Following consultations with about 500 people, a joint government and civil society team, with technical support from UN Women, drafted the NAP, which shows the commitment of the Timor-Leste government as a UN member to implement this particular UNSC resolution, focusing on women’s role in the management, resolution and prevention of conflict, as well as post-conflict statebuilding. The adoption of this NAP also reflects the commitment of Timor-Leste to implement other relevant resolutions and conventions linked to Resolution 1325 such as the previously adopted CEDAW, the Beijing Platform for Action, as well as the subsequent UNSC resolutions. The NAP was developed based on the experiences of Timorese women and men and tailored to the unique context of the young nation. Since the restoration of its independence on 20th May 2002 following a long period of colonialism, conflict, and violence, Timor-Leste has demonstrated its resilience transitioning from a recovery and reconstruction to development. Despite progress made, centuries of occupation with political, social, and economic injustice bring many threats and challenges, in particular to women, who experienced and suffered multiple consequences and impacts of the conflict and violence. The NAP reaffirms that although the war is over, Timorese women continue to struggle to achieve justice and equal rights to this day. The action plan prescribes measures for a five-year period and consists of four pillars: participation, prevention, protection, and peacebuilding. As a policy document, the NAP also contributes to implementing key recommendations of the Chega!
3. ACbit’s Vision and Mission – and the connection to this training program
ACbit has been promoting the recommendation of the CAVR commission since 2010 with the slogan *Chega! ba ita* (*Chega! for us*). This slogan represents ACbit’s conviction that the people of Timor-Leste have had enough of conflict and injustice, and the recommendations of the truth commission have to be implemented to ensure that these atrocities never happen again. The words *Chega! for us* also emphasizes the belief that this report has been written based on the experiences of the people, for the people. This report cannot simply be shelved and forgotten, but has to be considered as a living document to be re-read, debated, and reinterpreted for years to come. ACbit’s main objective is to promote the values and principles enshrined in the *Chega!* including human rights, justice, and reconciliation. ACbit is committed to bringing lessons from the past to guide our decisions and choices as individuals as well as a society working towards the fulfillment of a promise for a better future. The organization’s primary focuses are victims and survivors of the past conflict, particularly women survivors of violence. Program priorities include innovative research with participatory tools, advocacy and community organizing around the recommendations of the CAVR report, education and facilitation of the inclusion of the *Chega!* recommendations in policy-making and the school curriculum, as well as support to victims’ groups to provide livelihood opportunities and connect them with social and health services.

**GUIDING PRINCIPLES AND IDEAS**

The core principles that we used to design this training manual and the training of trainers (TOT) were gathered from many sources, and tailored to the needs of ACbit and its constituents. Following are some of these principles and ideas:

- **Participatory and community-centered:** ACbit is deeply committed to processes that are participatory and focused on the needs of survivors, children of survivors, and their communities. The training manual provides step-by-step activity guides that enable the manual users to facilitate a participative and inclusive environment when running trainings in their community context.

- **Designed with adult learners in mind:** Since adult learners were the focus on this training module and the TOT, we ensured that the design created a learning space that recognized that our participants were adults with a vast amount of lived experience, well-formed principles and perspectives and a range of skills that could be tapped into. The learning space was thus one where participants had choice and freedom to engage, were invited to take responsibility for their own learning experience, and to contribute their ideas and experiences where ever possible. Facilitators paid close attention to what participants said and thought and kept alert to needs expressed verbally and non-verbally. The training facilitators regularly checked in with participants on the training design and adjusted the program based on their inputs and advice.

- **Self- and group-reflexivity as core aspects of training/facilitation:** The training manual includes modules that focus on enhancing awareness of personal values and perspectives as well as the impact of individuals on groups. During the TOT, participants were encouraged through a range of processes, including quiet time for journaling and small group discussions in their SiRapMa (Learning Circles, see Heart – Module 7) to explore their core beliefs and values and understand how this influenced the way they perceive themselves, others, events, and experiences. This skill is one that has many benefits in daily life, but is particularly important when taking on the role of community or organizational leader and trainer or facilitator.
• **Engaging Head, Heart, and Hands:** This training manual is organized using the concept of the Three-Fold Human Being[1]. In the model described by the authors of The Barefoot Collective, we can listen better to ourselves if we are able to distinguish between our Heads, a metaphor for our thoughts and perceptions; our Hearts, a metaphor for our feelings and the emotions evoked as we experience the world; and Hands and Feet, a metaphor for our needs and desire, and the actions that result. We used the Head, Heart, and Hands metaphor in a slightly adapted way. We used Head to distinguish between the knowledge that community leaders need to be able to advocate, lead, train, and organize and the Heart, the self-reflexivity of our feelings, emotions, values, and principles through which we perceive the world around us. Hands and Feet were used as the metaphor for the practical skills that trainers, facilitators, and community leaders need to design the training workshops and deliver the training modules.

**HOW TO USE THIS MANUAL**

This training manual is divided into two main sections. The first section, referred to as the Core Modules, is the modules that trainers/community leaders can deliver in the context of their respective communities. The second section, referred to as Facilitation Modules are modules that provides the facilitation modules that were delivered at the TOT – they serve as a reminder of what TOT participants learned during the course of the training, and can be used by participants as they prepare for organizing and designing a training workshop. It also will help trainers to prepare themselves for their role as facilitators in the community context.

Both the core modules as well as the facilitation modules are organized according to the model of Head, Heart, and Hands. This is meant to help the trainers identify which the type of module and which aspect of themselves and their participants they will be awakening/developing through that particular module.

I. HEAD (KNOWLEDGE)

MODULE 1 – WOMEN, PEACE, AND SECURITY (RESOLUTION 1325 AND TIMOR-LESTE’S NAP)

Objective: The primary objective of this module is to ensure that the women in local communities understand the scope and the purpose of UN Resolution 1325 as well as the responsibility of implementation taken up by the Timorese state through the NAP. It also aims at discovering which issues brought up by the resolution are the most important/pressing in the particular context of the women working in various contexts for their communities.

Background: The language of the resolution as well as the action plan can sometimes be difficult to grasp and disconnected from people’s everyday realities. It also has a very wide scope and contains elements that might not equal in importance and urgency for each of the communities. This module is meant to bring closer the policy language of the NAP to the lived experiences of the participants and establish the importance of certain measures before others through.

ACTIVITY 1.1 – HANDOUT: UN RESOLUTION 1325 (WOMEN, PEACE AND SECURITY)

Resources: Printed copies of the handout, flipchart/whiteboard to write on, and markers.

Facilitator’s note: The introduction to be kept as short as possible, more attention to be focused on the NAP, as it is more attuned to the local context. For more contexts, participants can simply turn to the handout itself.

UN Resolution 1325 (Key Information)
A variety of regulations have already existed in international law protecting combatants as well as the civilian population caught up in the fighting or targeted specifically by one of the parties. No consideration was given to the fact however, how conflict disproportionately affects women and children. More often than not they are not the ones taking up arms to fight, but get involved nevertheless and suffer the consequences. When the fighting ends however, they are usually excluded from the negotiations and rarely take part in the post-conflict reconstruction of the country.

For these reasons the UNSC created Resolution 1325. The resolution is not binding, meaning, there are no legal consequences if a country does not abide by it, but works more as a recommendation for governments to follow. Based on the resolution various countries adopted NAP where they outline the specific changes they wish to make based on their context. For instance in the case of Timor-Leste, this entails dealing with issues related to the past occupation by Indonesia.
The main principle of the resolution is not necessarily to alter, but to recognize what women capacities and abilities women have and build on that. Timorese women have taken up many roles during the conflict tapping into their resources, working in the clandestine movement and assisted the fighters, but also becoming the sole breadwinners and supporters of their families. The conflict has ended, however women were expected to retreat to the domestic realm without recognition of their contributions and sacrifices.

The key provisions of the resolution
- Increased participation and representation of women at all levels of decision-making
- Attention to specific protection needs of women and girls in conflict
- Gender perspective in post-conflict processes
- Gender perspective in UN programming, reporting, and in SC missions
- Gender perspective & training in UN peace support operations

These provisions are organized around four main topics or so-called pillars:
- **Prevention**: Prevention of gender-based violence as well as conflict prevention in general.
- **Participation**: Increase participation in the public sphere in general, and peace process in particular, together with all institutions with stakes in peacebuilding on all levels of society.
- **Protection**: All forms of protection ranging from legal protection to provision of social, health, (mental and physical) and economic services as well as physical safety (such as shelters).
- **Relief and recovery**: More specific to post-conflict situations and intends to ensure equal aid distribution as well as compensation and restitution of the victims and survivors.

Methodology
1. Write the basic facts of the resolution on the whiteboard or flipchart in preparation.
2. Give an introduction to the purpose of the Resolution (first part of the handout).
3. Introduce the basic facts and basic structure of the document to the participants.
4. Give the participants time to read through the handout for further detail and advise them to keep it throughout the sessions as reference.
5. Ask the participants time to develop 3 to 5 questions based on what they have read. These can be questions clarifying details, or related to particular experiences of the participants themselves. Ask them to set the questions aside for later.
Timing
1. Preparation: 5–10 minutes
2. Delivering key information: 15–20 minutes
3. Further reading and development of questions: 15–20 minutes

**ACTIVITY 1.2 – TALK SHOW ON THE NAP (PAN RKSNU 1325)**

**Resources:** Chairs, a low table, anything at hand to create the semblance of a TV studio environment, a sheet of paper to contain the imaginary name of the show, cards to contain clues for the host and the interviewee, and a physical copy of the NAP.

**Facilitator’s note:** For this exercise to work, the interviewee has to be familiar with the contents of the NAP. As this might not be the case, the facilitator can play the role of the “expert”, while a co-facilitator or a supporting staff can take on the role of the host. A set of questions should be prepared beforehand (a set of example questions are provided here, but can change according to the circumstances). Both the host and the interviewee have to be mindful of the time and keep both the questions and the answers concise, but engaging, touching upon the key elements of the NAP. A summary of the information contained in the action plan can be found below to serve as guidance.

**The NAP of Timor-Leste 2016–2020**

| **Why?** | Timor-Leste has only recently emerged from a civil war followed by decades of occupation and recurring outbreaks of violence. The NAP aims both and compensating and recognizing the women of victims of the past conflict, but also to ensure that women’s contributions keep on being valued and their participation in peace and nation-building efforts is increased. |
| **How?** | Activities organized under four pillars, lead by the Ministry of Justice with adequately sized budget, coordination of various stakeholders, and accountability and transparency. |

The NAP of Timor-Leste follows the same structure as the resolution (with the four pillars), but contains some suggestions specific to the country’s context, such as implementation of CAVR and CVA recommendations, specific services for women victims and veterans, repatriation of refugees, and curricular reform in relation to the past conflict. Specific activities under the four pillars include:
• **Participation**: It is emphatically significant participation, as opposed to token participation often happening, for instance in major political parties. It focuses on increasing participation of women, let it be elected or appointed in all aspects and at all levels of decision-making positions in governance, security (PNTL, F-FDTL), and justice (judges, lawyers) sectors.

• **Prevention**: It means above all prevention of gender-based violence by incorporating women’s perspectives into early warning systems, public education, and prosecution of the violators of the women’s rights. Main objectives are increased number of women mediators for conflict settlement, gender sensitivity in conflict resolution, and public awareness on gender-sensitive conflict prevention.

• **Protection**: Particular attention to domestic violence, as Timor has extremely high levels of violence against women and victims have little trust in formal justice mechanisms. Focus on protection of women from all forms of violence, sexual and reproductive health rights (protection from STDs, HIV/AIDS), and on reparation for victims from the conflict.

• Relief and recovery: Participation of women in all areas of planning and development as well as in conflict resolution. Key elements include civic education & reform of the curriculum, media reform, monitoring basic infrastructure, implementation of CAVR recommendations, recognition for the female veterans and victims of the conflict, and equal access to natural resources.

**Methodology**

1. Set up a studio environment: Arrange the chairs for the participants in a circle and put to chairs distinguished from the others at the front, possibly on two sides of a table. Prepare cards for the host with the questions.
2. Have the host introduce the setting and proceed with the interviewee.
3. Have the host invite questions from the audience based on, but not exclusive to the questions they have prepared in the previous session.

**Sample interview questions with introduction**

> “Good afternoon and welcome to the newest episode of... Today’s topic is the UN Resolution 1325 about Women, Peace, and Security and Timor-Leste’s NAP based on this very resolution. We have a special guest with us in the studio, a woman, who was personally involved in the development of this action plan, who is here to explain about this process and what this document means for our country. Please give applause to...”

1. Maybe we could start with a personal question. How does someone become an expert in Women, Peace, and Security? How did you become involved in this process and most importantly, why did you want to be a part of it?
2. Can you tell us a little bit about Resolution 1325? What inspired the creation of this resolution and what is its relevance to the context of Timor-Leste?
3. How does an international resolution become a NAP? Can you explain the process of creating this action plan? What did the composition of the team look like and how did you work together?
4. As far as I know, popular consultation was part of the process. How many places have you visited? What was the most remote place you have reached? How did you ensure that views an insight gathered in the consultation process are included the final product?
5. Can you give us an example of an inspiring story that you have heard on the road?
ACTIVITY 1.3 – UNDERSTANDING THE STRUCTURE OF RESOLUTION 1325 AND THE IMPORTANCE IN OUR CONTEXT

Resources: Whiteboard/flipchart, cards prepared beforehand with planned measures from each pillar of the action plan, markers, colorful stickers, and copies of the NAP.

Facilitator’s note: This exercise entails a range of activities, if time does not allow, some elements can be left out without affecting the integrity of the exercise.

Methodology
1. Prepare the exercise: Write the names of the four pillars on separate cards and stick them on the board or the flipchart.
2. Introduce the exercise: Explain to the participants that the cards contain tasks the government has taken upon itself to implement until 2020 in the framework of the action plan. Each of them appears under one of the pillars: prevention, participation, protection, and peacebuilding.
3. Form discussion groups: Divide the group into smaller groups of 3 or 4, depending on the number of the participants, and distributes the cards among them.
4. Discuss the cards in the groups: The groups have 15-20 minutes to discuss what the given activities mean in their understanding and under which pillar they would arrange and why.
5. Present the categorization: Each smaller group nominates a person to present the results of the discussion, explain the contents with simpler words and stick the allocated cards on the board under the corresponding pillar.
6. Feedback and reflection: After the presentation of the groups concluded, open up the floor for feedback on alternative readings of the cards or other ways to categorize them. The cards are rearranged accordingly. Allow space for everyone to make suggestions, but let arguments draw out for too long and give the categorization of the NAP to conclude them.
7. Evaluate the importance of the suggested measures: Give time to individual participants to think about which one of these are the most important for her community and why.
8. Create a ranking: After the reflection, distribute the stickers and ask the participants to select the five most important ones by putting a sticker next to it on the board.
9. Create an ultimate ranking, but give room for individual/specific community preferences.

Timing
1. Introduction and formation of groups: 5 minutes
2. Group discussions: 20 minutes
3. Presentations: 30 minutes
4. Feedback and reflection: 15 minutes
5. Evaluation and ranking: 15–20 minutes
6. Agreement on most important issues: 10 minutes
Objective: The aim of this module is to ground the objectives of the UN Resolution and the NAP in the Timorese context. Created specifically to respond to the aftermath of the civil war and occupation in Timor-Leste, Chega! reflects many of the values embedded in those other documents. Despite its significance still very few Timorese are familiar with the contents and purpose of this document. This module aims to change that.

**PARTICIPATION**
- Develop and strengthen the capacity needed by women for national and local elections, before and after election.
- Adopt quotas to promote recruitment and representation of women in defense and security institutions including the F-FDTL, PNTL and Suco police officers (OPS).
- Develop public campaigns to promote opportunity and resources to encourage/ensure women's participation in all aspects of community life in relation to conflict resolution.

**PREVENTION**
- Defense forces receive training on the protection of civilians, including their rights and needs, particularly of women’s inclusion.
- Training for mediators (men and women) have knowledge of conflict resolution with gender perspective.
- Civic education including gender sensitive non-violent conflict resolution.
- Conduct dialogues with women at the community to identify the causes and consequences of traditional practices (including *barlak*).

**PROTECTION**
- Accusations made against the perpetrators of crimes committed during the war are processed within a determined time frame.
- Capacity building for judges and public defenders regarding women’s human rights, non-discrimination in laws, and policies integrated into judicial training curricula.

**PEACEBUILDING**
- Conduct monitoring of basic infrastructure development to provide benefits to communities.
- Create cultural and sporting activities to promote peace.
- Facilitate the return of former Timorese refugees living in Indonesia.
- Implementation of CAVR and CVA recommendations.
- Strengthen victims networks and services to meet the needs to recuperate from conflict (through counseling, access to health treatment, access to credit).
- Conduct advocacy with the state to provide pensions for women veterans in accordance with existing laws.

Examples of cards
Background: ACbit is dedicated to the dissemination and promotion of the Chega! as a point of reference and also as a source of pride as something unique, universal, but particularly Timorese at the same time. It is only natural, that the principals and values enshrined in the report should become the core of this training, considering the special attention the document devotes to women in conflict, post-conflict remedies and the enhancement of women’s participation in peacebuilding. Part of the reasons why the document is lesser known, is that in its entirety it is currently only available in English, Portuguese, and Indonesian, but not in Tetun. With its 3000 pages it is also a frighteningly long read in a country with a relatively short history of writing tradition. It is crucial to break down this barrier, bring Chega! closer to the people it was created for and foster a sense of ownership towards both this report and the resolution as well.

**ACTIVITY 2.1 – BUZZ GROUPS (WARMING-UP)**

Resources: Whiteboard, marker, and colorful cards/post-its.

Methodology
1. Introduction of the exercise: Write down the words for the original name of the truth commission (Acolhimento, Verdade, and Reconciliacao) as well as Chega! on the whiteboard, like a word hedgehog/cloud with enough space around each words.
2. Formation of small buzz-groups: Divide the participants into small groups of 4–5 (pay attention to differentiating to be able to better capture people’s knowledge on the subject). Give each group a set of cards to write on.
3. Collecting words/associations: Ask participants to reflect upon those words and the first things that come to mind when they think of them. Ask the groups to write down three associations/statements/words in relation to each of them on cards distributed earlier.
4. Discussion and sharing: Ask each group to take turns sharing one statement/association in relation to each word until they run out of suggestions. Stick each statement on the board. Leave it there for later.

Timing
1. Introduction: 5 minutes
2. Group formation: 5 minutes
3. Collecting associations: 10–15 minutes
4. Discussion and sharing: 15–20 minutes

**ACTIVITY 2.2 – BEATRIZ’S TESTIMONY IN FRONT OF THE COMMISSION**

Resources: Laptop, projector, copy of the short documentary “Beatriz”, papers, and pens.

Methodology
1. Preparation for and introduction to the exercise: Set up the laptop and the projector, and introduce the film to the participants they are about to see. Ask them to take notes.
2. Show relevant excerpts of the film to the participants: Play the short documentary on Beatriz, focusing specifically on the section of her testimony to the truth commission.
3. Reflection and sharing: Give time to the participants to reflect and share any additional thoughts and associations that have not come up in the buzz groups, but were provoked by the short film. Add these to the word hedgehogs/clouds.
ACTIVITY 2.3 – HANDOUT: INTRODUCTION TO CHEGA! AND ITS RELEVANCE

Resources: Copies of the handout, photocopied or original versions of the Tetun executive summary of Chega! (one for each group at least), and one copy of the entire report (if available).

Methodology
1. Introduction to the activity: Diversify the groups as usual, distribute the handouts and place at least one copy of the Executive Summary on each table. Encourage the participants to pick it up, read it and familiarize themselves with it.
2. Introduction to the handout: Share the main points about the contents of Chega! and the circumstances of its creation.
3. Questions and clarifications: Provide some space and time for the participants to ask clarifying questions, express opinions if they wish to do so.

What? A document representing the voices of the victims (about 8,000 testimonies) from the civil war as well as from the conflict with Indonesia and providing comprehensive recommendations to prevent the recurrence of violence in the country.

Who? Mandated by the UN Transitional Administration in East Timor, UNTAET (Regulation 2001/10) and endorsed by the parliament of Timor-Leste. Seven commissioners (five men and two women), with a number of regional commissioners (ten of whom were also women).

When? Established on 28 October 2001; working between 2002 and 2005, after which the report has been published.


How? Seeking the truth (interview, statements, surveys), forensic pathology/archaeology, mortality surveys; community reconciliation processes; public hearings; targeted research; SCU (Serious Crimes Unit), prosecution of cases.

Timing
1. Preparation and introduction: 10 minutes
2. Film: 10–15 minutes
3. Reflections: 10–15 minutes
FINDINGS

- Extra-judicial killings
- Forced disappearances, forceful relocation
- Detention, torture and ill-treatment
- Violations of the laws of war
- Sexual violence
- Violence against children
- Violations of economic and social rights
- Establishing responsibility

RECOMMENDATIONS

- Institutional reform (security sector reform)
- Reparations for the victims (also improved access)
- Truth-seeking (memorialization)
- Justice and reconciliation
- Improve relations with Indonesia
- Education focusing on non-violence
- Improving human rights situation

ACTIVITY 2.4 – WHAT? SO WHAT? NOW WHAT?

Resources: Markers and flipcharts.

Methodology

1. Introduction of the exercise: Ask the participants to reflect individually on three sets of questions (What? So what? Now what?) after hearing the presentation of the key information. Write down the questions on a flipchart or the whiteboard.

2. Group discussions: Break down the participants into small groups to discuss the questions further and ask them to agree on commonly accepted answers to the questions (agreed upon within the differentiated group). Ask them to write the final answers on a flipchart paper.

3. Presentation of results: Ask someone from each group to present their answers to the rest of the bigger group. After the presentation the flipcharts should be taped somewhere on the wall where everyone can see them throughout the rest of the training.

WHAT? (OBSERVATIONS)

- What are the key elements of the report?
- What are the most important underlying values of the process and the report it generated?
- What are the main objectives of the report and the process?

SO WHAT? (REFLECTIONS/INTERPRETATIONS)

- What importance Chega! holds to me?
- What importance Chega! holds to my community?
- Which one of the recommendations is relevant for me personally?
- Which one of the recommendations is relevant for my work as a trainer (relevant for my community)?

WHAT? (OBSERVATIONS)

- What can I do personally to make sure these recommendations (the ones relevant for me) are being implemented?
- What can we do as a community to make sure these recommendations are implemented?
- What do we want to teach people in our community about Chega!?
MODULE 3 - BASIC PRINCIPLES OF GENDER JUSTICE

Objective: This module aims at recognizing dominant gender roles and gender norms in one's own environment, the way they affect our lives; analyzing and ultimately questioning their validity. It also means to create awareness around everyday acts of gender-based oppression and its roots in gender inequality and particular gender roles.

Background: Albeit socially and culturally constructed gender roles and norms show a lot of similarities across the globe, they also vary depending on ethnicity, culture, religion, class, and family. These factors all contribute to the specific attributes of gender relations in a given society or community. Without observing these in their specific context, the objectives and the necessity of documents like Resolution 1325 or even some of the recommendations of Chega! fall on stony ground.

ACTIVITY 3.1 – CYCLE OF GENDER-BASED DISCRIMINATION AND VIOLENCE

Resources: Handout, flipchart/whiteboard, colorful cards or post-its, markers, and adhesive tape.

Facilitator’s note: During the introduction of cycle, always bring examples from the context of the participants, and with each successive step try to tie them back to the gender roles, norm, etc.

Methodology
1. Introduce the exercise by starting a discussion on clarifying the difference between sex and gender.
2. Draw the cycle on the flipchart and explain each step through personal examples and some collected from the participants. Write some on cards and stick them to their appropriate place on the drawing.
3. Distribute the handout. If time allows explain some of the additional concepts. In case time is short, just refer them to the participants for further reading.

Timing
1. Introduction of the exercise and basic concepts: 10–15 minutes
2. Cycle of gender-based discrimination: 60 minutes
3. Handout and concluding explanations: 10 minutes

Handout – Key information

SEX VS GENDER

- **Sex:** Refers to biological differences between men and women. These are universal and the same across different cultures. There is a small group of people in any population who are born inter-sexed, meaning that they have both male and female genitals.
• **Gender**: The socially and culturally constructed identities, norms, values, roles, and relationships that define what it means to be a man or a woman in a given society at a given point in time. As a concept, it emerged to identify that women’s subordination is socially constructed and therefore changeable as opposed to being biologically determined.

• **The cycle of gender-based discrimination**: Gender roles (socially constructed rules/relations between men and women in society) → Gender norms (values, expectations based on gender roles) → Gender stereotypes (consumerist standards around gendered behavior that reflect gendered norms) → Gender bias (personal/institutional discourses that mirror norms and stereotypes) → Gender-based discrimination (personal/institutional/societal policies/laws/practices that discriminate against women and favor men, reinforce gender roles).

Handout – Additional information

**EQUALITY VS EQUITY**

• **Gender equality**: The situation where women and men enjoy the same status and have equal conditions, responsibilities and opportunities for realizing their full human rights. It refers to equality in social relations and equal access to all aspects of society, and equal control over resources (equal sharing of power, equal pay).

• **Gender equity**: In the short-term it is considered a part of achieving gender equality. It refers to fairness of treatment for women and men according to their respective needs. This may include equal treatment (or treatment that is different, but considered equivalent) in terms of rights, benefits, obligations, and opportunities.

• **Women’s rights**: Refers to protecting and realizing women’s human rights as central to achieving more just and equitable societies. From a women’s rights perspective, women are more likely to be disadvantaged relative to men and therefore special attention and measures must be put in place to ensure their rights are protected and realized (gender equity).

• **Gender justice**: An overarching framework that combines gender equality and equity as well as women’s rights and speaks about transformation of power imbalances. It is the goal of full equality and equity between women and men in all spheres of life; resulting in women jointly and on an equal basis with men defining and shaping the policies, structures, and decisions that affect their lives and society as a whole, based on their own interests and priorities.

• **Gender-based violence (GBV)**: Refers to all forms of violence perpetrated against women, girls, men and boys because of unequal power relations between them and those committing the crimes against them. Violence against women often used interchangeably with gender-based violence. GBV includes structural violence based on inequality as well as individual acts causing physical, sexual, and psychological harm.
**Activity 3.2 – Gender Roles and Gender Norms: Boxes**

(What does it mean to be a man/woman?, adapted from a module from the Oakland Men’s Project, California)

**Resources:** Flipchart/large sheets of paper/whiteboard, markers, A4-sized sheets, and pens.

**Facilitator’s note:** Make sure you explain what is meant by “real” in this context. Make it clear, that the question does not refer biological traits, neither to their personal opinions, but what is socially acceptable in their context, what society prescribes as an ideal image of a woman or a man.

**Methodology**

1. Introduction of the exercise: Divide the board into two equal parts. One side is for “real men”, the other side is for “real women”. Ask the participants to complete the sentences accordingly, with verbs or adjectives, based on their experiences within their specific context, family and upbringing, school, transmitted through customs, folk sayings, etc. As part of the introduction, take some of the examples from the previous exercise (the cycle of gender-based discrimination) and arrange them accordingly to provide some hints for the participants.

2. Brainstorming: Give the participants a few minutes to think their answers through and then open the floor for suggestions. Collect the answers and write them on the board.

3. Group discussion: Ask the participants to think about the following set of questions in relation to:
   - What happens to those who do not fall in the above categories? What names are given to those who do not follow the norms?
   - Would you put yourself in the box or outside it? Why?
   - Have you ever faced criticism for not following norms (not being in the box)?
   - Will the criticism stop if one decides to conform?

4. Reflection: Ask the participants to form small groups, think about five statements that they have learned or observed throughout this discussion and write it down on a piece of paper. Ask for volunteers to share their insights with the group.

**Sentences to complete:**

A real man should ... (verbs)
A real man should not/does not ... (verbs)
A real man is ... (adjectives, nouns)

A real woman should ... (verbs)
A real woman should not/does not ... (verbs)
A real woman is ... (adjectives, nouns)
Timing
1. Preparation and introduction: 15–20 minutes
2. Brainstorming and collecting words: 15–20 minutes
3. Group discussion: 30–45 minutes
4. Reflection: 10–15 minutes

Activity 3.3 – Case Study and Discussion

Resources: Printed versions of the article and whiteboard.

Facilitator’s note: In case there is someone in the group, who has difficulties reading, pair them up with someone who can read it out for them.

Case study: Commissioner Julio - Women may not go out at night.

Dili: The murder case of Vera Carvalho Martins, is a lesson for all parents in Timor-Leste to control their daughters when they go somewhere. This declaration was conveyed by the Commander of the National Police of Timor-Leste (PNTL), Commissioner Julio da Costa Hornai. "To all younger sisters, I ask all of you; parents also to be able to control girls who are still in high school or in university so that they can't go out recklessly, restricting them. If you have a lover who wants to go out together, you have to be careful," Commissioner Julio said through an interview with journalists. Because he states that many cases that have occurred, dating in the end lead to criminal case. Therefore he said that, women must maintain their dignity and parents must also take care of their daughters' attitude. "Going to a place [you] has to tell," Julio said, "now it's very easy to tell information via cell phone if you want to get out somewhere." The commissioner said that if you go out at night, there are many bad things, there could be violence and other crimes.

Discussion questions
1. What are your first impressions after reading the article? Is there anything particular that you notice?
2. Find examples of the earlier discussed concepts of gender roles, gender norms, gender-based discrimination in the article.
3. How would a more balanced article look like? What would you include? What would you leave out? What words would you change?
Methodology
1. Prepare (write the discussion questions on a flipchart or whiteboard), introduce the exercise and distribute copies of the article.
2. Ask the participants to read the article in silence.
3. Quiet reflection: Ask the participants to reflect on the first question in silence.
4. Group formation and discussion: form groups and ask the participants to discuss the remaining two questions.
5. Ask each group to identify one or two examples of gender roles, norms etc.
6. Invite a representative of each group to make two suggestions on how to change the article.

Timing
1. Introduction of the exercise: 5 minutes
2. Reading and reflections: 10–15 minutes
3. Group discussions: 30 minutes
4. Small presentations: 15-20 minutes

ACTIVITY 3.4 – ROLE PLAY ON GENDER-BASED OPPRESSION

Resources: Tables and chairs, any objects around to be used as props, sheets of paper, and pens.

Methodology
The role-plays serve as introductions to further discussions and aim at confronting the participants with manifestations of gender-based oppression we might have grown too accustomed to even notice or question. Both skits serve a specific learning objective: the first set is organized around traditional gender roles within the family, while the second set deals with examples of gender-based oppression in public spaces originating from unequal power relations between the parties.
1. Introduce the exercise: Divide the participants into groups of 3-5. Give each group one scenario.
   Explain that they have to re-enact the scene described on the paper and possibly use as few words as possible.
2. Preparation of the skit: Give the groups a few minutes to prepare. Explain that the skit should not be longer than a few minutes.
3. Observers: Tell the other groups to observe what they see and prepare notes for later discussion if necessary.
4. Group discussions: Once all three skits from one set were introduced, discuss each skit first with its performers then with the whole group. What have we seen, what have they noticed about, what was the recurring pattern in the three skits. Repeat the process with the second set.
5. Reflections: Reflect on the scenarios based on the previously learned concepts throughout the module. Provide questions to deepen the discussion.

Timing
1. Introduction: 5–10 minutes
2. Preparation: 5–10 minutes
3. Presentation of skits: 15–20 minutes
4. Group discussion and reflection: 45 minutes – 1 hour
FIRST SET: GENDER ROLES IN THE FAMILY

Skit 1: Early morning. Mother wakes up while everyone else is still sleeping. She starts her daily routine, lights a fire, boils water, prepares breakfast, etc. Father and the children wake up. The mother serves them breakfast, while the father is sitting around reading the paper. The mother prepares the children for school. She is rushing around catering to everyone's needs. Later father and children leave. Mother also prepares herself and leaves for work.

Skit 2: Early morning. Mother wakes up, wakes up the father. They both get up and start preparing for the day, the father brings water, lays the table, the mother prepares breakfast. The father wakes the children up and they all sit down to have breakfast. Father takes the children to school. Mother stays at home and cleans the dishes.

Skit 3: Early morning. Mother wakes up and wakes her daughter. Father and son are still sleeping. They start to prepare for the day, bring water, light the fire, make breakfast. When everything is ready, the mother wakes the father and the son and the daughter serves breakfast. Mother help the father and the son to get ready. After they leave the mother and the daughter also get ready and leave for school/work.

SECOND SET: GENDER-BASED OPPRESSION IN PUBLIC SPACES

Skit 1: A woman walks alone on the street when she passes a group of three men. The men whistle, smile and make comments about the woman's body. One tries to grab her from behind. She slips away and starts walking faster. The men start following her, she walks even faster until she reaches a warung where she goes in sits down and waits for the men to disappear.

Skit 2: A woman goes to the police station to report that she was harassed by a man in her neighborhood while she was walking home after dark, being late from work. She cannot identify the man, but she explains that similar cases have occurred in the neighborhood before. The policeman advises her to try to dress more carefully and avoid walking on the street after dark. In case she really has to, she should try and find someone (boyfriend, male family member to accompany her). The woman is shaken and leaves the station disheartened.

Skit 3: Famous politician arrives at an event. He greets people to his left and right, shakes some hands, poses for pictures. Two young women are standing behind a counter serving drinks and snacks. The photographer tells the politician to stand in for a picture with them. He hugs both women closely, a little bit more closely they feel comfortable with, but they keep smiling. As the photo is done, the politician pats the backsides of the women in passing, and then walks away.

MODULE 4 – UNDERSTANDING POWER DYNAMICS

Objective: Explore the nature of power relations within given communities and identify contributing factors to shifting power dynamics in various settings.

Background: Inequality, the unequal distribution of power and resources, tied closely with gender inequality and power imbalance between man and women, mostly due to traditionally ascribed gender roles and norms, as well as resulting biases discussed in the previous module.
This module takes a more in-depth look at where power originates from and what are the less and more democratic forms of power in order to enable people to recognize and potentially transform these dynamics.

**ACTIVITY 4.1 – ROLE-PLAY: POWER LINE**

**Resources:** A4-sized white sheets, markers, tapes, and whiteboard/flipchart.

**Facilitator’s note:** The characters were designed to represent particular Timorese dynamics, but are not exclusive and only serve as examples to give direction; they can be altered to better suit specific local conditions.

**Methodology**

1. Preparation and introduction of the exercise: Write down role descriptions on separate sheets of paper (one character per sheet) and distribute them among the participants. Make sure that there are enough roles for all participants to play. Leave a few minutes for them to familiarize themselves with their roles and then ask them to tape it to their chests. The task is to create a line from the most to the least powerful person in the room.
2. Initial line and discussion: Ask the participants to come forward one by one and position themselves in relation to those already standing at the front (obviously the first person would stand in vacuum first, the second would only have to position herself in relation one other participant, placement becoming more complicated with each addition). Ask the participants to make a case for themselves and explain why they would place themselves in a certain position.
3. Second line and discussion: After the initial line is standing, ask the participants to negotiate for modifications in the line, providing arguments until a consensus with the group is reached. Guide the participants with questions (What factors contribute to differences in power? etc.)
4. Reflection: Start a group discussion on the most important factors that determine one’s power in their context. Ask them to list five of them on a paper, then make a tally of the answers on the board/flipchart. Leave it there for later.
5. Introduction of the handout: Distribute the handouts and explain the definitions for all the different forms and bases of power. Provide room for questions and clarifications.
6. Closing: Return to the five most important categories listed on the board and ask the participants to provide the type of power they represent and the basis of power in each of those cases.

**Timing**

1. Preparation: 15–20 minutes
2. Introduction: 10 minutes
3. Initial line and discussion: 45 minutes
4. Changes in the line and discussion: 30 minutes
5. Reflection: 15 minutes
6. Explaining the handout: 30–45 minutes
7. Closing: 10 minutes
### Examples of characters

<table>
<thead>
<tr>
<th>Character</th>
<th>Gender</th>
<th>Age</th>
<th>Marital Status</th>
<th>Occupation</th>
<th>Health status</th>
<th>Ethnicity</th>
<th>Religion</th>
<th>Location</th>
<th>Education</th>
<th>Other</th>
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<td>Married</td>
<td>Bachelor</td>
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<td>Dili</td>
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<td>Roberto</td>
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<td>Security guard</td>
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<td>Catholic</td>
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<td>Torture survivor</td>
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<td>Fatima</td>
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<td>Timorese</td>
<td>Muslim</td>
<td>Dili</td>
<td>University in Indonesia</td>
<td>Oldest sister in a large family</td>
</tr>
<tr>
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<td>In good health</td>
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<td>Catholic</td>
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<tr>
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<tr>
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<td>37</td>
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<td>Shop owner</td>
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<td>Dili</td>
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<td></td>
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<tr>
<td>Maria</td>
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<td>52</td>
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<td>Dili</td>
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<tr>
<td>Character</td>
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<td>Location</td>
<td>Education</td>
<td>Other</td>
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**Characterization Notes:**
- **Character:** José
- **Gender:** Male
- **Age:** 47
- **Marital Status:** Married
- **Occupation:** Bachelor
- **Health status:** In a wheelchair
- **Ethnicity:** Timorese
- **Religion:** Catholic
- **Location:** Dili
- **Education:** High school diploma
- **Other:** War veteran

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<td>Catholic</td>
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<td>Acute respiratory illness due to torture</td>
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<td>NGO activist</td>
<td>In good health</td>
<td>Timorese</td>
<td>Muslim</td>
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<td>Oldest sister in a large family</td>
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<tr>
<td>Alberto</td>
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<td>Education</td>
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**Characterization Notes:**
- **Character:** Laura
- **Gender:** Female
- **Age:** 33
- **Marital Status:** Married
- **Occupation:** Processed
- **Health status:** In good health
- **Ethnicity:** Timorese
- **Religion:** Catholic
- **Location:** Dili
- **Education:** High school diploma
- **Other:** War veteran

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**Characterization Notes:**
- **Character:** Roberto
- **Gender:** Male
- **Age:** 63
- **Marital Status:** Widower
- **Occupation:** Security guard
- **Health status:** Acute respiratory illness due to torture
- **Ethnicity:** Timorese
- **Religion:** Catholic
- **Location:** Dili
- **Education:** Hasn't finished high school
- **Other:** Torture survivor

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**Characterization Notes:**
- **Character:** Fatima
- **Gender:** Female
- **Age:** 42
- **Marital Status:** Married
- **Occupation:** NGO activist
- **Health status:** In good health
- **Ethnicity:** Timorese
- **Religion:** Muslim
- **Location:** Dili
- **Education:** University in Indonesia
- **Other:** Oldest sister in a large family

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**Characterization Notes:**
- **Character:** Alberto
- **Gender:** Male
- **Age:** 30
- **Marital Status:** Single
- **Occupation:** INGO worker
- **Health status:** In good health
- **Ethnicity:** Timorese
- **Religion:** Catholic
- **Location:** Dili
- **Education:** University in the US
- **Other:** Currently studying at UNTL

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**Characterization Notes:**
- **Character:** Rosa
- **Gender:** Female
- **Age:** 23
- **Marital Status:** Married
- **Occupation:** University student
- **Health status:** Half Indonesian, half Timorese
- **Ethnicity:** Dili
- **Religion:** Catholic
- **Location:** Dili
- **Education:** University in the US
- **Other:** University in Portugal

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**Characterization Notes:**
- **Character:** Muhammad
- **Gender:** Male
- **Age:** 37
- **Marital Status:** Married
- **Occupation:** Shop owner
- **Health status:** In good health
- **Ethnicity:** Timorese
- **Religion:** Catholic
- **Location:** Dili
- **Education:** University in the US
- **Other:** University in the US

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**Characterization Notes:**
- **Character:** Maria
- **Gender:** Female
- **Age:** 52
- **Marital Status:** Widow
- **Occupation:** Ministry employee
- **Health status:** In good health
- **Ethnicity:** Timorese
- **Religion:** Catholic
- **Location:** Dili
- **Education:** University in the US
- **Other:** University in the US

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**Characterization Notes:**
- **Character:** Joao
- **Gender:** Male
- **Age:** 45
- **Marital Status:** Married
- **Occupation:** Ministry employee
- **Health status:** Trauma from past abuse
- **Ethnicity:** Timorese
- **Religion:** Catholic
- **Location:** Dili
- **Education:** University in the US
- **Other:** University in the US
**ACTIVITY 4.2 – HANDOUT: FOUR TYPES AND FIVE BASES OF POWER**

**Timing**
1. Introduction of the exercise:
2. Introduction to the contents of the handout:

**Handout**

**Four types of power**

1. **Power over**: It is the most common usage of power, and generally means using influence over someone. In the more rare positive examples, this influence is for the greater good, but far more commonly power over is exercised for personal gain. These patterns often reproduced in personal and community interactions. The most salient example is relationships between women and men, where in many places the traditional understanding is that the former have to submit themselves to the latter. Very often, when people from marginalized positions attain power, they reproduce these patterns in the lack of alternative, more democratic ways of exercising power.

2. **Power with**: Means the generation of power in cooperation with others, relying on the strength of the collective. Power with represents overcoming differences, building bridges, solving problems together and working towards a common goal. Power with supposed to counter the abusive forms of power over.

3. **Power to**: Means strengthening people’s capacity to have power with others through education, trainings, awareness raising, and confidence building. Within communities power to contributes to the support of advocacy and organizing efforts.

4. **Power within**: Means growing self-esteem and self-knowledge in order to increase the quality of our lives. It is strengthened through our understanding of power; and challenges our own limitations to use power for a common good. For this reason it is important to create spaces where we can appreciate and recognize ourselves as well as others.

**Fives bases of power**

1. **Positional power**: Formal authority drawn from one’s position in an organization, family, or society.

2. **Reward power**: A form of power over to provide material rewards valued by society such as positions, benefits, money, and time. In the context of community advocacy this form of power is often represented by local authorities or donor agencies.

3. **Personal power**: This form of power is based on charisma, interpersonal skills, and an ability to attract to persuade people and build loyalty.

4. **Expert power**: This form of power is based on knowledge, skill, and experience that some people have over others, one that increases with the community’s needs for given skills and knowledge. It can be both a power to and used as power over others.

5. **Coercive power**: This form of power uses fear and physical strength to ensure obedience. It is the most overt, but least effective form of power, a covert version of which, victim power is used by marginalized people to raise guilt.
**ACTIVITY 4.3 – RECOGNIZING DIFFERENT FORMS AND BASES OF POWER**

**Resources:** Laptop, possibly a projector, whiteboard, A4 sheets, and markers.

**Methodology**
1. **Introduction of the exercise:** Write the questions on the whiteboard or flipchart before the beginning of the exercise. Explain the participants that you are going to show four short films that would provide the basis of their answers for the given questions, so if they deem it necessary they should take notes.
2. **Group formation and short films:** Divide the participants into groups of 3–5 and make sure they have their handouts with them. Show all four films in a row, with few minutes long breaks for the participants to arrange their notes.
3. **Group discussions:** Give the groups time to discuss their answers to the question. Walk around, listen in on the conversation, provide further guiding questions if necessary.
4. **Closing reflections:** Ask all the participants to sit around in a circle and share two insights they have learned in the course of this module and two ways they imagine to build more democratic power relations in their communities/personal lives.

**Short films/excerpts from ACbit documentaries**
1. **Cesaltina** – daughter of a conflict survivor, victim of domestic abuse
2. **Pirilampu performance** – women survivors come together to remember and overcome past abuses
3. **Walk to remember** – women survivors visit former places of torture and talk about their experiences to the public
4. **Women of Mauchiga** – the women of Mauchiga formed a collective to deal with the bitter experiences of the past and move forward

**Possible questions**
1. What examples for types of power do you recognize in these films?
2. What examples for sources of power do you recognize in these stories?
3. Give examples for negative and positive uses of power over from based on your own experiences. Have you seen any examples in the films?
4. What kinds of power are used in our community?
5. How do we know that we are practicing “power with” and “power to” instead of “power over”?

**Timing**
1. Introduction and group formation: 10 minutes
2. Films: 30–45 minutes
3. Group discussions: 45–60 minutes
4. Closing reflections: 20 minutes
II. HEART (EMOTIONAL/SELF-REFLEXIVE)

MODULE 5 – SELF-DISCOVERY AND TRUST-BUILDING: THE RIVER OF LIFE

Objective: Enhance self-reflection of individual community members, discern motivations and drivers to be channeled into collective action; build trust among members of the community and strengthen group cohesion.

Background: Even in communities where members have known each other for a long time, people might only be familiar with a version of their peers show to the outside world. Mutual trust being the foundation of any lasting and fruitful relationship, this exercise provides an opportunity to share stories and start building those foundations.

Resources: A possible indoor, protected space, multiple sheets of large-sized paper (from flipchart) taped together, markers, post-its/cards of different color, or same color with different symbols to differentiate the categories.

Facilitator’s note: This exercise requires an openness and vulnerability that might be unprecedented for some of the participants. Before planning the exercise, make sure that a space where, if requested, complete privacy can be secured, is available. Participants have be sure that the information they chose to share is only shared within the group, and won’t be taken out of context or misused by outsiders. To avoid such occurrence, some ground rules for confidentiality might also be set, such as phones have to be turned off or collected in one place, while the facilitator ensures that everything said stays at the premises and photos taken by the staff might only be used for documentation purposes. Participants should also be given the opportunity to stop any time or skip parts of the exercise if they feel to uncomfortable or emotional sharing it. It is also important, that no one during this exercise assumes the role of an observer, everyone sharing the space should participate or leave (exception might be made with supporting staff providing the documentation, but once the pictures are taken, they can leave). As it is important that everybody has an equal chance to speak, those who are taking longer cannot, and should not be rushed or cut off, especially if they are in the middle sharing difficult experiences (sometimes spoken about for the first time). The facilitator can set an example by starting and keeping a certain time limit, but if the participants cannot follow suit, flexibility with time is required.

Methodology

1. Prepare the exercise: Tape multiple sheets of paper together and stick them onto a board or the wall. Draw waves of the river at even distances from each other and write the names of each participant at the beginning of one slot (Alternatively the facilitator can have the participants choose their own line and write their names). Make sure you have enough space for everyone. Distribute the post-its among the participants.

2. Introduce the exercise: Ask the participants to write down the following on the distributed post-its:
   - 3 of the most difficult experiences they ever had
   - 3 of the happiest memories/experiences they have
   - 3 lessons they have learned in life
5 people who have the biggest influence on their lives and how and if possible, try to attribute to date or an approximate time to the events
(Note: Do the numbers of events, depending on the size of the group and limitations of time)
3. Individual brainstorming: Give time to the participants to step aside and reflect upon their answers, after which they have to write them down on the designated post-its/cards. Assign a color or a symbol to the categories, so the answers remain consistent and are easily distinguishable. This part might coincide with a short coffee break, where participants have some time to relax and take refreshments.
4. Presentations/sharing of experiences: The participants come forward, one at a time, introduce the content of their post-its/cards and stick them onto their slot on the river arranging them chronologically. Alternatively, the “river” can be on the floor, participants sitting around it in a circle. To keep a faster pace, participant can stick their post-its on the river beforehand and only come forward, when it’s their turn to speak. Again, in case of constraints of time, the facilitator can ask the participants to choose one story from each category, or four stories from any given category to talk about, while leaving the rest.
5. Closing: When everyone is finished talking, the exercise might be closed in a symbolic manner along with the participants’ liking. The post-its might be burned, while a prayer or a song can also serve as closure. Participants can thank each other, or the person next to them for sharing.
6. Feedback: Ask participants to reflect and write down three things they have learned about themselves and three things they learned about their community in the course of the exercise. Discuss the results with the larger group (The exercise is better to be done on the following day, or after some time has passed, so the participants have time to process their experiences).

Timing
1. Preparation: 15–20 minutes
2. Introduction of the exercise: 10 minutes
3. Individual preparation/brainstorming of answers: 30–45 minutes
4. Individual presentations/sharing: 1.5–2 hours (Ideally a group should not have more than 10-12 members, otherwise it would take much longer. At a higher number of participants more time, possibly an entire day should be devoted to the exercise. Alternatively if more facilitators are at hand and the space allows, the participants can be split into two groups).
5. Feedback and temperature taking: 30–45 minutes
Variation – Personal River of Life drawings
In an alternative version of River of Life, every participant prepares her own personal river of life
drawing and presents it to the group. Important people can be signified with trees or houses,
difficulties with waterfalls etc. The rest of the exercise follows similar steps.

MODULE 6 – STRENGTHENING AWARENESS OF THE
INNER SELF: THE WHEEL OF AWARENESS, JOURNALING
EXERCISE AND O.R.I.D. QUESTIONS

Objective: The aim of this module to further enhance self-awareness and self-reflection started
with the River of Life exercise, and help participants to understand how our thoughts, feelings,
values, and beliefs exercise an influence over what we sense and observe and consequently guide
our decision-making processes and actions.

Background: Developing our awareness of our thoughts, feelings, perceptions, values, and beliefs is
one of the most important capacities that we acquire on our life journey. Every human being faces
serious challenges as we go through life. It is often our capacity to make sense of what happens to us
and the emotions and thoughts that arise that makes the difference of sinking in despair and
reframing our experiences and continuing to grow and thrive.

In the context of community organizing in Timor-Leste, most of the survivors we encounter have
faced serious hardship as a result of the Indonesian occupation, civil strife both before and after
independence and very real social and economic challenges. Introducing a concept such as
awareness of our thoughts, feeling, and beliefs needs to be done in a way that recognizes what
people have already gone through.

All of the exercises in this section are focused on making participants more conscious of their
thoughts, feelings, values, and beliefs in order to become better community leaders, and more
importantly, providing them with the realization that being self-reflexive brings greater calm and
ease in dealing with life’s everyday challenges, let them be personal or professional.

There are many different traditions that promote the value of being able to train our attention on
our thoughts and feelings. An Indian philosopher, Krisnamurti, once said:

“The highest form of intelligence is being able to separate our observations from our interpretations.”

The reason this is so hard is that as we were not taught from a young age to separate our
observations from our interpretations. We also have not been taught to separate our thoughts from
our feelings. So whenever we observe or hear something, we usually go straight from our thoughts
and feelings about what we observe to what we assume or interpret is happening. We rarely stop to
think whether our assumption or our interpretation is in fact reality. We quick conclude that our
interpretation is reality, and this can result in a lot of heartbreak and misunderstanding.

The practices in the following activities are intended to strengthen our awareness muscles. What is
really going on inside of ourselves? What do we observe is happening? What are the feeling and
thoughts that arise in us from our observations? What are our values and beliefs that cause us to
think, feel and perceive this way? What do we therefore interpret to be happening? The more we
practice doing this, the greater our chance to be able to separate between our observations and our
interpretations.
**ACTIVITY 6.1 – SEPARATING OBSERVATIONS, FEELINGS AND INTERPRETATIONS**

**Resources:** Flipcharts, markers, props for the role-plays (anything on the premises that can be used to enhance the performances).

**Methodology**

1. Introduction to the role-plays: Explain the participants that they are going to see three short skits described below. Tell participants that they should watch and observe, and write down their observations, what they have seen for later discussion.
2. Role-plays: Ask for the help of co-facilitators or some of the participants depending on the number of roles, to present the short skits. Explain the roles and the scenes to be enacted. It is important that the gender of the “actors” corresponds to that of the characters otherwise it will lead to confusion. Tell the “actors/actresses” that the roles are silent, so they should rely on their action, gestures and mimic to convey the stories.
3. Discussions of observations: After giving participants some time to write down their observations following each section conclude the role-plays. Open the floor for discussion, focusing on one scene after the other asks the participants what they have observed. You are going to hear a lot of suggestions that are interpretations, some which are observations. Focus on the observations.
4. Revealing the real stories: Explain the participants the real narrative of each story. Emphasize again the difference between what we have seen and what we believed/thought that we have seen in each of them.
5. Introduction to the wheel of awareness: Sketch (better to prepare beforehand) the wheel of awareness on a flipchart and explain the differences between clean observation (what we see, what we sense), feelings/reflections (how does that make us feel), interpretations (what we believe or think is happening), and decisions/actions (how do we act based on all the previous three).
6. Reassessing our “observations”: following the explanations of the wheel, ask the participants to reassess some of their previous “observations” regarding the role plays and re-categorize them as interpretations, reflections, or feelings.

**SKITS FOR ROLE-PLAY**

**Skit 1 – Birthday surprise:** This scene needs four players. The scene opens with three of them talking amongst each other in a secretive manner. The fourth person arrives and when seeing him/her, the other three break apart and pretend to casually chat about something. The fourth person, suspecting that they have been talking about them looks questioningly at the others, but when he/she doesn’t receive an answer, just waves dismissively and leaves.

(The real story is that the group of friends are preparing a birthday surprise for the fourth one and don’t wish to reveal anything in front of him/her.)

**Skit 2 – Secret exchange:** This scene needs two players. It opens with one of them sitting on a bench (chair) waiting. He/she is seemingly anxious, constantly looking at his/her phone and looking around, obviously waiting for the arrival of someone. The other person arrives, spots the
one sitting on the bench, looks around, goes closer, gives a questioning look and after confirmation sits down. A short exchange follows; the person who was waiting on the bench hands over a package, while the other gives an envelope. The first person looks into the envelope, nods; the two shake hands and go on their separate ways.

(The actual story: The two are not personally acquainted, but have a common friend. The one waiting on the bench lives abroad. The mother of the other one is gravely ill and there is a medicine they wish to try for her treatment that is not yet allowed/in a test phase in the country. The person living abroad brought a package containing that medicine.)

**Skit 3 – Siblings’ strife:** This scene also needs two players, one should be a woman and the other one a man. The woman is sitting somewhere at a table with a bottle of something in front of her, she keeps drinking from. The man enters the scene, spots her and starts talking to her, seemingly trying to persuade her to do something. The woman keeps ignoring him, waving him off, concentrating on her drink. The man tries to touch her, she shakes him off, he tries to touch her again, the woman reacts angrily, stands up and an argument unfolds. Both of them are more and more agitated, gesture, the woman keeps shaking her head. At one point the man tries to drag her, she rebukes him again, for which the man gives up and leaves the scene.

(The actual story: The woman is sitting in a bar, drinking. She has a history of struggle with alcoholism. The man coming after her is her brother, trying to persuade her to stop and come home with him. A fight unfolds, after which he decides to give up and leave her there.)

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**ACTIVITY 6.2 – KEEPING A TRAINING JOURNAL, O.R.I.D QUESTIONS, AND THE WHEEL OF AWARENESS**

**Objective:** To introduce the practice of self-reflexivity into the training setting and to encourage participants to practice becoming conscious of their thoughts and feelings. To introduce the art of asking ourselves questions to train our awareness on our thoughts, as separate from our feelings as separate from our interpretations.

**Background:** A journal is a personal collection of our thoughts that we put down in the form of drawing or writing. Reflecting upon our actions, experiences, and learning over the course of the day enables us to connect with our own thoughts and feelings and have a better understanding of ourselves. In this training, we encourage participants to try journaling as a way of harvesting learning throughout the process. The structure of the questions follows that of the wheel of awareness and also intends to help the separation of our thoughts and interpretations from our observations in the context of the training, but also in everyday life situations.

Creating a time for self-reflection, journaling and answering good questions is a commitment that
the facilitator will have to make. Too often, our training programs are too short and we believe that
given time constraints, we need to pack the program with as much knowledge, resources and inputs
as possible. However, as facilitators promoting a longer-term capacity for self-reflexivity and
conscious actions, we come to realize that for many participants, quiet time for reflection is the
most rare of commodities. Most of our community leaders and survivors have too much on their
plates, work to hard or live in situations that do not allow them time to reflect upon their
experiences through asking themselves some good reflective questions.

**Resources:** Simple notebooks, pens, a quiet, cool atmosphere and space where people can sit, and
copies of questions for reflection.

**Facilitator’s note:** As a facilitator of a self-reflexivity exercise, it is important that we ourselves are
grounded, calm, and able to hold the space for quiet time and reflection. Participants will pick up our
tensions and anxieties very quickly – so it is most important that we ourselves are in a state of
calmness when we introduce a self-reflection exercise.

Make sure that participants understand the meaning of quiet time, and what it means to give other
participants the chance to be quiet and listening to their inner thoughts and feelings. Invite
participants to write, draw, or mind map anything that strikes them as important during the training.

Ask them to gently turn their attention to what they are thinking and feeling, and take note of the
way they behave and respond to the training, to the trainers as well as other participants. Remind
them that it is absolutely natural for their minds to wander, and all they need to do when they notice
their mind is wandering is to return their thoughts to their task at hand, without any self-
deprecation. Once they learn to accept the wandering nature of their minds, they will start begin to
train their minds towards their thoughts and their feelings.

**Methodology**

1. **Introduction to the journaling exercise:** Explain the participants the reasoning behind the
importance of journaling. Tell them that although these questions concern directly the training
experience, it can also be used to deal with personal and professional experiences and be part of
self-care (see self-care module). The O.R.I.D. questions are also useful in other contexts,
especially in group settings to reach common ground and decide on collective action (more on
that in practice, see the module on Resolution 1325).

2. **Distribute the example questions and provide a dedicated time period** (the end of each training
day or the beginning of the next day, or in case the timing does not allow, outside of the training
program) for the participants to reflect and write their journal entries. Try to introduce this
exercise during the first day, so the participants can get into the habit of writing down their
thoughts. Alternatively, if there are literacy issues in the group, you can also ask them to record
their thoughts with a voice recorder (every phone these days have an audio recording function).

**Timing**

1. **Introduction:** 15–20 minutes
2. **Journaling:** each time 30–45 minutes
MODULE 7 – FORMING A SIRAPMA GROUP IN A TRAINING WORKSHOP SETTING

Objective: The core purpose of a learning circle is to provide participants with a safe space for reflection and discussions about what they are learning and experience in a workshop setting. Safe space in this context refers to space where participants are able to feel comfortable enough to discuss their thoughts and feelings openly and are encouraged to listen to the views of others with the same openness. The learning circle is kept small and as homogenous (more on this concept below) as possible.

Background: During the first AcBit Chega! Women for Peace TOT workshop in October 2018, participants were organized into learning circles to create a more supportive and collaborative learning environment for participants. Known as SirApMa (Sirkulu Aprende ba Malu, Learning Circles), these small groups that participants were clustered into served as a space where
participants discussed their reflections, developed collective questions and worked on different exercises as part of the modules. Since participants expressed a real excitement about the SiRapMa concept and wanting to use the concept in the training workshops that they run in the future, we decided to include a section in this training manual that described how to set up a SirApMa in a training workshop setting.

Community organizer and organizational expert, Peter Block states: “The small group is the unit of transformation.”[2] He further elaborates: “The small group is the structure that allows every voice to be heard . . . intimate conversation makes the process personal. It provides the structure where people overcome isolation and were the experience of belong is created.” This was stated in the context of community organizing – however it also applies equally to the context of learning. Both children and adults thrive in spaces where they can discover and learning in collaboration with others, and where they feel a sense of belonging.

Small groups such as the learning circles that we create in our workshops have the power of making even the learning field. We all understand concepts and listen differently. When we are in a small group, we are able to explore ideas together, put forward opinions, and ask questions that we may not feel as comfortable doing in a bigger group, and interpret what we are learning together. Having discussions in small groups before we put forward out ideas in bigger groups almost always helps participants become more confident of their responses and opinions. This is because we have had the opportunity to test our ideas, critiques, and perspectives with a set of people we grow to trust and gain strength from having our ideas affirmed or challenged in these smaller spaces before taking them to the bigger group.

Facilitator's note: There are several important considerations that we need to keep in mind when forming a SirApMa. Firstly, the learning circle needs to be small – ideally between 5–8 people. Anything more than that and the group will lose its intimate quality and it may take longer for participants to warm up to each other, open up and learn to trust each other. The best learning takes place in an environment of trust and openness, so do try and keep the learning circles as small as makes sense.

Secondly, the learning circle needs to be as homogenous as possible. Although we want participants to be able to learn from the diversity of participants that is in any learning space, when we create a learning circle we look for commonalities among the participants. So in the case of the TOT workshop in October 2018, we clustered participants according to two main factors: i) the age of participants; and ii) the depth of the experience as trainers. By putting those who were of similar ages, and those with a similar level of experience together, we hoped to create a space where participants feel a greater degree of comfort with each other when sharing their views and asking questions.

Other factors that you may need to consider could be language – if there are a large enough group of people who are more comfortable speaking in a specific dialect or language, it may be worth clustering them together. Also, their geographic locations – where they are from – may be a factor to consider. What you aim for in the learning circle is to create a space of “sameness” or high commonality, so that participants can explore ideas safely. Do remember that both the smaller learning circles as well as the bigger group where everyone sits in plenary have their value. Use the smaller learning circles as a space where initial discussions and problem solving takes place. After

sufficient time has been given to the smaller group, move the conversation back into the larger group, and have all the ideas heard in the bigger space. Moving back and forth from bigger to smaller and then back to bigger group spaces can enhance the learning experience greatly.

**Resources:** There are no physical resources needed for setting up a learning circle. However, it would be very useful to set up the seating arrangement such that each learning circle could sit together in a circle at different points during the workshop.

**Methodology**

1. Before the training workshop begins, spend some time gathering information about participants. This can be done by sending out a pre-training survey, so that you get a clearer profile of the participants. Typically, you would include questions about their age, geographic location, their experiences, their special needs (language, abilities, etc.), and their learning goals. Collate this information into a chart and have this data ready when you are creating the learning groups.

2. Decide on the criteria for clustering participants into learning groups – what are the commonalities that you want to focus upon when creating groups that are safe learning spaces for the participants in your workshop. Don’t worry about making choices that the participants are not satisfied with. Once they understand the logic of the groupings and the purpose of the grouping, they will likely be more flexible and ready to work with their groups.

3. Give the learning circles time for formation. The core elements that need to be worked out when forming the group are the following:

   - **Every group needs a name** – ask the members of each SirApMa to come up with a common name.
   - **Every group needs a set of agreements on how it will work together** – ask the members of each group to work out how they will work together. How will they make decisions? How will they resolve conflicts? What times will they meet? How long will they meet for?
   - **Every group member needs to have a clear role in the group** – Ask each group to work out who will do what in their group. Some groups may decide that everyone will take on all roles, or rotate roles, or they may decide that to assign certain people will take on certain set roles. Make sure that participants realize that this is a choice, and that they can experiment with the roles and relationships in their group.
   - **Each group needs to have a clear goal** – ask the group to identify a clear goal for themselves. What do they want to achieve as a learning circle.
4. Once the groups have been given time to develop as a group using the above four principles, invite each group to present themselves to the others. As the facilitator, you could also start referring to each group using their chosen group names.
5. For the rest of the workshop, give the group an assigned time to meet every day of the workshop. During the TOT workshop in October 2018 for example, the SirApMa met every morning – we had initially intended for them to meet in the evenings after the training workshop was done for the day, but we quickly realized that participants needed to get back home quickly. If the training is a residential training where participants are all staying in – then, it could be possible to assign the learning circle with questions to discuss after the workshop ends. Otherwise, provide the group time for discussions at the start of the day.
6. Prepare questions for the SirApMa to discuss during the learning circles – these questions could be a set of standard questions such as the O.R.I.D. questions. The questions could also be designed to help participants reflect upon their learning of the day, or the previous day. What you want is for the learning circle to have questions that are sufficiently complex for them to answer with some degree of depth and analysis. Questions are meant to provoke thinking, so develop these questions so that they encourage participants to go further in their exploration of ideas and stay self-reflexive as they do so.

Timing
1. Pre-workshop survey: One month before the actual training begins
2. Collate survey data: Several hours
3. Develop SirApMa groups based on commonalities: About 2 hours of discussions with other facilitators/organizers
4. SirApMa formation – name, ways of working, roles, goals: 1 hour
5. Sharing in plenary of the SirApMa groups’ names, ways of working, roles and goals: 1–1.5 hours
6. Daily time given for each SirApMa to meet: A minimum of one hour daily, and possibly more depending on the modules

MODULE 8 – LEADING TRAINING/COLLABORATIVE GAMES, ENERGIZERS, AND ICEBREAKERS

Objective: The objectives of interactive games, energizers, and icebreakers include: setting the pace of the workshop, creating opportunities for participants to get to know each other in relaxed and non-threatening ways, reducing the natural distance between workshop participants and encourage them to network with others in the training, restoring participants energy and focus post-lunch.

Background: Games and energizers are very useful in training settings. They have the potential to set the pace of the workshops, generate energy, and give participants a chance to interact in non-threatening and fun ways. Games can also be useful experiential training tools when combined with a discussion after to allow participants to reflect upon their insights from the experience.

In the context of Timor-Leste and much of Asia, it is always good as trainers to have a few interactive games and energizers in mind. Simply turning on some good music and getting participants to lead each other in dancing is such a great energizer and worth the goodwill it creates.
In some workshop settings, interactive games represent the only time when participants get to interact with other participants, in an otherwise lecture heavy setting. In training environments that are highly participatory and designed to include many different sorts of techniques and tools, from pairs to small group work to bigger plenary discussions, energizers and interactive games can be more purposeful – used as a way to calibrate the energy of the group and keep them focused on the task at hand.

Facilitator's notes: Use interactive games, energizers, and icebreakers in a purposeful way. As you learn different games and icebreakers and add them to your repertoire of tools, pay attention to the change of energy that that specific game or icebreaker evokes in participants. The choice of game or activity depends on what you want to achieve.

Typically, get-to-know-you games and icebreakers are used at the beginning of workshops. However, depending on the outcome you desire in your training workshop, you may decide to do get-to-know-you type activities throughout the course of the workshop – changing the depth or intensity of the activity. This is particularly useful in a team or a community setting where participants are going to be working together in the future. In such a context, get-to-know-you activities are directed towards network building and strengthening a group's capacity for collaborations.

One of the important things to remember when doing ice-breakers and get-to-know-you games is that they must ensure that participants are free to reveal only what they are comfortable revealing. Any instruction that asked participants to reveal something private or intimate in a game modality is unlikely to be appropriate unless there is some kind of processing that takes place afterwards.

As a general rule of thumb, encourage participation in energizers and get-to-know-you games as much as possible. However, if a participant is reluctant to participate, do not force them to once they have clearly stated their reluctance. Participation in any interactive game has to be completely on a voluntary basis – otherwise we risk sending an unintended message to participants about their freedom to make choices and take responsibility for their engagement in the group.

Below are some examples of games that were used during the TOT workshop in October 2018 – it is not an exhaustive list of games or interactive activities. These are meant to be examples and reminders of the processes used.

Energizers

A. Post-lunch Energizer Song

I'm awake, alert, alive, enthusiastic (x2)
I'm awake, alert, alive;
Alive, alert, awake
I'm awake, alert, alive, enthusiastic!

Hau hadeer, matan-moris, entusiasmu (x2)
Hau hadeer, matan-moris;
Matan moris, hau hadeer
Hau hadeer, matan-moris, enthusiasm
Methodology
Divide the participants into three groups. Assign each group with one word (hadeer, matan-moris, entusiasmu), and ask them to come up with an action that represents that word. Once each group has decided on their action, sing the song to them and guide them to do the actions when they get to their word. Start slowly with you pointing to each group to cue them to do their action. Once they get good at doing their action on cue, then go faster and faster.

B. The Tropical Rain Energizer

Introduction: This is a good physical energizer that involves focus, attention, and collaboration with others in the group. Besides being a fun activity to pick up spirits, it can also be used as way of learning game to discuss the possibility of collaboration in groups and what it takes to achieve the end “result” of the sound of tropical rain.

Methodology
1. Ask participants to stand in a close circle. The facilitator tells the participants that we will be making the sound of the rain through clapping in a particular order. Participants need to follow the actions of the person immediately to their left.
2. Facilitator begins with snapping her fingers. The person to the right of her will then snap her fingers, followed by the person next to her.
3. When everyone is snapping their fingers and the person to the left of the facilitator is snapping their finger, the facilitator will switch actions to clap her thighs. The person standing to the right of the facilitator will then start clapping her thighs. And then the person next to that person and so forth until everyone is clapping their thighs.
4. When the person to the left of the facilitator is clapping their thighs, the facilitator will switch actions to stomp her feet. The person standing to the right of the facilitator will then start stomping their feet. And then the person next to that person and so forth until everyone is stomping their feet.
5. When the person to the left of the facilitator is stomping their feet, the facilitator will switch actions to clapping her thighs. The person standing to the right of the facilitator will then start clapping her thighs. And then the person next to that person and so forth until everyone is clapping their thighs.
6. When the person to the left of the facilitator is clapping their thighs, the facilitator will switch actions to snapping her fingers. The person standing to the right of the facilitator will then start snapping their fingers. And then the person next to that person and so forth until everyone is snapping their fingers.
7. If done well, what participants will hear is the crescendo of sounds from finger snapping to feet stomping followed by the quieting back down – similar to the sound of a tropical rainstorm.

C. Circle Conversations

Introduction: This conversational game is a very useful get-to-know-you game, where participants have the chance to explore answers to interesting questions with another participant. The exercise is often as much a getting to know oneself as it is getting to know others in the room.

Methodology
1. Ask half the participants to form a loose circle facing inwards (i.e. each other). Ask the other half of the participants to stand directly behind one of the participants in the first circle. After everyone has arranged themselves behind a participant, ask the participants in the inner circle to turn around and face the person that is standing behind them – so that the two are standing as a pair.
2. After this arrangement has been set up, then give participants the instructions on how the game is played. The facilitator will call out a question, and the participants will be given 2–3 minutes in total to explore their answers with their pair. After they have answered the question, a bell will be rung indicating that it is time to end the conversation.
3. After each question is done, the people in the outer circle, will be asked to move clockwise down to the next person, and form a pair with them. After a new pair has been formed, the facilitator will call out the second question. The game will go on for maybe 4–5 rounds depending on the time available.
4. After participants have returned to the street, another layer of sharing can happen when you, as the facilitator, ask the participants to share with others in the plenary some of their responses from their pairs that they found the most interesting.
5. Following are some of the possible questions that can be used for this game:
   - Who are the people who have most inspired me in my life? Name 2–3. And why?
   - Who is my favorite artist whether local or international? And why?
   - If I was fully sponsored to travel anywhere I wanted to go in the world, where would I go, and why?
   - If I were to look back upon my life, what is the most interesting experience that I have ever had?
   - If I could spend one month learning from a special teacher/friend, who would I spend my time with? What would I want to learn?
   - If I could choose my neighbors who lived around me – which four people or celebrities, living, fictional, or dead, would you choose to live around you?
   - If you had an all-expenses paid opportunity to study again, what would you study? And why?

D. Speed Dating

Introduction: Speed Dating is very similar to Circle Conversations – but the method by which people become pairs is different. It is a very useful game to play as an icebreaker at the start of the workshop, as it gives participants a chance to know others in the room better.

Methodology
1. Ask participants to stand in a group in an open area in the room that is free of chairs. Tell the...
participants that in this game, they will just like speed dating, get a chance to pair up with one person at a time, and explore the answer to a question that the facilitator will provide. Encourage participants to choose someone that they do not know or know the least in the group when they pair up.

2. Once participants are in pairs – where there is an odd number, it is fine to create a triad (three people in one group) – give participants the question that they will answer. Like the Circle Conversation game, participants are given about 2–3 minutes to respond to the questions. The game could go on for 4–5 rounds with participants switching partners and finding a new one after every question.

3. At the end of the exercise, when participants have gotten back to the seat, you could ask the participants to share the responses to each question that they found more unique or interesting, so that there is another layer of sharing. The questions can be similar to the ones asked in the Circle Conversation activity.

E. Three things in common

Introduction: This is another great icebreaker – especially useful to play at the early stages of the workshop when participants do not still know each other well.

Methodology
1. Ask participants to break into pairs. Give the participants 2–3 minutes to find three things that they have in common. Instruct participants that what they are looking for are commonalities that are not obvious. So the fact that they are both wearing blue, or are women, or are the same age doesn’t count. They need to find some unusual things that they have in common, such as hobbies, music, favorite foods, quirky interests, etc.
2. Once this round is completed, go around the room and ask a couple of pairs to share the three things they have in common.
3. After this, ask the pairs to join with another pair and make a group of four. Give the group 3–4 minutes to again find three things that all four of them have in common. Again once they have found their 3 things, then ask the groups of 4 to share their three things in common.
4. If the group is big enough, you could invite the group of four to come together with another group of four, and as a group of eight, find one thing in common.

MODULE 9 – SELF-CARE

Objectives: The aim of this module is to introduce a series of hands-on, practical exercises to equip participants with basic tools of emotional and physical healthcare. This module is a continuation and thus builds upon Module 6 on self-awareness and self-reflection.

Background: Women working in and for the community may neglect themselves because they perceive the needs of others to be more important than their own. We encounter stories of personal hardship and tragedies on a daily basis, that have both positive and negative effects, even when we are not consciously aware of any change. Our bodies and minds are both in need of rest from time to time. Escaping painful feelings and responsibility to take care of others is a piece of emotional and spiritual self-care.

ACTIVITY 9.1 – EASY BREATHING EXERCISES

Methodology
1. Introduction to the exercise: Explain the participants that this a very basic breathing exercises that aims at focusing on deep breathing in particular, breathing with the awareness of the diaphragm, instead of just shallow breathing into the lungs.
2. Practice: Ask the participants to grab their chairs and sit around in a circle.

Variation 1
Ask the participants to close their eyes and focus on their diaphragms. Ask them to close their mouths and try to breath in to their noses. Instead of pulling the belly in, as we are normally used to, ask them to fill it with air, push the diaphragm down until the belly protrudes. Then exhale through the nose or the mouth. Repeat multiple times.

Variation 2
Next time ask them to follow the same rules, but after breathing in, ask them to hold their breaths and slowly count to five, and only exhales afterwards. Repeat multiple times.

Variation 3
Next time ask them to follow the same rules again, but instead of keeping the breath in, after exhaling, ask them to count to five before they draw their next breath. Repeat multiple times.

Timing
1. Introduction: 5 minutes
2. Practice: 10 minutes

ACTIVITY 9.2 – EMOTIONAL FREEDOM TECHNIQUE (EFT)

Introduction: Ask the participants to think of a problem, worry, anxiety, traumatic memory, or negative concept about the self.

Practice: After everyone has found one (they do not have to vocalize it, just signal when they have thought of something), ask them to tap the following sequence of acupressure points with their index and middle fingers about 10 times.
- Points above the start of the eyebrows (1)
- Points at the side of the temples (2)
- Points on the cheekbones below the eyes (3)
- Point between the nose and the upper lip (4)
- Point on the chin below the lower lip (5)
- Points below the armpits (6)
- Points on the two sides of the sternum below the clavicles (7)

3. Tap the side of the hand and repeat.
4. Repeat the sequence backwards, from 7 to 1.

Introduction: This technique was developed by Gary Craig Ph.D. and used to unblock emotions such as fear, anxiety, anger, and traumatic memories as well as alleviating physical pain. It is based on the theory of energy fields and the idea that these emotions can block the flow of energy in the body. Tapping the acupressure points can unblock to flow of energy and restore a more balanced state of body and mind.

Methodology
1. Introduction to the exercise: Ask the participants to think of a problem, worry, anxiety, traumatic memory, or negative concept about the self.
2. Practice: After everyone has found one (they do not have to vocalize it, just signal when they have thought of something), ask them to tap the following sequence of acupressure points with their index and middle fingers about 10 times.
- Points above the start of the eyebrows (1)
- Points at the side of the temples (2)
- Points on the cheekbones below the eyes (3)
- Point between the nose and the upper lip (4)
- Point on the chin below the lower lip (5)
- Points below the armpits (6)
- Points on the two sides of the sternum below the clavicles (7)

3. Tap the side of the hand and repeat.
4. Repeat the sequence backwards, from 7 to 1.
Introduction of the exercise: 5 minutes
Tapping sequences: 10–15 minutes

ACTIVITY 9.3 – FINGERHOLD PRACTICES

Introduction: This exercise is based on the same idea of blocked energy flows, but focuses solely on the hand and specific emotions connected with each finger. It is a simple way of working with emotions by holding each finger and can easily be used in daily life. In difficult situations when emotions such as anger or anxiety arise, holding the fingers might help to calm down and focus. It can also help before sleep to release the problems of the day.

Methodology
1. Introduce the exercise: Every finger represents a particular emotion or set of emotions. The thumb stands for grief and emotional pain, the index finger is fear and panic, the middle finger is anger and resentment, the ring finger is worry, anxiety, and preoccupation and the pinky is lack of self-esteem.
2. Ask the participants to hold each finger with the opposite hand (they can use either hand) for about 2 – 5 minutes. Ask them to breath in and acknowledge the strong emotions they are holding inside. After that asked them to breath out slowly and then let go. Imagine the feelings exiting through the fingers.

Timing
1. Introduction of the exercise: 5 minutes
2. Exercise: 15–20 minutes

ACTIVITY 9.4 – PERSONAL SELF-CARE PLAN

Resources: Copies of a blank self-care plan, flipchart, and marker.

Facilitator’s note: Explain that this session will put together pieces and ideas from previous activities to help participants to design their own personal self-care plans. It requires them to make a commitment to their own physical, emotional, and spiritual well-being. There is no one, perfect self-care plan. Each person is unique so plans will vary according to each participant’s experiences and what works best for him or her. Responsibility for implementing the plans resides with them, so encourage them to be as realistic as possible, instead of trying to impress. If the plans are too ambitious, participants may find it difficult to stay committed to practicing them.

Methodology
1. Prepare and introduce the exercise: Explain the purpose of the exercise. Write some of the example question for reflection on a flipchart or whiteboard in advance to help the participants.
2. Reflections: Ask the participants to reflect upon the commitments they want to make to take better care of themselves.
3. Filling out the self-care plan: distribute blank copies of the self-care plan. Ask the participants to make some commitments and fill out the plan according to the previous reflections. Ask the participants to try and chose at least one commitment/goal for each section.
Example questions for reflection

1. Once I leave this workshop, what am I going to do to lead a more balanced lifestyle?
2. Do I have support? Is there someone I can talk to when I had a difficult day?
3. Am I satisfied with my relationships with my family and friends? Is there anything I would like to be different?
4. Are there any skills development, training, or educational activities that I would like to attend?
5. What activities make me happy? Am I making time for these activities in my life (hobbies, time with friends, etc.)?
6. How can I hold myself accountable to the commitments I make to myself?
7. How does my body feel? What can I do to look after it?
8. How physically active am I in a normal week? What am I doing currently to keep myself active?

### Example questions for reflection

<table>
<thead>
<tr>
<th>Category</th>
<th>My commitment</th>
<th>How often:</th>
<th>My commitment</th>
<th>How often:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Physical (body, sleep, food)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Emotional (setting boundaries, getting help/support, develop knowledge)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Spiritual (creative expression, self-awareness, relaxation/meditation)</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Relational (connecting with others, celebrate events, create projects with others)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Timing

1. Preparation and introduction of the exercise: 5–10 minutes
2. Reflection: 20–25 minutes
3. Filling out the self-care plan: 15 minutes
4. Discussion and sharing: 10 minutes
MODULE 10 – PRINCIPLES OF FACILITATION: BECOMING CLEAR ABOUT OUR VALUES AS FACILITATORS AND TRAINERS

Objective

- To create space for participants to become clear about their values and attitudes as facilitators.
- To introduce to participants some of the basic principles, attitudes, and skills of facilitators.
- To compare their personal understanding of facilitation principles with the principles and attitudes introduced.

Background: The task of a trainer is to be a facilitator of a designed learning experience. In the case of the ACbit TOT, we are focusing on building the confidence and ability of the women leaders to deliver training sessions in the communities they work in. We recognize that in this training, we have some people who have conducted training workshops and are familiar with that the role of a trainer is. At the same time there will be people who are considering the idea of training for the first time and are still unclear about that it means to be trainer. It is important that everyone has an opportunity to reflect upon this role and clarify both their understanding of the role of trainer everyone has different ideas of what it means to facilitate a training experience, this module will create space for the participants to become clear about their values as facilitators and be able to compare these values with some basic principles of facilitation.

There are some basic attitudes, values, and skills that facilitators and trainers need to have in order to be able to facilitate a learning experience effectively. Firstly, it is important to understand the role as a facilitator and trainer. There is a distinction between the trainer and a facilitator.

A trainer is someone who takes responsibilities for designing and facilitating a learning experience so that those who attend this training acquire a set of skills and/or knowledge at the end of the training event. A facilitator on the other hand is someone who designs and facilitates a meeting process so that a group is able to achieve its desired end outcomes.

We believe that when trainers are working with adults, the role that a trainer plays is more akin to facilitation because you are designing the right conditions where adults can take responsibility for their own learning, and integrate new knowledge. An important element training settings is the potential for harnessing cooperative learning among the different trainees. In a training setting, we assume that adult learners have a range of experiences and come to the training with something to share.
BASIC PRINCIPLES OF FACILITATION

1. Differentiate before you integrate the group: The principle of differentiating before integrating a group (D/I) is one of the most valuable ways to address most of the challenges we encounter in training and meeting settings. In a training or meeting setting, we enable people to differentiate their interests when they speak their own minds and connect with their own values.

To enable people to differentiate fully, two things are critical – first they need time to self-reflect and consider their own perspectives quietly. Secondly, using small groups to help people differentiate their views is important. This is why in discussions and in processes that need consensus, it is a good idea to cluster people with similar interests, values, life experiences in a group – this small group becomes a safe space for participants to explore ideas and develop a more nuanced perspective with a group of people who have commonalities with them.

Once the participants have had a chance to differentiate their ideas in a small group, you integrate the group by bringing all the groups together to share their view in plenary. Mixed groups of diverse participants is a useful way to integrate the ideas in the room, but this happens best when participants have had the first two steps of self-reflection and small group space to differentiate their thoughts and perspectives in.

2. Develop norms and ways of working: The effectiveness of a training workshop or meeting hinges on how well the group develops its norms and ways of working. Even if the participants are only temporarily together, they are in fact a group as soon as they all participate in a training workshop or meeting together. It may seem like a waste of time in a short workshop or training to spend time in developing the norms and common agreements on the ways of working as a group, but it will be well worth the while spent at the start of the meeting. Norm setting activities include expectation checks, developing ground rules, assigning clear roles to participants, developing rosters, and agreeing on timings of the meeting.

3. Develop a network of attention and respect among participants: The effectiveness of any group is enhanced when its members are able to be attentive to each other, listen deeply to what others have while suspending judgment and taking on different points of view. The concept of building a network of attention in a group to enhance effectiveness is elaborate in Caitlin Walker book, From Contempt to Curiosity: Creating the Conditions for Groups to Collaborate. Even though we did not introduce any of the exercises developed by Walker in the TOT workshop in October 2018, we actively used the principle of building a network of attention – and encouraging people to pay attention to their inner dialogue and perceptions as they interact with others.
4. Keep the group collaborative: “Collaboration not competition” is a fundamental principle in training settings. You want participants to learn from each other, and see other participants as potential teachers and collaborators rather than competitors.

5. Always break the group into small groups for discussions: This concept has already be stated in the first point about D/I – but I reiterate it because a lot of civil society organizers seem to believe that having discussions in big groups is the more democratic, and everyone is able to hear everyone else. Nobody wants to miss out on a good conversation, but in big groups, only the most extroverted and articulate will feel comfortable to speak. Pay attention to the types of small groups – will they be a differentiated group based on a set of commonalities? Or are participants ready to be in diverse mixed groups to have conversations that are more integrative?

6. Pay attention to the design – of the space and of the process: Training and meeting settings are in a metaphoric sense like a container where learning and conversations happen. The quality of the conversations and learning depends very much of the shape of the container that they happen in. Both the structural elements of a training (such as the shape of the room, the arrangement of chairs, the types of equipment to aid learning and conversation, the lighting and temperature of the room etc.) as well as the micro-structural elements (smaller details such as the agenda, training materials, the types of resources available, the choice of speakers, training tools, decision making processes, etc.) are critical to think about whenever holding a meeting. The process must “flow” – meaning there must be a natural progression to conversation and learning that happens. Therefore, it is ideal that an agenda is not followed strictly, but rather approached in a flexible way. Participants who are used to a strict agenda may initially be uncomfortable with “not following the agenda. However once they realize what the value of “flowing” with the actual capacities, pace and realities of a particular set of participants, usually they relax into it.

7. Pay attention to your own behavior as the facilitator: There is so much to be said about managing ourselves as facilitators. As facilitators of a training workshop or a meeting, we become models for behavior and attitudes to others in the room. Our preparation to play this facilitative leadership role starts well before an actual training, and starts with us becoming more acquainted with who we are, what our values, instincts, narratives, doubts, and patterns are. Once we start paying attention to our inner working as a human being, we become slowly able to modulate our behavior and respond to whatever comes up in real time. We also need to pay attention to our projections, perceptions and interpretations – everyone judges, and this is part of being human, but when we facilitate a group, we need to become far more mindful of our projections and interpretations because they can affect the dynamics of the group.
Facilitator’s notes: The best way to present this module is to be honest about your own experiences as a facilitator and trainer. The more honest we become about our own struggles as trainers, and sharing our stories and experiences, the more participants will feel comfortable being honest about their thoughts about the roles of trainer and facilitator. One of the things we need to keep in mind when we facilitate any training is that participants are paying attention to us – and taking quest from the kinds of behaviors we model and the kind of attitudes we display. How we listen, how we respond, how and when we ask questions and how and when we answer them will create the “container” or the “space” where the best kind of learning can take place.

Resources: Art block (one sheet per person), colored pens, marker pens, index cards, masking tape, flipchart paper to cluster the values on.

Methodology
1. Invite participants to draw on a piece of art block the image that comes to mind when they think of an effective trainer/facilitator – what comes to mind? Ask participants to list down 6-8 attitudes and values that they think are essential to being an effective trainer – these values can be written down on the same drawing.
2. Give participants quiet time to come up with these images, and attitudes – instruct them not to consult each other – and to recall a time when they had an excellent training experience. What do they remember about the trainer?
3. Once everyone has completed the exercise (approximately 20 minutes) – group participants into groups of 5 – differentiated on their degree of experience as trainers, and possibly also grouping the women leaders together – and ask them to reflect upon their drawings and the values/attitudes they have come up with.
4. Instruct each group to select 5 values/attitudes and write them on index cards.
5. After each group has come up with 5 values, in plenary, invite the participants to submit the values and attitudes.
6. Review the values together – and cluster the ones that are in common.
7. After this exercise is completed, present a list of 5-7 essential values and attitudes to the participants (selecting from the ones above) – present the idea of values as filters – and the idea that each of us has a mental model that is developed based on what we believe to be true.
8. Wrap up the session by offering them cards to carry with them – choose the value/attitude that they think is the hardest for them to absorb – ask them to keep thinking about it for the rest of the day and through the days of the workshop.

Timing
1. Introduction to activity: 5 minutes
2. Participants take their materials, take note of the questions and then settle down to do their reflections: 5 minutes
3. Quiet reflection: 20 minutes
4. Break participants into small groups and give instructions: 5 minutes
5. Small group discussions: 30 minutes
6. Plenary discussion & inputs on values: 45 minutes
II. HEART (STANCE AND INNER AWARENESS)

MODULE 11 – VISUALIZING WHO WE ARE, WHO WE WORK WITH AND WHO WE ARE AS TRAINERS: HEAD, HEART, HANDS AND FEET EXERCISE

Objective: In this module, the objectives include providing a reflective space for participants to:
- Reflect on who they are as trainers, their vision of change, their passions, their skills, and capacity.
- Reflect upon the life and characteristics of the people they are working with, the context they work in and plan to do the training in.
- Compare their own life with the life of those they work with, and draw insights from this comparison.
- Identify their learning curve; connect with what they need to skill themselves with.
- Learn about the head, heart, hand, & feet model.

Background: In this ACbit TOT, we want women leaders to develop their capacity to deliver training in their own communities. We want our participants to leave with a deeper understanding of the topics related to Chega!, gender justice, NAP in Timor-Leste and also have a confidence in the process of delivering these modules to others in a way that facilitates learning and growth among women in their community. We hope that women leaders that participate in this training are able to envision themselves as trainers and the role they play in training other. This module sets the stage for other modules related to learning about how to deliver the training.

The Head, Hearts, Hands, & Feet Model is a way of differentiating between thoughts, feelings and emotions, skills, and context:

<table>
<thead>
<tr>
<th>Head</th>
<th>We commonly associate the Head as the place in our bodies where thinking takes places. So generally, this would indicate all those things that relate to knowledge, logic, and reasoning.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Heart</td>
<td>We commonly associate the heart with the place in our bodies that is the home of our emotions and feelings. In this model, it would indicate all the things related to the capacity to emote, empathy, reflect, and connect more deeply with others and ourselves.</td>
</tr>
<tr>
<td>Hands</td>
<td>Hands and Feet can both be symbols of our capacity to act – so it would indicate skills, capacity to do, and abilities of different sorts.</td>
</tr>
<tr>
<td>Feet</td>
<td>Separating out the Feet in this exercise, we are using the Feet as a symbol of location and context – where are feet are grounded, and to reflect upon the roots and foundations of things.</td>
</tr>
</tbody>
</table>
This exercise consists of participants reflecting upon a series of questions – organized under the symbolic headings of Head, Heart, Hands, and Feet. Participants will be encouraged to reflect upon the questions and using those reflections to better understand their own motivations, aspirations, values, passions, and concerns as trainers.

Facilitator’s notes: The critical component of this module is the questions that accompany each of the symbols. The questions provided in this module can be refined and crafted to suit the particular setting that the reflection exercise is being delivered. Another critical component of this module is to be able to explain the Hearts, Hands, & Feet model in a way that they can keep returning to that framework to understand other modules that we deliver in the training. Spending time explaining the model will provide the foundation for the rest of the TOT.

Resources: Large flipchart paper for each of the participants, marker pens (red, black, blue and green), crayons or colored pens for participants, masking tape or blue tack to stick the drawings by participants up.

Methodology
1. For this activity, draw out on a flipchart sheet the following symbols and questions:

<table>
<thead>
<tr>
<th>The people we work with/for</th>
</tr>
</thead>
<tbody>
<tr>
<td>HEAD</td>
</tr>
<tr>
<td>• What do they know?</td>
</tr>
<tr>
<td>• What do they struggle to understand?</td>
</tr>
<tr>
<td>• What knowledge do they have that they bring to the training?</td>
</tr>
<tr>
<td>• What do they not know?</td>
</tr>
<tr>
<td>• What do you think they need to know to improve their lives and to better understand their realities?</td>
</tr>
<tr>
<td>HEART</td>
</tr>
<tr>
<td>• What do they value?</td>
</tr>
<tr>
<td>• What do they believe in?</td>
</tr>
<tr>
<td>• What do they fear?</td>
</tr>
<tr>
<td>• What do they hope for?</td>
</tr>
<tr>
<td>• What makes them proud?</td>
</tr>
<tr>
<td>• What fills them with sorrow?</td>
</tr>
<tr>
<td>HANDS</td>
</tr>
<tr>
<td>• What skills do they have?</td>
</tr>
<tr>
<td>• What skills do they bring to the training?</td>
</tr>
<tr>
<td>• What skills might strengthen them?</td>
</tr>
<tr>
<td>• What skills do you think they might need?</td>
</tr>
<tr>
<td>FEET</td>
</tr>
<tr>
<td>• What is the context of the people you work with?</td>
</tr>
<tr>
<td>• What are their roots?</td>
</tr>
<tr>
<td>• Where do they get their sense of belonging?</td>
</tr>
<tr>
<td>• What is changing around them that you need to be aware of as you go into the community to do training?</td>
</tr>
</tbody>
</table>

Encourage participants to answer these questions to the best of their ability, but to not worry too much if they are not able to answer any particular question.
3. After they have completed this drawing, then put up the second flip chart sheet with the following drawings and questions:

<table>
<thead>
<tr>
<th>Who am I</th>
</tr>
</thead>
</table>
| **HEAD** | • What do I know?  
• What do I struggle to understand?  
• What knowledge is easy for me to acquire?  
• What do I not know?  
• What do I think I need to know to be a better trainer/facilitator? |
| **HEART** | • What do I value?  
• What do I believe in?  
• What do I fear?  
• What do I hope for?  
• What makes me proud?  
• What fills me with sorrow? |
| **HANDS** | • What are my unique skills that I bring to the training?  
• What skills might strengthen them?  
• What skills do I still need? |
| **FEET** | • What is my own context?  
• What are my roots?  
• Where do I get my sense of belonging?  
• What is changing around me that I need to be aware of as I go into the community to do training? |

Heart, Hands, and Feet to answer this second set of questions.

5. Once participants have all completed both drawings, break them up into small groups of 4–5 people each. Ask them to share with each other what they discovered through doing the exercise. Ask them to consider the following questions:

- From their reflections on the people they work with, what are some of the challenges the communities they are working with face? What are the changes that have taken place? What are they due to?
- What do we believe we can achieve by training women leaders about Chegad and women’s rights?
- What are some of the limitations of doing a training? What are the other things that need to happen as well?
- What are you noticing about the gaps between yourself and the people in your communities, or the communities you work with?

6. After the small groups have had their discussion, then open the discussion as a plenary. This would involve asking each small group to share what came up for them and ask them to highlight the key points that emerged from their group.

**Timing**
1. Introduction to overall exercise: 10 minutes
2. Participants take their materials, take note of the questions and then settle down to do their reflections: 5 minutes
MODULE 12 – OPENING/CLOSING WORKSHOPS/SESSIONS

Background: Training workshops, like all other community/societal events have definite openings and closings. We instinctively know this when we plan workshops and meetings. What often happens is that our training workshops and meetings open with ceremony and speeches and often end the same way. However, for training workshops and meetings to be meaningful experiences for the participants, it is important to make sure that the elements of both the opening and closing provide the foundation for full participation and engagement.

Opening Sessions

The opening of any event, and especially training workshops and meetings, should contain all the elements that orient participants to the purpose of the workshop/meeting. Participants need to have a clear roadmap of the end goal of the workshop, how they will participate in that process, what they can do to support the process of achieving the goal. Towards this, facilitators need to make sure that every step of the opening is deliberate because it will set up the rest of the workshop experience.

Some of the key elements of openings

1. Introductions & icebreakers – Introductions can be brief or extended, but the purpose of a round of introductions is so that everyone has a sense of who is in the room. It would also be important at the start of the training to be introduced to the organizers and also to the training facilitators (if they are different people). During the introduction, the organizers can welcome participants and give them some background to the workshop and why it’s being held. If there is time, then it is always useful to spend time in some kind of introductory game (often known as ice-breakers – where people warm up to others who they may not know in the room).

2. Clear agenda and stated objectives – Presenting the agenda for the training workshop is a foundational opening activity. Even if participants have received the agenda ahead of the training, when we go through the agenda, it gives participants a chance to review once again the agenda, and to ask questions and give inputs. Prepare the agenda on a big sheet of paper usual a more visually interesting format – this will ensure that everyone is looking at the same point, and not looking down into the agenda that was included in their folder. Once the agenda has been presented, invite questions and any points of clarification from participants. Check to make sure that they have understood the logic of the agenda and that they are in agreement for the most part.
3. **Expectations check** – An expectation check is a process that provides participants with the space to reflect upon their expectations for the workshop. There are many formats that can be used, but one of the formats that I find the most useful is the Clean Set-Up (see box below for the questions). Whatever methodology you use to do the expectation check, use the process as an opportunity to calibrate the expectations of the participants. If there are some expectations that emerge that are clearly beyond the scope of the workshop, inform the participants of this at the outset.

4. **Ground rules and common agreements** – It is always useful when a group is going to spend some time together to have a set of common agreements on how they will behave with each other during the course of the workshop/meeting. Some facilitators do not feel this is necessary, and believe that they can design processes where supportive behavior naturally occurs. Others may use the opportunity of ground rules to agree to on what everyone needs to participate effectively. For example, agreements around the use of phones and computers, and timings and timeliness of participants from session to session may give participants a better sense of each other’s expectations. We find that the Clean Set Up questions, especially about support and resources needed, help to draw out a set of agreed upon behaviors and attitudes, and are sufficient to guide participants on behaviors in the process. Write up ground rules so that they are clear to everyone. Review them from time to time if you find it serves the group.

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**Clean Set Up Questions**
developed by Caitlin Walker, the creator of the Systemic Modelling methodology of working with groups.

1. For this workshop to go exactly as I would like it to, it will be like what? (Invite participants to use metaphors if they are comfortable doing so)
2. For this workshop to go exactly as I would like it to, I will be like what?
3. What support and resources do I need to be how I would like to be?
4. What support and resources can I offer others?

**Process**

1. Invite participants to consider these questions quietly by themselves for a few minutes.
2. Once they have had time to respond to all the questions, ask them to turn to their neighbor and using an interviewer-interviewee format, listen to each other’s responses to the four questions.
3. Once everyone is done, ask each pair to put down key words that summarize their answers to each of the questions on index cards.
4. Facilitate a process where you ask participants for their responses to each question and put it up on a flip chart.

Cluster the answers written on index cards, and then present them as a summary of the various expectations that participants have.
5. **Logistical support, bulletin boards, parking lots, question walls** – During the opening session, it is also useful to make any necessary logistical announcements, introduce those who participant can turn to for logistical support, and also provide details such as the location of the toilets, location of the dining hall, timing of breaks, transportation, accommodation, and other details. It can also be useful to create a bulletin board or space where participants know they can go to when they want to check on the schedule, or put up any of their own announcements. Another useful tool in training workshops is a Parking Lot, a sheet of paper where ideas that are not directly in the training program or meeting can be captured and dealt with at a later point. Question Walls can also provide a space for participants to ask questions that they have.

**Closing Sessions**

Just as openings of training workshops are important moments of establishing the tasks for the group and clarity of objectives and process, closing sessions provide clarity on the way forward.

**Some of the elements that make closing sessions clarifying moments**

1. **Review of the day/s** – In a training workshop setting, it is useful to have a closing session at the end of every day. It can be as brief as 10–15 minutes but it helps participants review what they experienced during the course of the day. Gathering participants in a Closing Circle (see methodology in the box below) is a very useful way for participants to have a chance to reflect upon the day, and what they experienced.

2. **Daily feedback from participants** – For facilitators, it is very useful to get feedback from participants at the end of every day. This can be set up in different ways, but one of our favorite tools is the Kaizen Questions. Three questions: What worked? What needs improvement? And what do we need more of tomorrow?

3. **Review of group agreements and decisions** – This is an important way to conclude meetings. If the group made some agreements through the course of the day, then it would be important to review at the end of the day/meeting to review what decisions were made and who is in charge of taking the next steps.

4. **Identify next steps** – This is relevant in both meeting settings as well as in training workshops. In the context of a meeting where decisions have been made, it is important for everyone to have a clear sense of what their responsibilities are moving forward and clear agreements on how to move forward. In a training workshop setting, it is crucial that a couple of hours at the end of the workshop are designed so that participants have the opportunity to think about how they are going to use the knowledge and insights gained in their own contexts.

5. **Evaluate the meeting/workshop** – At the very end of a meeting or workshop, it is always useful to take a few minutes to evaluate how the meeting/workshop has gone. With funder requirements, this often takes the form of an evaluation sheet. What participants say can be a rich body of information – both critique and affirmations – that can help shape the next meeting/workshop.

6. **Providing space for personal closure** – Meetings and training workshops usually tap into participants’ hearts and minds, requiring emotional, psychological, and intellectual energy. For participants who are naturally introvert, the workshop or meeting may have required them to be more open and candid than they are used to. At the end of a meeting or training workshop, participants have the sense that they have come on a journey along with others who they have created close emotional bonds with and are at the end of this journey. It is always good to give
Closing Circle

Harrison Owen, the creator of a meeting methodology known as Open Space Technology (OST) is great proponents of having people sit in a circle to do an informal closing session. All OST sessions start and end in a circle. The Closing Circle is an opportunity for participants to share their thoughts and reflections on what they have experienced in the meeting/training workshop. The important caveat is that people only say something if they want to, and can easily pass if they do not want to say anything at the time.

Some of the basic steps on how to facilitate closing Circle

1. Invite all participants to draw their chairs into a circle, with just enough chairs for everyone.
2. Introduce the “talking stick” – this could be any object that participants will hold in their hands when they make their final comments. The “talking stick” concept is basically this – the person who holds the designated talking stick will be given the full attention of everyone else.
3. Pass the talking stick in a direction – counter clockwise – to the participant sitting to you left. After they have made their closing statement, they pass the "talking stick" object to the next person.
4. No one should feel compelled to speak – if they do not feel like saying anything, they could just quietly hold the object in their hands for a few seconds, and then pass it on.
5. The object keeps moving from person to person until it returns to the facilitator. After the facilitator has made her closing statement, invite participants to stand up, and then take a step behind their chairs and to take a symbolic step away from the Circle to indicate the end of the session.

MODULE 13 – PLANNING A CHEGA! FETO BA PAZ
COMMUNITY TRAINING WORKSHOP

Objectives: To provide the training workshop organizers (and facilitators) a framework and opportunity to:

- Align their thinking and identify common goals and objectives for the training workshop.
- Have an open discussion about their principles, values and personal/organizational goals and expectations well ahead of the workshop.
- Identify different aspects of the total training preparations and start preparing for these aspects well ahead of the actual training.
Background: Training workshops are one of the key interventions in community development and human rights advocacy work. Too often, we find that people who have suffered social, economic, or political injustices or discriminated against as a result of various realities in society, need much more than physical, material, or practical support. They often also need knowledge, new skills, spaces for healing and/or confidence building, and the opportunity to tell their stories and be listened to. Training workshops can never address all the needs of a community, and are not an end but a means – and in the case of the Chega! Feto ba Paz project, it is important to recognize that these workshops are an important building block in community organizing, but needs to be combined with other interventions at the community level. The following tool was introduced during the ACbit TOT Workshop in October 2018. The purpose of this tool is to help the team that is organizing the workshop to plan thoroughly for the training.

Delivering a successful training workshop for the communities we work with begins with paying careful attention to our planning process. In any context, a training workshop requires careful planning, but when working with survivors of civil strife and a brutal occupation, it will be even more important to focus on the goals of the workshop and the objective of the workshop. What is the core purpose of this workshop? What do we hope that our participants will learn by the end of the workshop? And importantly, what do we anticipate are the needs of those we want to engage through the process?

We can liken the planning of any workshop to the building of a house. The mission and the objectives of the workshop are like the foundation of a house. We need to lay the foundation first before we can build the rest of the house. We can prepare all the materials for building a house and that can happen even while preparing the foundation, but the foundation of the house is what must go down first. It is the same way with training workshops – we can start speaking of the budget, the participants, the venue and so forth, but it is really when we start becoming very clear
about the mission (core purpose of the workshop) and the objectives (what we want to achieve by running the workshop) that we are able to plan well for the other aspects of the workshop.

The foundation is also determined by the purpose of the house and where it is being built. So is the mission and objectives of any training workshop. Who is the target audience of this training workshop? What identified needs of theirs are we hoping to achieve by running a training workshop? Becoming very clear on who the target audience you are reaching out, and what their needs are will then determine the methodology of the training as well as the content that will be developed.

Milano and Ullius state “Training is effective if it accomplished its objectives and if those objectives are relevant to the participants’ needs. Effective training provides a foundation that enables participants to perform the behaviors described in the objectives, which in term should relate directly to desired performance . . . in [their] life.” In relation to women survivors in the context of Timorese communities, it would be important that the training is able to enhance their ability to apply what they learn in the training both in their own lives as well as the advocacy work they do with the local and national governments.

**Facilitator’s notes:** The planning framework tool is an opportunity for the organizers to have an in-depth and systematic conversation about different aspects of the training workshop. When carrying out the planning, include the key people who will be involved in carrying out the workshop – this would include:

- the local leaders you are getting the support/inputs from for organizing the workshop
- the facilitators who will be running the training workshop
- the logistical personnel
- key people from the sponsor organization.

Ideally, this group shouldn’t be bigger than 6–8 people. If more than 6–8 people need to be at the meeting, then make sure to divide the group into smaller working groups when working with the planning tool.

When you invite the group for the first planning meeting, introduce the planning framework tool as a way of organizing the conversation in the meeting. Ask the participants of the feedback and input on the tool. Other items can be added to the framework tool at the start of the meeting – this tool is simply a guide and there may be other specific aspects of the training that need to also be discussed.

As the facilitator of such a discussion, it will be important to make sure that everyone has the opportunity to participate effectively. Pay attention to the dynamics in the group – if you find that only two or three people are dominating the discussion and others are listening, then your role as facilitator of this discussion would be to invite inputs from others. Smaller working groups that are differentiated (i.e. clustering people according to the things they have in common with others – similar age, perspective, language etc.) are a very effective way to keep people engaged in this planning discussion – the smaller groups can report back to the bigger group and then ideas can be listened to and agreed upon.
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Resources: The most important thing needed in a planning exercise is **TIME**! This process cannot be rushed, and people must be willing to give at least 4–8 hours to this discussion. The discussion could be broken down into two planning sessions. A thorough planning discussion will prevent a lot of challenges down the line.

Other resources include: A white board or flipchart where paper can be put up, A3 sheets of paper, marker pens, printed copies of the planning framework tool, masking tape, pins or blue tack to put up the A3 sheets of paper.

**Methodology**

1. Open the discussion with a round of introductions so that everyone in the room becomes acquainted with everyone else. This is particularly important if you have people who have not worked with each other before.
2. Introduce the purpose of the meeting and what the objectives of the meeting are. At the same time introduce the planning framework tool.
3. Invite comments and inputs on the agenda as well as the planning framework document. Facilitate the group to developing consensus on what needs to be added to the framework document.
4. If the group is small enough (5 to 8 people), then there is no need to break the group into small groups. However, if the group is 10 or more, it may be more effective to discuss the framework document in two or three small groups.
5. It might be useful to first agree as a larger group the mission and objectives of the workshop – this will help get people aligned in the same direction before then breaking up into smaller groups.
6. Give each group sufficient time for their discussion – a minimum of 90 minutes, but ideally 2–3 hours.
7. Once the small groups have finished their work, invite them to report back their discussion.
8. Cluster all the inputs on the white board so that the different inputs can be put side by side and discussed. It would be very important to come to consensus about the different aspects of the planning – and this will take time. Either the planning discussion happens over the course of one day, or else, have two half-day discussions.

**Timing**

Total time for this process: 7–8.5 hours (divided into two sessions or an all day session).

1. Introductions and welcome: 20 minutes
2. Agenda and the planning tool, inputs and agreements on the agenda: 30–45 minutes
3. Plenary discussion on the mission and objectives of the workshop: 60–90 minutes
4. Break participants into small groups and give instructions: 5 minutes
5. Small group discussions: 90–180 minutes
6. Plenary discussion with presentations back from the small groups: 45 minutes
7. Developing consensus on the different aspects of the training workshop: 120 minutes
Consider the design elements of the workshop based upon the core objectives and the participants’ profile.

Develop the agenda of the workshop and the flow of the process based on the core objectives and identified participant needs.

Consider the materials needed, as well as the design of the training space.

### Module 14 – Designing a Chega! Feto Ba Paz Community Training Workshop

**Objectives:** To provide the training workshop facilitators a framework and opportunity to:

- Consider the design elements of the workshop based upon the core objectives and the participants’ profile.
- Develop the agenda of the workshop and the flow of the process based on the core objectives and identified participant needs.
- Consider the materials needed, as well as the design of the training space.
Background: Once the plan is in place to hold a Chega! Feto ba Paz workshop in your community, and you have carried out discussion of the planning framework, then you are ready to work on the design of the training workshop. When you reach the stage of designing the workshop, the facilitator needs to have a clear sense of who will attend the workshop and what they their training needs are. This is why at the planning stage, we already need to have some guidelines as to profile of the participant – which would have been determined by the criteria for selection which was discussed at the planning stage.

The design of the workshop also depends on the objectives of the workshop, and what we want as the end result of the training process. This too should be discussed ahead at the planning stage, so that by the time you work on the actual design, the objectives of the workshop and the participant profile is clear in your minds.

The following tool was introduced during the ACbit TOT Workshop in October 2018. The purpose of this tool is to help the team that is designing the workshop to develop the core elements of the training design.

When working on the design of a training, there are several components that you need to consider:

- **Content** – What content will be introduced in this workshop? Is this content aligned with the objectives of the workshop? Is the content sufficiently tailored to meet the needs of the learners/participants?
- **Training flow** – How is each day going to open and close? What methodologies will you use to ensure that participants are learning? How will you sequence the sessions so that the content builds from day to day? How will you ensure that different types of learners needs are met in this training? Is there sufficient variety in the learning activity so that participants feel energized through the learning process?
- **Materials** – Materials provided in a training need to be customized for the learners. In this manual, we provide several modules and exercises. Select the exercises that you sense will support the participants best. What materials will be designed to support participants through the learning process? Are the materials developed sufficiently tailored to meet the needs of this particular set of participants/learners? Are the materials sufficient to provide participants with information that they can use in the future?
- **Space design** – The venue where a training happens is an important reflection on the principles that will guide the facilitation of the training overall. How the chairs and tables are organized, where the facilitators will stand, and where the flipcharts and boards are located can convey the degree of participation and spaciousness intended in the training. Select meeting venues that are well lit (ideally with natural light from outside as well), can be kept cool, and that allow participants to hear each other without echoes inside or noises/distractions from the outside. How will the tables and chairs be arranged in the room? Where will the coffee/lunch area be? Where will materials for distribution be located? Where will the energizers and breakout-groups meet?
- **Evaluation** – We need to make sure through the course of the training that what is being shared in the learning space and how it is being imparted is matching with the needs of participants. Design some evaluative process during the course of the training to stay open to receiving regular feedback. What kind of feedback do you need to redesign the training from...
day to day? What kind of evaluation tool will be most appropriate in the communities you are working with? [Written evaluations may not work in every setting, so create tools that allow for people to give feedback in other formats]

Some of the key principles to keep in mind when working through the design of a training workshop:

- **Designing for adult learners** – Whenever we run workshops for community members, it is important to remember that they are adult learners (anyone over 18 years of age can be regarded as an adult). The assumptions we make in designing for adult learners will inform the design itself. For example, an assumption that we can safely make is that adult learners are coming into the process with experiences and knowledge. As such, the training needs to be designed so that the adult learner has an opportunity to reflect upon their own experiences and practices and build upon what they already know.

- **Create networked attention** – The most powerful training workshops are those that enable participants to engage with other participants, and form relationships with others who are attending the workshop. By encouraging participants to listen attentively to each other, and to learning how to make sense of the big picture as different experiences are shared, participants have the opportunity to reflect upon their own experiences – comparing and contrasting what they hear from others in the training session, and building their own knowledge systems.

- **Create space for anchoring learning** – Participants need time to absorb the information and experience exchange they are exposed to in a training setting. It enables them to harvest their insights, keep checking in with their own values and perceptions and coming up with ideas of how to improve their own lives and the lives of those they work with. It is thus critical that actual time for reflection is built into the training process. We introduced a concept called SiRapMa (small learning circles of participants) – and the SiRapMa was a daily process introduced into the training so that participants could anchor what they were learning through quiet reflection and small group discussions.

- **Form and flexibility** – All training design needs to balance between the right amount of structure and guidance and flexibility that enables participants to take responsibility for their own learning experience. I believe that all learners including young one thrive in an environment where they can choose what and how they learn – adult learners flourish in an environment where they are given the freedom to choose their experience, and take responsibility for it. Balancing this flexibility with sufficient structure is something that comes with experience. Regularly checking in with participants for feedback on their learning experience will help you calibrate the design of the training process.

**Facilitator’s notes:** The design framework tool is an opportunity the facilitators of the training to have an initial conversation about the design and the process flow of the training. In the discussion of this design framework tool, you could include the other event organizers from the community to get their views. However, this tool is intended to focus the conversation within the facilitation team itself.

As with the planning meeting, make sure that the facilitation team has sufficient time to work out the details of the training design. The tool can be used over several meetings as you continue to work through the training design. The design framework tool will provide the scaffolding of the design, and the agenda will need to be worked through element by element.
Resources: As with the planning process, the most important thing needed in design work is Time. This can be negotiated within the facilitation team, but it is recommended that the facilitators use the design framework tool as a conversation starter – and take copious notes on the discussion and the agreements. Other resources include: A white board or flipchart where paper can be put up, A3 sheets of paper, marker pens, printed copies of the planning framework tool, masking tape, pins or blue tack to put up the A3 sheets of paper.

Methodology

[NOTE: Ideally, this discussion is held in a small group of 5–6 people. At this point of a training workshop, it is essential that those who are going to be doing the actual training facilitation be given the freedom to design the learning experience to the best of their knowledge]

Following are some basic instructions to using this design framework tool if more than the facilitation team is invited to engage in the discussion at the initial stage:

1. Open the discussion with a round of introductions so that everyone in the room becomes acquainted with everyone else. This is particularly important if you have people who have not worked with each other before.
2. Introduce the purpose of the meeting and what the objectives of the meeting are. At the same time introduce the design framework tool.
3. Invite comments and inputs on the agenda as well as the design framework tool. Facilitate the group to developing consensus on what needs to be added to the framework document.
4. Review the results of the planning framework discussion, including the mission, objectives of the workshop and the target participants for the training. The design process builds from the planning process, so be sure to do the planning framework tool first before using this one.
5. Go through the different questions in the design framework tool – this may require more than one meeting.

Timing

Total time for this process: 5 - 9 hours (divided into two sessions or an all day session).

1. Introductions and welcome: 15 minutes
2. Agenda and the design tool, inputs and agreements on the agenda: 30 minutes
3. Review of the results of the Planning Framework discussion including the mission and objectives of the workshop: 30 minutes
4. In-depth conversations about the design framework tool: 4–8 hours
Annex 1
Basic Framework for Designing a Training Workshop

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<tr>
<td><strong>PRE-MEETING</strong></td>
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<tr>
<td>Preparing the agenda – Develop the detailed agenda including timing</td>
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<tr>
<td>Workshop space design – What seating arrangement should we have?</td>
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<tr>
<td>Preparing the materials – How will the agenda be presented? What other training materials will be provided to participants?</td>
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<tr>
<td><strong>OPENING</strong></td>
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<tr>
<td>Welcome &amp; introductions – Who will do the welcome? What form of introductions – introductory game?</td>
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<tr>
<td>Purpose, outcomes, and agenda – Facilitator to introduce the purpose, outcomes and agenda – how will this be done? By whom?</td>
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<tr>
<td>Expectations check &amp; ground rules – Participants need to be clear about what they expect from the training. Ground rules need to be formed by the participants – What process could you use for this?</td>
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<td>ENGAGEMENT &amp; DEVELOPMENT</td>
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<td><strong>Substance of the workshop</strong> – What are the learning modules that will be delivered? How will they be delivered?</td>
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<td><strong>Energizers</strong> – What kind of energizers can you prepare just in case the participants get tired?</td>
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<tr>
<td><strong>SiRapMa</strong> – Will it be useful to form a SirapMa for the training? What criteria will you use to differentiate the participants?</td>
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<tr>
<td><strong>Review of learning</strong> – Participants need to be given time to assess their experience at the end of the workshop</td>
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<tr>
<td><strong>Identify next steps</strong> – What do the participants agree to do going forward? How will you plan the follow up</td>
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<tr>
<td><strong>Closing circle</strong> – End the workshop with the group feeling united- what is a process you can use to do this?</td>
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