



**TRAUMA-INFORMED COLLECTIVE CARE AND HEALING
MANUAL (TICH)**

“We Dream and Weave Together”

LETS BE TESTED QUEENS CBO

WESTERN KENYA LBQT FEMINIST FORUM

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Introduction

Radical Self-care is the affirmation that we have the charge to take care of ourselves first before attempting to take care of others. It's, therefore, necessary to fill our cups first, then give to others from the overflow. Radical self-care involves, the mind, body, and spirit. There is an increasing need for mental health therapy by harnessing the internal power of self for collective healing to break compulsions, overcome depression and anxiety, and recalibrate the relationship with the world and ourselves.

Markham (2014) explained: "Most of us live in constant stress, which means we're often running on empty. Many days we wake up wishing life could be different. ... And then we feel even worse. Sadly, remorse and self-blame after we lose patience don't change anything. Actually, it makes things worse, because it's hard to act like a loving, happy person when you're feeling like a bad person.

Burnout in activism is widespread, harmful, and is relenting stress, but it isn't the same as too much stress. Stress, by and large, involves *too much*: too many pressures that demand too much of you physically and mentally. However, stressed people can still imagine that if they can just get everything under control, they'll feel better.¹

Burnout, on the other hand, is about *not enough*. Being burned out means feeling empty and mentally exhausted, devoid of motivation, and beyond caring. People experiencing burnout often don't see any hope of positive change in their situations. If excessive stress feels like you're drowning in responsibilities, burnout is a sense of being

all dried up. And while you're usually aware of being under a lot of stress, you don't always notice burnout when it happens.

As a result of violence and traumatic experiences in activism work, there lies a significant increase in the risk of mental health with regard to age, gender, socioeconomic and substance use disorders and chronic physical status, race, ethnicity, geography, or sexual orientation.

Burnout is a gradual process. It doesn't happen overnight, but it can creep up on an individual. The signs and symptoms are subtle at first, but become worse as time goes on. The early symptoms of burnout need to be addressed. Constant stress in activism can have Womxn Human Rights Defenders (WHRDs) feeling helpless, disillusioned, and completely exhausted.

The need to address burn out and trauma in self and collective care in activism is increasingly viewed as an important component of movement building. Additionally, it has become evident that addressing self and collective care requires Womxn Human Rights Defenders(WHRDs) to be willing to regain their balance and feel positive and hopeful again.

Purpose of the Manual

Collective care is unfamiliar and unpopular. The few who infuse it within their organizational cultures consider it a Neo-capitalistic notion of a human reset in the context of monetary and institutional cost-benefit, all at the expense of cultivating systems and cultures of self-care for the individual.

1

<https://www.helpguide.org/articles/stress/burnout-prevention-and-recovery.htm#:~:text=Burnout%20is%20a%20state%20of,unable%20to%20meet%20constant%20demands.>

[20of,unable%20to%20meet%20constant%20demands.](https://www.helpguide.org/articles/stress/burnout-prevention-and-recovery.htm#:~:text=Burnout%20is%20a%20state%20of,unable%20to%20meet%20constant%20demands.)

The purpose of the manual is **to provide an outline of cultures of care that LBQITGNC and Womxn Human Rights Defenders need with a particular focus on burnout and mental health needs that foster cultures of care that prioritize resilience and personal agency, cultivating meaningful relationships, and navigating safety.**

The use of the four “R”s in trauma-informed collective care will emphasize on;

1. **Realizing** about trauma and burnout and understanding how trauma and burnout can affect families, groups, organizations, and communities as well as individuals.
2. **Recognize** the intersecting signs of trauma and burnout that may be due to factors like gender, sexual orientation, age, or any other factor that may be manifested by individuals seeking in these activism settings. Priority on Trauma and burnout screening and assessment will assist in the recognition of trauma and burnout.
3. **Respond** by applying the principles of trauma-informed collective care cultures of care approaches to all areas of functioning. These six principles are:

- **Safety**
Promoting a sense of physical and psychological safety prioritizing and building upon an individuals’ strength and experiences as well as interpersonal interactions.
- **Trustworthiness and Transparency**
building and maintaining trust with LBQT* WHRDs, staff, and others who want to be involved in the support and operations of Trauma-Informed Collective Care

- **Peer Support**

Peer support and mutual self-help are key vehicles for establishing safety and hope, building trust, and enhancing collaboration. Giving voice and choice for LBQT* WHRDs to tell their histories using a heart-wired approach that focuses on their identity, emotions, lived experiences, values, and beliefs to promote shared support on the experiences of burnout and trauma, in order to heal and move forward.

- **Collaboration and Mutuality**

partnering and the leveling of power differences among LBQT* WHRDs to actively move past, inter and intra relationships, stereotypes, and biases ensuring that everyone has a role to play in trauma-informed collective care and healing thus leveraging on the healing value approach. As one expert stated: “one does not have to be a therapist to be therapeutic.”

- **Empowerment, Voice, and Choice**

promoting a sense of safety must prioritize LBQT* WHRDS resilience, and their ability as individuals, organizations, and communities to heal and promote recovery from trauma and burnout. WHRDs who have experienced traumatic events and severe burnout are supported in cultivating self-advocacy skills and empowered to do their work as well as possible by adequate organizational support.

- **Cultural, Historical, and Gender Issues**

access to gender-responsive and gender - diverse collective care and healing practices will require a multi-thronged approach using policies, protocols, and processes that are responsive to the cultural and Historical needs and challenges that LBQT* WHRDs experience in their daily lives; this will be an enabler for deliberate recognition and possible mitigation of historical trauma and burn out.

4. **Resist re-traumatization:** Burnout often stems from places of work or various individual activism initiatives. Anyone who feels overworked and undervalued is at risk for burnout, consequently, activism work inadvertently creates stressful or toxic environments that interfere with the recovery of an individual, their well-being, and the fulfillment of their personal and/or organization missions. Creating a conducive trauma-informed environment will enable the recognition of individual and organizational practices that may trigger painful memories and re-traumatize LBQT WHRDs with trauma histories.

Who can use this manual?

The 4 days Manual is designed for Lesbian, Bisexual, Queer, Intersex, Transgender,

Gender Non-conforming Womxn Human Rights Defenders in Western Kenya who have chosen to dedicate a lifetime to the LBQ and ITGNC movement.

Number of participants

10-12 participants

Materials needed

- A quiet serene establishment/environment
- Whiteboard
- Marker pens
- Projector
- Canvas paper
- Paint
- Notebooks
- Pens
- Assorted colors chisel-tipped markers
- A portable loudspeaker with Bluetooth, a USB port, or an Auxiliary cable for music
- An A4 plastic envelope folder, or carry-bag, for each participant
- Nametags for each participant
- Post-it notes
- Wellness custodian basket/box
- 4 boxes of oil pastels
- A box of Color pencils for each participant
- Yoga mats and pillows

TRAUMA INFORMED MODULES OVERVIEW

	Activity	Time
	MODULE 1	
1.1	Facilitator Introduction	15 minutes
1.2	Participant Introductions and Music Box Wellness custodian session	15 minutes 15 minutes
1.3	Administration of the Pre questionnaire on self and collective care, burn out and trauma	30 minutes
1.4	Introduction to TICH modules outline	30 minutes
1.5	Understanding Our Histories from Below and Within and Music Box Documentary Part 1 Heart wired approach to journaling of Histories	120minutes
1.6	Take away Task	15 minutes
1.7	Meditation worksheet #1 exercises	20 minutes
	MODULE 2	
2.1	Journaling ,painting and Music box	60 minutes
2.2	Introduction to self and collective care	60 minutes
2.3	Group work presentations Plenary sessions Music Box	90 Minutes
2.4	Facilitator presentation onself and collective care, Burn out and trauma	
2.5	Take away task	
2.6	Meditation worksheet #2 exercises	20 minutes
	MODULE 3	
3.1	LGBT* Movement building: A self-reflective session on collective politics, mutuality, accountability Documentary Part 2 plenary	90 minutes
3.2	Music Box	
3.3	Introduction to Mental Health and the Mental Health Continuum	45 minutes
3.4	Music Box	
3.5	Introducing the Holistic Health Star	45 minutes
3.6	Take away task	15 minutes
3.7	Meditation	20 minutes
	MODULE 4	
4.1	Journaling, painting and music box	120 minutes
4.2	Understanding violations	
4.3	Action planning post questionnaire on self and collective care, burn out and trauma	90 minutes
4.4	Unveiling of take away tasks Unveiling of Guardians Music Box	120 minutes
4.5	Wellness barbeque dinner	

Module 1 – Our Histories: The Past and Future of Forging self and Collective Care

LEARNING OUTCOMES

At the end of Module 1, the participants will be able to:

- Understand Histories from Below and Within using journaling sessions that foster compassion and acknowledges past and present experiences using a Heart wired approach

Activity 1.1: Facilitator Introduction (15 Minutes)

Activity Objective: Participants will get to know the facilitator and begin to build a sense of trust.

Start by welcoming the group to the workshop and introducing yourself


Hello, my name is _____ I use {she/her, he/him, they/them} pronouns. I will be one of your facilitators throughout these sessions. I am here to ensure that we have a space where you feel comfortable learning, sharing, and being honest with each other. Tell the participants about yourself;

1. What do you do for your organization?
2. Why are you here?
3. Why do you care about self and collective care?
4. Leisure activities that you like to do.

Activity 1.2: Participant's Introductions (20minutes)

Activity Objective: Participants will get to know each other and begin to build a sense of trust and community.

1. The name you would like to be addressed as for the duration of the workshop.
2. What gender pronoun preferred,
3. if any, the organization you represent.



CLIMATE
SETTING AND
ICE BREAKING

- participants will create two circles with an equal number of people, one inside the other. The inside circle should face out, and the outside circle should face in so that participants are looking at each other. Read each question below for the participants to ask each other.
- Allow participants 2 minutes for both participants standing across from one another to respond to each question. If there are an odd number of participants, one facilitator should join the circle with the least amount of people.
- After each question, the inside circle moves one space to its right. The outside circle stays where they are. Participants should introduce themselves to their new partners before the question is asked.
- After all questions have been asked, conduct a short discussion of what people learned.

Activity Questions

Where is your rural/ancestral home? Tell me more about it.

What is your favorite characteristic about yourself?

What made you decide to come to this group?

What do you expect to get out of this group?

How do you define collective care?



Wellness custodian session (15 minutes)

Activity objective: invoking empathy to motivate participants to think about others and create a safe space for sharing

- Once the participants have confirmed their participation in the training, the participants are required to buy a random gift and bring it to the training hall.
- Ask participants to write their names on a post-it note and fold it in four.
- Place the names in a box and then ask participants to each draw a name. If someone draws their own name, put it back into the box and ask the person to draw another name.
- Participants should keep the name they drew a secret as they are going to be a Secret Wellness Custodian to this person throughout the workshop – emotionally supporting and encouraging the person daily. This could be in the form of tiny gifts like chocolate, a message via other participants, anonymous notes.
- At the end of the workshop, the gift each participant was asked to bring will be gifted to the secret wellness custodian with a big reveal of the name of the wellness custodian.

Music Box session (15 minutes)

Objective of activity: create a playlist the intention of centering care and healing for the day

- Ask participants to write their favorite songs for the day on a post-it note and fold it in four.
- Place the names in a box and then ask participants to assign a house DJ to collate the songs and create a playlist for the music box breaks.

Activity 1.3: Administration of the Pre questionnaire on self and collective care, burn out and trauma

Activity Objective: self-assessment tool to help identify the level of knowledge on practical stress, burn out and trauma and learn more about their experiences and abilities as well as assess their compatibility with manual topics.

The pretest questionnaire may be administered online or offline

Activity 1.4 Introduction to TICH module outlines

Activity objective: to provide an outline of the Modules for the training period for the participants

Use the timetable on page 6

Activity 1.5: Understanding Our Histories from Below and Within and Music Box

Activity Objective: To have a feminist collaborative history writing session that fosters compassion and acknowledges past and present experiences and foster the develop messages of radical care using journaling that will help show their full humanity on the lived realities and experiences of their lives in activism

Journaling using a Heart wired approach

Opening hearts is a Messaging Guide that fosters Compassion and acknowledges our diversities using the heart wired approach, focusing on the ways that emotions, identity, lived experiences, values, and beliefs combine and collide to shape people's attitudes and behaviors and those that impacted their lives

Activity Objective:

- understanding how the five heart wired factors for evidence-based messaging—emotions, identity, lived experiences, values, and beliefs—combine, and often collide, to shape people's attitudes and behaviors around the most important issues that face LBQITGNC persons in the Western Kenya society
- Identifying the compulsions of Burnout and reimagining a world that centers care rather than growth and exhaustion through journaling.

Activity instructions

Analyze the ways the participants are currently navigating self-care and various techniques of stress management and burnout prevention.

IDENTITY	<ul style="list-style-type: none">✓ What is your personality? (Curious, active, decisive, loner, leader, charismatic, creative, etc.)✓ What do you feel deeply inspired by?✓ What do you stand for?✓ What do you want to stand for more?✓ What are your principles?✓ What did you want to be when you were growing up?✓ What is one thing that happened to you and changed your life?✓ What is the one thing you dream of doing?✓ Have you ever lost someone close to you?✓ Who is the one important person who has impacted on your life the most?✓ What is your definition of success and failure?
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EMOTIONS	<p>Try thinking about a time when you felt particularly low, worried or stressed. Consider what was running through your mind at that time.</p> <ul style="list-style-type: none"> ✓ What was the predominant unhelpful thought that caused you distress? ✓ How did this thought make you feel? ✓ Are there enough facts to support this thought? ✓ Could this thought be an assumption? ✓ Do you think this thought would matter one year from now? ✓ Can you think of an alternative thought that is more helpful to you and does not cause distress? ✓ How does this alternative thought make you feel?²
LIVED EXPERIENCES	<p>How are you leveraging common lived experiences amongst LBQITGNC Womxn?</p> <p>Is there anything about your story that might unintentionally contradict people's lived experiences?</p>
VALUES	<p>Step 1: Identify times in your life when you were at your happiest.</p> <ul style="list-style-type: none"> ✓ What were you doing? ✓ Were you with other people? Who? ✓ What other factors contributed to your happiness? <p>Step 2: Identify times in your life when you were most proud.</p> <ul style="list-style-type: none"> ✓ Why were you proud? ✓ Did other people share your pride? Who? ✓ What other factors contributed to this feeling of pride? <p>Step 3: Identify times in your life when you felt most fulfilled and satisfied.</p> <ul style="list-style-type: none"> ✓ What need or desire was fulfilled? ✓ How did this experience give your life meaning? <p>Step 4: Reflect on your answers. What we consider significant, our ideas of success, failure, achievement, etc. are based on our personal values. When you look back on the various factors that you have noted, do you think they are based on your personal values? Try to connect your experiences with the values that determine them. Consider why each experience is so memorable and important. Without worrying about the order, make a list of your top 10 values.</p> <p>Step 5 : Reaffirm your values - From the values that you have been able to arrive at, prioritise those that seem most important to you. Observe whether these top values align with how you are living your life and your vision for yourself</p> <ul style="list-style-type: none"> ✓ How are you eliciting widely held shared values? ✓ Are you unintentionally causing people to feel in conflict with their values?³
BELIEFS	<ul style="list-style-type: none"> ✓ How do you practice forgiveness (of self and others) from a religious point of view and from a non-religious point of view?

² <https://www.tarshi.net/selfcare/resources-self-care/>

³ <https://www.tarshi.net/selfcare/resources-self-care/>

	<ul style="list-style-type: none"> ✓ What does it mean to forgive? ✓ Do you have to forgive to move forward? ✓ What brings you meaning in life? ✓ How do you define your spirituality? ✓ What's the difference between religion and spirituality? ✓ When do you feel most at peace? ✓ Do you meditate? Why or why not?
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This activity will ensure that the participant's Journal in the duration of the training and beyond.

Activity 1.6: Take away task

Identify the issues that touched on Caroline's Identity, emotions, values and beliefs as an activist

Activity 1.7 Meditation Worksheet #1

Activity instructions:

Exercise Number 1 – The Blank Screen

The blank screen helps you empty your mind. Imagine you are staring at a white wall or blank screen. Whenever you notice a random thought, see yourself erasing the thought out of your mind.

When you allow your mind to go blank, you offer no resistance, so your vibration rises naturally. You can then work on any goal you like.

Module 2: Introduction to self and collective care

LEARNING OUTCOMES

At the end of Module 2, the participants will be able to:

- Understand the concept of self and collective care, burn out and trauma

Activity 2.1: Journaling, painting, and Music box (60 minutes)

- Participants continue with heart wired journaling
- The facilitator provides painting materials to the participants to enable them ignite their creative sides
- Music box activity continues with a new playlist

Activity 2.2 (a) self-awareness

Create a circle with participants, pass around the following questions on a piece of paper.

Have participants listen deeply. Be sure that everyone gets a turn with a positive and negative emotion.

I feel angry when...

I feel joyful when...

I feel unhappy when...

I feel hope when...

I wish I didn't have to...

I enjoy...

I feel afraid when...

Something I'd like to change is...

If I were (name the person), I would...

I feel like no one loves me when...

I know I am loved when...

Something I find boring is...

I know I can trust...

I admire (name the person) because...

I feel serene when...

I am most interested in...

I am annoyed when...

I disapprove of...

I am optimistic when...

Activity 2.2 (b) body language exercise on self-awareness

Divide participants into partners.

Give one partner a note showing the type of emotion they should display with only body language.

Have the other partner choose what emotion is present in the body language.

Activity 2.2 (c) self - awareness in a team setting

help the group become aware of common goals, strengths and weaknesses

brainstorm the answers to the following prompts:

This team is great at...

This team struggles at...

This team supports each other by...

On a scale from 1 to 10, how much does each team member notice their emotional reactions?

Our common goals are...

We will grow by...

Our daily actions include...

Self-awareness

Self-awareness is a critical tool to help an individual reach higher levels of job satisfaction, become a better leader, improve relationships with colleagues, and manage your emotions better. It's also positively correlated with higher levels of overall happiness.

Self-awareness is the ability to focus on yourself and how your actions, thoughts, or emotions do or don't align with your internal standards. If you're highly self-aware, you can objectively evaluate

yourself, manage your emotions, align your behavior with your values, and understand correctly how others perceive you.

If you begin to consciously practice self-awareness, you can evaluate how your values, passions, and goals fit into your current environment and emotions -- and how to align them better. You can also understand how other people view you, creating stronger, more authentic relationships with colleagues.

Benefits of self-awareness

- Improve skills by recognizing what you do well and what you need to improve
- Raise happiness levels by aligning your ideals with your actions
- Become a better leader by understanding how employees perceive your behavior
- Strengthen work and personal relationships by managing emotions
- Increase work motivation by seeking out your true passions
- Decrease stress by identifying emotions and lessening tasks you don't enjoy

when you focus on yourself, rather than your environment, you compare yourself with your standards of correctness. These standards of correctness specify how you ought to think, feel, and behave. They are, essentially, your values and beliefs, otherwise known as your ideals.

You feel pride or dissatisfaction depending on how well your behavior matches up with your standards of correctness. If you're dissatisfied, you might make changes to your behavior to better align with your standards. For instance, you might note feelings of discontent in your current role, and recognize you value creativity but don't have the opportunity to exercise that passion. That dissatisfaction could lead you to pursue other creative outlets, changing your behavior to fit your standards.

Self-awareness, then, is a fundamental tool for self-control.

1. Ask "What?" instead of "Why?" When people assess their current state, emotions, and environment, they all too often ask, "Why?" Like, "Why am I feeling so sad? Why did my boss give

me that feedback? Why isn't my project going the way I'd hoped?" "What" questions are more productive, and focuses on objectives and future goals, rather than past mistakes.

2. **Spend Time with Yourself**

It's not easy to reflect on yourself when you've got the TV blaring, you're out to dinner with friends, or you're glued to your phone. Give yourself the space and time necessary to self-reflect, by avoiding distractions. Try spending time reading, writing, meditating, or practicing other solo activities to connect with yourself. Try to give yourself 30 quiet, distraction-free minutes a day.

3. **Practice Mindfulness**

Mindfulness allows you to be present with yourself and observe your thoughts in a non-judgmental way. What better way to become self-aware than focusing, nonjudgmentally, on you? Mindfulness forces you to focus on yourself on purpose, in the present moment. Next time you're feeling frustrated at work, use mindfulness to check-in with yourself: what thoughts are going through your mind? How are you feeling? Simply being present enough to acknowledge your thoughts, feelings, and emotions, will help you become more acquainted and better at recognizing them properly within yourself.

4. **Become a Better Listener, and Ask for Feedback**

When you learn how to listen to your friends, colleagues, and managers without evaluating or judging them, you'll become more empathetic and understand people better. Listening, by the way, isn't the same as hearing -- like mindfulness, the practice of listening takes purpose and control. Listening to the important people in your life should give you a true sense of how they perceive you.

You can translate those listening skills to yourself, too, and become better at understanding your own thoughts and emotions. Listening to others and yourself is critical to becoming self-aware.

Additionally, it's important to ask for feedback from the people you work with, or lead. It's impossible to have true, complete self-awareness, if you only turn inwards -- gaining different perspectives on who you are will help you see a truer, more complete picture.

Activity 2.3: Introduction to self and collective care

Activity Objective: take the participants on a journey of self-examination and introspection to become more conscious about stress, thoughts, emotions and beliefs using Herdithi stories

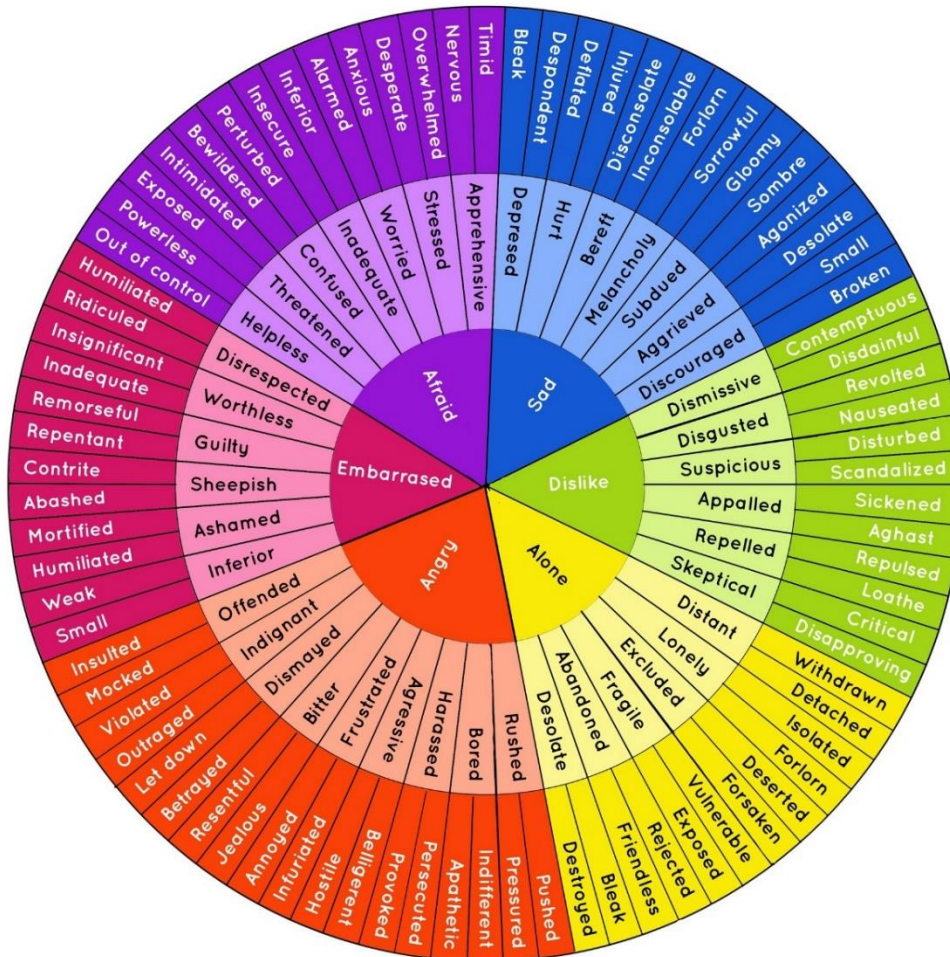
Activity instructions

- Divide the participants into 3 groups
- Let them select stories of choice from Herdithi
- Let participants examine the emotions, identity, lived experiences, values, and beliefs of the authors
- Use the wheel of emotions to identify the feelings of the participants in the story

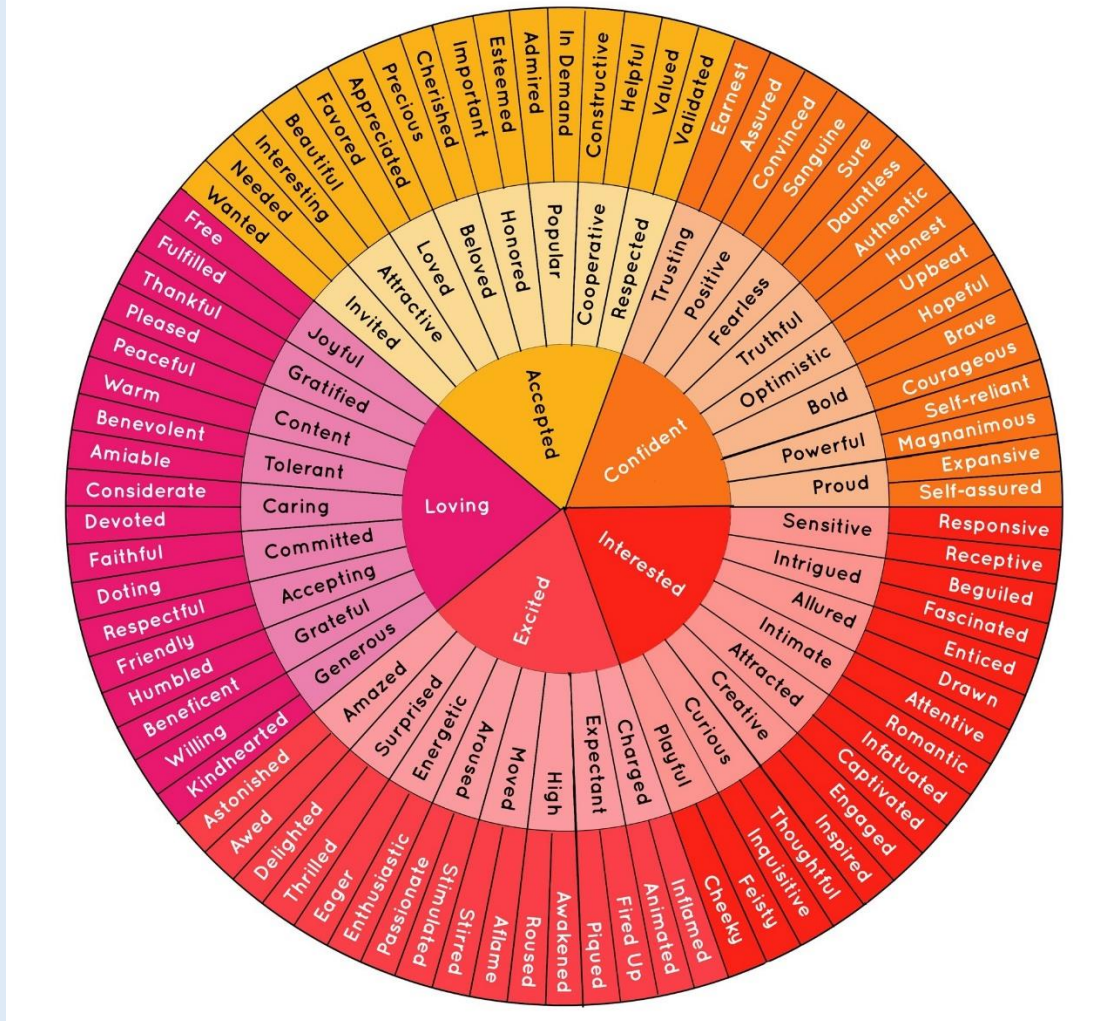
The Wheel of Emotions

Emotions influence our health, performance, well-being, motivation, sense of fulfillment, and decision-making skills. It's important to understand and manage them. This tool enables the user to visualize their emotions, and understand which combinations of emotions created this outcome.

Human Systems Emotion Wheel System Uncomfortable Emotions/ Negative Affect



Comfortable Emotions/ Positive Affect



4How to use the emotion wheel

- 1) Start at the center and figure out which of these six general emotions you are feeling (inner most circle of the wheel)
- 2) Choose a more specific emotion bordering the general emotion you chose from the middle portion of the wheel. For example, if you are angry, decide next if you actually feel *offended*, *indignant*, *dismayed*, etc.

⁴ <https://humansystems.co/emotionwheels/>

3) If you'd like, you can choose an emotion from the outer portion of the wheel to further specify how you are feeling

⁵**Emotions influence our actions in five main ways.**

1. Emotion Component

This is where an individual simply experiences the feelings. It's about monitoring the internal universe and recognizing what is being experienced at that time.

2. Action Tendency Component

Once the emotion is identified, the body moves into action. Emotions bestow certain actions instead of others, which means that while some are beyond our control (and thankfully so), like pulling your hand away from a hot iron, others are within our control, facing the fear to continue with a speech or a presentation.

3. Appraisal Component

By cognitively analyzing the emotion, the individual is able to pick up on the situations, actions, environments, or individuals that are causing the emotion. This aids the individual in tracking how these stimuli impact their well-being. It's also invaluable for helping communicate the state of our internal world with others.

4. Motor Component

This is the communicative function of how we express what we are experiencing (facial expressions, hand gestures, body movements, etc.). So it is extremely important on the inter-individual level, as well as that of the individual.

5. Physiological Component

This component supports all others and is the chemical reaction that our body experiences. For instance, the rush of blood flow to the hands occurs when one experiences the emotion of anger.

⁵ <https://positivepsychology.com/emotion-wheel/>

While the components of the emotions we feel are present in all individuals, the intensity and expression of these emotions differ from one person to another. There are also social factors like gender, culture, and race, that influence why people may feel emotions differently despite similar situations.

How does the wheel of emotions help?

It helps in the following four ways:

1. Simplifies emotions

Walking around with a mind full of confusion and uncertainty can make anyone feel sad or overwhelmed. This is especially true of clients and individuals who want to understand themselves or a stressful situation, but don't know where to start.

2. Outlines the personal sequential model

By examining the general emotions, one can start to consider what sparks the stimuli, how the emotion is expressed (it's physical and mental aspects), and the actions it propels one to take.

Maintaining a journal of emotions, where one writes about what they felt throughout the day and what caused it, is a great way to incorporate reflection with this tool.

3. Provides an opportunity for sharing

When someone shares their emotions and deep internal feelings with another, it creates an environment of trust and openness.

4. Empowers individuals

Being attuned with what one is feeling (and therefore doing) can be empowering. Instead of trying to suppress, reject, or ignore emotions, people learn how to express and share them in a constructive way, as well as analyze the role they play in one's life.

Gaining awareness in this area can give clients a chance to align themselves with the things they want, the outcomes that interest them, and the emotional states that help them work towards their goals despite imminent challenges. (Minter, 2014)

Activity 2.3: Presentation of group work in the process of identifying signs of burnout and trauma in the herdithi stories

Activity 2.4: Facilitator presentation on Collective care, Burnout, and trauma

Self-care-self-care is saying “I need to look after me”, while collective self-care is saying “we need to look after each other” Radical Self-care is the affirmation that we have the charge to take care of ourselves first before attempting to take care of others. It’s, therefore, necessary to fill our cups first, then give them to others from the overflow. Radical self-care involves, the mind, body and spirit

Collective care- Collective care refers to seeing members' well-being – particularly their emotional health – as a shared responsibility of the group rather than the lone task of an individual.

Self and collective care means building trust, care, and sustainability in a world of neo-capitalism and suppression. Most organizing spaces lack authentic obligation to democratic decision-making processes and most members are left feeling discouraged and burnout.

Trauma is an emotional response to a terrible event like an accident, rape, or natural disaster. Immediately after the event, shock and denial are typical. Longer-term reactions include unpredictable emotions, flashbacks, strained relationships, and even physical symptoms like headaches or nausea. While these feelings are normal, some people have difficulty moving on with their lives. Psychologists can help these individuals find constructive ways of managing their emotions.

People may even experience traumatic stress by just witnessing a highly distressing event or having a close family member or friend experience such an event.

In the days and weeks following such a trauma, it’s common for people to have a flurry of unpredictable emotions and physical symptoms. They include:

- Sadness
- Feeling nervous, jumpy, or on high alert
- Irritability or anger

- Difficulty sleeping
- Relationship problems
- Intrusive thoughts, flashbacks, or nightmares
- Trouble feeling positive emotions
- Avoiding people, places, memories, or thoughts associated with the traumatic event⁶

⁷**Burnout-** a state of emotional, physical, and mental exhaustion caused by excessive and prolonged stress. It occurs when you feel overwhelmed, emotionally drained, and unable to meet constant demands. As the stress continues, you begin to lose the interest and motivation that led you to take on a certain role in the first place.

Burnout reduces productivity and saps your energy, leaving you feeling increasingly helpless, hopeless, cynical, and resentful. Eventually, you may feel like you have nothing more to give.

The negative effects of burnout spill over into every area of life—including your home, work, and social life. Burnout can also cause long-term changes to your body that make you vulnerable to illnesses

Signs	Symptoms of burnout
Physical signs	<ul style="list-style-type: none"> • Feeling tired and drained most of the time. • Lowered immunity, frequent illnesses. • Frequent headaches or muscle pain. • Change in appetite or sleep habits.
Emotional signs	<ul style="list-style-type: none"> • Sense of failure and self-doubt. • Feeling helpless, trapped, and defeated. • Detachment, feeling alone in the world. • Loss of motivation. • Increasingly cynical and negative outlook. • Decreased satisfaction and sense of accomplishment.
Behavioral signs	<ul style="list-style-type: none"> • Withdrawing from responsibilities.

⁶ <https://www.apa.org/topics/trauma/stress>

⁷ <https://www.helpguide.org/articles/stress/burnout-prevention-and-recovery.htm>

	<ul style="list-style-type: none"> • Isolating yourself from others. • Procrastinating, taking longer to get things done. • Using food, drugs, or alcohol to cope. • Taking out your frustrations on others. • Skipping work or coming in late and leaving early.
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Stress: Stress is a feeling of emotional or physical tension. It can come from any event or thought that makes you feel frustrated, angry, or nervous. A state of difficulty, worry, or tension

Stressor - A person, place, thing, or event that causes stress

Crisis - A difficult situation marked by high stress and a limited number of outcomes that are often negative. In other words, a crisis is any situation an individual finds intolerable or unmanageable

Trauma – A deeply distressing or disturbing experience or series of experiences that may alter a person’s development or ways of thinking

Stress is your body's reaction to a challenge or demand. In short bursts, stress can be positive, such as when it helps you avoid danger or meet a deadline. But when stress lasts for a long time, it may harm your health.

The good stresses are called “**eustress**” and The bad stresses are called “**distress**” Sometimes our response to eustress – stress that is good, can be helpful. As in an emergency, when you are playing a sport intensely, or when you have a deadline at work. The eustress can help you to focus, feel energized, and improve performance. This stress is short-term, it does not last long.

The bad stress, which we call distress, could be short-term or long-term. It feels unpleasant because it drains our energy, feels beyond our abilities, and ultimately decreases performance.

People might have different ideas about whether these are examples of eustress or distress. For example, some people are very scared by public speaking and speaking to large groups. For these people, public speaking would be distress. Others, like politicians or performers might find it very enjoyable. For these people, public speaking would be eustress. What is important is to learn how you personally feel in each scenario of stress.

2.5 Take away task

Hand blank sheets of the emotional color wheel for the participants to identify their emotional states

2.6: Meditation worksheet #2 exercises

Exercise Number 2 – How to Quiet Your Mind in the Midst of Chaos

Step One: Focus on the Breath

Notice your state of being by focusing on your breath. What can your breath tell you about how you are feeling? For example, you might be feeling calm, grounded, energized or even agitated. Write down how you are feeling as you focus on your breath.

Step Two: Develop a Sense of Gratitude

List some things you feel grateful for in this moment. You can be grateful for many things including your health, friendships, financial security, relationships, abundance, etc. What do you feel grateful for?

Step Three: Set an Intention

The next step involves setting an intention for the day. This might include setting the intention to be present, to feel grounded or to remain calm during a challenging situation. List an intention or intentions for the day.

Step Four: Let Go

Ask yourself what you are holding onto that no longer serves you? List some worries or some things you can let go of. For example, you can let go of the need to be liked, the need to be perfect or let go of the constant tendency to worry. What can you let go of?

MODULE 3

LBQT* Movement building: A self-reflective session on collective politics, mutuality, accountability

LEARNING OUTCOMES

At the end of Module 3, the participants will be able to:

- establish the importance of healing justice as part of supporting movement building by sharing professional and learning experiences in activism and on the radical structural transformation of the neo capitalistic society, our communities and movements.
- Participants will understand mental health and intersectional stress and how it applies to their lived experiences as activists.

Activity 3.1

View weaving dreams of solidarity documentary https://youtu.be/H_4hQnx3zVI

Group work

Activity instructions

Enlist ways in which;

1. You can Collaborate directly with LBQT+ communities towards meaningful involvement, inclusion, and leadership that fosters radical community care.
2. You can Support LBQT+ organizations to achieve high impact on mutuality, accountability and care?
3. How Donors/funders can Support organizational capacity strengthening of LBQT+ organizations to conduct robust and comprehensive programs that include healing justice, strengthening community systems and accountability for collective care.
4. How can we think about and work through our differences, both personal and political, in ways that do not render ourselves disposable to each other, isolate us nor have us lean on carceral structures/relations of punishment/vengeance, that are often disguised as “accountability and care”?

5. Which liberating worlds of care can we collectively re-imagine?

Mutual accountability should be at the center of the agenda of a movement with clearly defined commitments, the rules of engagement, and how progress will be monitored.

Collective Care is crucial for the creation and maintenance of personal and social connections that in turn enable infrastructures and institutions to function. These dynamics include and go beyond capitalism, colonialism, loss and reclaiming of indigenous memory, patriarchy, homophobia, and transphobia.

Collective Care is integral for becoming whole selves, dynamic justice movements, and creating new worlds and ways of being that value all our human experiences and the Earth, and which are communal and reciprocal.

Radical self-care involves embracing practices that keep us physically and psychologically healthy and fit, making time to reflect on what matters to us, challenging ourselves to grow, and checking ourselves to ensure that what we are doing aligns with what matters to us.

Activity 3.2

Let each participant Read out REGENERATIVE BEYOND-CAPITALIST CARE PRINCIPLES & PRACTICES⁸

1. Plant your seed with the energy you want it to grow with, and the energy you want to harvest
2. Aim to carry the lowest most effective amount of stress in the moment. This way you're more sustainable and are not on that sick bed headed towards deterioration.
4. Engage your agency wherever you have it by bringing in a resource (practice, tool, support, etc.).
5. Find those moments of relative safety and reduce your stress response so you're not wasting your energy or accumulating negative consequences.
6. Even while we are in the coyuntura, it's possible to care for self and other at the same time, and not sacrifice one for the other. I meet my edge with courage and find that

meeting point

7. You are the originating pattern of a fractal you are a part of. Reverberate care throughout starting with yourself
8. cure/correct/confuse coloniality: restore wholeness and the capacity to create new worlds
9. Care above all is a practice, a reciprocal embodied practice, not a set of correct words or concepts.
10. Let care and the need for care not become the secret we all share
11. All of me, all of us, all of community
12. Mix it up. integrate practices of different depths. recognise when which is needed.
13. You can't apply the medicine if you don't know how/where it hurts
14. You can do this, start small, reclaim your capacity for care, and ripple out from there
15. Practice a justice that is also internal and inclusive of you. Be just with yourself, bring the care you give to others in and care for others with whom you make justice see you

Mental Health and intersectional stress

In this session participants should discuss the differences between “**Mental Health, Mental Well-being**”, “**Mental Health Challenges**”, and “**Mental Illness**” using the continuum of mental health

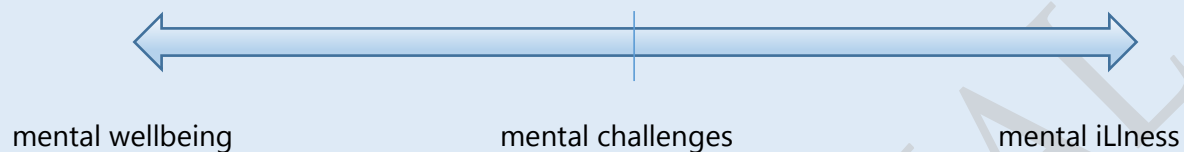
Mental Health is a person’s health with regard to their psychological and emotional well-being. **Mental Well-being** is both the absence of mental health illness or other conditions and the state in which every individual realizes his or her own potential, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to her or his community.

Mental health challenges are any disorders or conditions affecting the brain that influence the way a person thinks, feels, behaves and/or relates to others and to his or her surroundings.

Mental illness is a condition which may cause serious disorder in a person's behavior or thinking.

Important to note: mental health is not the same as emotional health. This is a common mistake that should be corrected and emphasized. emotional health is a part of mental health, as it is defined by how you express your needs and emotions whereas mental health is our overall ability to reason, focus, and process feelings.

Continuum of mental health



- At the end representing “**Mental Well-being**”, we are able to recognize our potential, deal with stress in life in a way that is beneficial to our health, work productively, and contribute to our community.
- In the middle we have “**Mental health challenges**”, which are experiences, conditions, or diseases that temporarily influence the way a person thinks, feels, behaves and/or relates to others and their surroundings. Temporary can be short term (2-3 days) or long term (2-3 years).
- At the end of the spectrum we have “**Mental illness**”, which is similar to physical illnesses like cancer or diabetes. Mental illnesses can be corrected at times. Medicine or counseling over long periods of time may be helpful. But just like physical illness, mental illness comes in many forms. For example, you can have severe depression and live a healthy life and maintain mental well-being. Some mental illnesses may be more visible while others are harder to see, like severe anxiety or depression that can be hidden by the person experiencing it.
- mental health is not the “fault” of the person experiencing it. Though there are some actions a person can take to avoid problems with mental health, no person “deserves” an illness, physical or mental, because of their actions or the actions of their family.
- Most importantly people move across many parts of this continuum in both directions throughout their lives. Mental health challenges move into well-being and mental illness can be treated just as cancer or diabetes can.

- Additionally, one can coexist on two parts of the continuum at once. For example: I can have clinically diagnosed depression and also be in a state of mental well-being at any given moment. Depending on the experiences that happen it can change from moment to moment with any individual.

Intersectional stress

Documentary PBI - Shelter City Utrecht: Short documentary of Kenyan LBQT human rights defender Caroline Rucah <https://youtu.be/hN6lGzTRJbQ>

- In this session participants will work together building scenarios to name different times when stress is helpful (eustress) and when it is harmful (distress) based on the video
- A Discussion should occur to show situations that may be experienced as distress for some individuals may be experienced as eustress for others? Ask questions like
 - ✓ What are some of the different identities people may have?
 - ✓ What are some of the reasons people experience stress due to their identities?
 - ✓ When might stress be necessary to our well-being?
 - ✓ When might stress be hazardous to our health?
 - ✓ What are some stressors that might be found in life?
- Participants to list their responses on a piece of poster paper or on a whiteboard.

Activity 3.3: Privilege walk

Activity instructions

This activity will demonstrate how each of us holds some identities that are privileged and some identities that are oppressed. The activity will help gain a good sense of how we all experience intersectional stress in different ways.

- First, everyone stands and lines up next to one another in a straight line near the middle of the room. There is need to leave room so that everyone is able to walk both forward and backward.
- The facilitator reads a series of statements, and after each one is read, the participants will take one step forward or backward.

Statements

1. If you are right-handed, take one step forward.
 2. If your household employs help as servants, gardeners, etc., take one step forward.
 3. If your family has ever left your homeland or entered another country not of your own free will, take one step back.
 4. If your family owns a computer, take one step forward.
 5. If you ever had to skip a meal or were hungry because there was not enough money to buy food, take one step back.
 6. If you have a physically visible disability, take one step back.
 7. If you have an invisible illness or disability, take one step back.
 8. If you were ever accepted for something you applied to because of your association with a friend or family member, take one step forward.
 9. If your family has health insurance take one step forward.
 10. If you have ever been spoken over because you could not articulate your thoughts fast enough, take one step back.
 11. If someone has ever spoken for you when you did not want them to do so, take one step back.
 12. If you can make mistakes and not have people attribute your behavior to flaws in your tribal or gender group, take one step forward.
- At the end of the activity ask the following questions
 - ✓ How did you feel while we were still taking steps? Did you start noticing where you were in relation to others?
 - ✓ What do you think the purpose of the statements chosen?
 - ✓ Is it accurate to suggest that intersectional stress could hold people back in some areas of life?

Intersectional stress is the stress felt by people because of the unique set of identities they have. This includes gender, religion, socioeconomic status (class), or sexual orientation .Intersectionality

means we also each have our own unique experiences of identity-related stress because of this combination of identities.

All of a person's identities overlay or intersect with one another so that each person has a unique experience based on their own combination of identities.

privileged identities - there are those identities that are dominant and valued more by a society

Marginalized Identities -that are oppressed and valued less by a society

Each of us has a mix of both privileged and oppressed identities.

Important to note: Sometimes, when some of our identities are marginalized, it is easy for us to forget that we have privilege in terms of some of our other identities. When we are treated as though we are not as good as others or discriminated against because of our identities, this is a stressor.

this exercise recognizes that within the LBQT+ community we all have different experiences, and each of us experiences intersectional stress in different ways. We should avoid creating a hierarchy or competition of "who's oppressed more," but instead use our understanding of intersectionality to appreciate our different experiences and have compassion for others. While recognizing our different experiences is important, now we're going to focus on what we have in common.

Activity 3.4 Group work

In this activity, participants work in groups of two or three to come up with three or four examples of myths or misconceptions they've heard about mental health. Participants will then come together in a larger group to de-mystify the examples.

provided is a list of common or important myths that should be covered and de-mystified. Be sure to cover the following common myths and misconceptions, if not brought up by participants:

Myth	Misconception
People with mental health issues are bewitched	Mental health challenges can come from biological factors like your genes, life experiences, or a family history of mental health problems.

	Witch doctors and shamans are an important part of an individual's culture and can provide spiritual and cultural support for an individual that may have a mental illness, but people develop mental illnesses because of trauma they have experienced, high amounts of continued stress, and genetic factors.
Mental health challenges and illness is a white people issue not African	Due to the fact that some Western countries have more resources to support mental health challenges, many more people are diagnosed or seek help. This does not mean that white people, or individuals in the west are more likely to have mental health challenges or illnesses than other individuals.
Mental health challenges are for the rich or well off people	People of all economic statuses suffer from mental health challenges. Mental health services can be very expensive so rich people or people who are well off may have more access to mental health services which can make it seem like it's only for people who have a lot of money or wealth.
If someone is talking to themselves, they are either stressed or crazy	Although some may have psychological issues, talking to oneself is often a way to process emotions and feelings.
You can have special prayers to heal mental illnesses	While spirituality can aid health, and praying for people who are struggling, many mental illnesses require medication, psychotherapy, counseling, or different coping strategies.
If you beat them, people will then no longer have their mental health challenges	Physical violence will likely worsen mental health problems due to the additional stress and potential trauma.
You should always be able to solve mental health challenges on your own	While some people recover over time without seeking care, many people need some kind of help to cope or manage mental health challenges and mental illnesses. This could come in the form of counseling, medicine, or other help. People who are struggling with mental health challenges often feel alone, so it can be very helpful to offer support to those people or ask for help from others if you are dealing with mental health issues
Mental health challenges and mental illness are fake/not real	Mental health challenges and illness people experience are recognized throughout the world by trained experts as something that everyone deals with. Unlike physical illness, mental illness is not always "visible" to others and this can make people question whether or not it's real, but it's very real to the person who is dealing with it
Mental health challenges are never that serious	Not all mental health challenges are serious, but they can include severe depression and other serious

	conditions, potentially leading to suicide. Mental health challenges impact everyone to varying degrees and can even have an impact on someone’s physical health.
Mental illnesses are caused by overindulgence of drugs or are an issue that only drug addicts have	Substance use and abuse can contribute to, worsen, and/or be used as an unhealthy coping strategy for those experiencing mental illness, but mental illness does not come from drug use and abuse.
When someone has mental health challenges, there’s something “not good” in their brain	Some but not all mental illnesses can be caused by chemicals in the brain that are not in balance, but not because their brain is “good” or “bad.”
Transgender, intersex suffer from mental illness	Being transgender is not a mental illness and not all transgender people have mental health challenges. However, transgender people do experience higher rates of mental health issues such as anxiety and depression because of discrimination and a lack of acceptance. Some transgender people do suffer from gender dysphoria. Gender dysphoria is the distress someone feels when their gender identity doesn’t match their sex assigned at birth.
Mental health challenges and mental illnesses are a family or genetic issue	Mental health challenges often arise through the natural course of a person’s life, whether or not there is a family history. Although there are certain mental illnesses that can be passed down genetically, many mental illnesses are caused by stress or a traumatic experience that has happened to them.
Witch doctors can cure mental illnesses	Spirituality can be helpful, but trained professionals, medication, and support can help individuals cope with mental illnesses and challenges.
Mental health challenges and mental illnesses are permanent conditions	While some individuals do have lifelong mental illnesses, many individuals are able to manage their conditions and lead a healthy and productive life. There are also some mental health challenges that last only for a certain period of an individual’s life.
Mental illnesses are parent’s/family’s fault	There are some mental illnesses that can be passed down from parents to their children so they are genetic. In these cases, the chance of an individual having a specific mental illness is higher if other family members have that same mental illness. But it is not the blame of the parent and they do not have control over whether they have a mental illness. It is important to remember that the severity of a mental illness may differ between individuals within the family.

	Also mental illnesses can develop during childhood because of traumatic experiences.
Individuals with mental illnesses can only be cured in a psychiatric institution ⁹	At times, severe mental illness may need to be treated in a hospital or psychiatric institution. Many times, mental illness can be treated in a clinic with a combination of medication, counseling, and support.

Meditation Worksheet #3

Exercise 3 – STOP Technique

The STOP technique was developed by Elisha Goldstein. It is designed to help manage your worried mind by helping you create some mental space.

As you tune into the present moment you can help mitigate the negative effects of the stress response. When you drop into the present moment, you are more likely to gain perspective and see that you have the power to regulate your response to pressure.

This technique is wonderful to practice anytime you feel anxious or worried.

S = Stop: Stop what you're doing and put things down for a moment.

T = Take: Take 2-3 nice deep breaths. Strive to breathe all the way down into the lower belly.

O = Observe: Observe how you are feeling. Note what thoughts, feelings or emotions are running through your mind. Realize that thoughts are not permanent – they come and they go.

Research shows that the simple act of naming your emotions can turn the volume down on the fear circuits in the brain resulting in a feeling of calm. Notice your body and how you are standing or sitting. Notice your posture or if you have any aches and pains.

P = Proceed: Proceed with something that can support you in the moment. Call a friend, take a walk, have a cup of coffee or tea.

⁹ <https://www.mentalhealth.gov/basics/mental-health-myths-facts>

Module 4

Care practices for self and collective principles and practices (Cultures of care)

LEARNING OUTCOMES

At the end of Module 3, the participants will be able to:

- Develop cultures of care that will be the genesis of our healing by transforming Silence into Language and Action

Activity 4.1: Journaling, painting, and Music box (60 minutes)

- Participants continue with heart wired journaling
- The facilitator provides painting materials to the participants to enable them to ignite their creative sides
- Music box activity continues with a new playlist

Activity 4.2 Understanding violations:

Documentary PBI - Shelter City Utrecht: Short documentary of Kenyan LBQT human rights defender Caroline Rucah <https://youtu.be/hN6lGzTRJbQ>

JOINT STATEMENT ON THE BRUTAL MURDER OF SHEILA LUMUMBA



StatementonSheilla
sMurder-2.pdf

- Divide the participants into groups
- Let them identify issues that affect an individual using the four-level social-ecological model to better understand the interplay between individual, relationship, community, and societal factors. It allows participant to understand the range of factors that put people at risk for violence or protect them from experiencing or perpetrating violence as activists.

- The overlapping rings in the model illustrate how factors at one level influence factors at another level.¹⁰



Level	description	Prevention strategy
Individual	biological and personal history factors that increase the likelihood of becoming a victim or perpetrator of violence. Some of these factors are age, education, income, substance use, or history of abuse.	Prevention strategies at this level promote attitudes, beliefs, and behaviors that prevent violence. Specific approaches may include conflict resolution and life skills training, social-emotional learning, and safe dating and healthy relationship skill programs.
Relationships	examines close relationships that may increase the risk of experiencing violence as a victim or perpetrator. A person's closest social circle-peers, partners and family members-influences their behavior and contribute to their experience.	prevention strategies at this level may include peer and family-focused prevention strategies designed to strengthen communication, promote positive norms, problem-solving skills and promote healthy relationships.
Community	These are settings, in which social relationships occur, and seeks to identify the characteristics of these settings that are associated with becoming victims or perpetrators of violence.	Prevention strategies at this level focus on improving the physical and building social capital in a social environment in these settings (e.g., by creating safe places where people live, learn, work, and play) and by addressing other conditions that give rise to violence in communities (e.g., neighborhood poverty, residential segregation, and instability, high density of alcohol outlets).
Societal	broad societal factors that help create a climate in which violence is	Prevention strategies at this level include efforts to promote social norms that protect

¹⁰ <https://www.cdc.gov/violenceprevention/about/social-ecologicalmodel.html>

	<p>encouraged or inhibited. These factors include social and cultural norms that support violence as an acceptable way to resolve conflicts. Other large societal factors include the health, economic, educational, and social policies that help to maintain economic or social inequalities between groups in society.</p>	<p>against violence as well as efforts to strengthen household financial security, education and employment opportunities, and other policies that affect the structural determinants of health.</p>
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Activity 4.2.1: Addressing LBQT+ Oppression

LOVE IS LOVE (Kenyan short film) https://youtu.be/xIqSXhu8P_E

- the facilitator will introduce a tool for critical analysis called "Identity, Analyze, Act, Engage, and Reflect". After introducing this tool, participants will work with issues identified on the video to put the tool into practice. After groups have time to discuss allow them to report back.

Identify: recognizing and naming acts of oppression and their sources

Analyze: exploring the intention behind the act of oppression and deciding how you can engage your community to respond

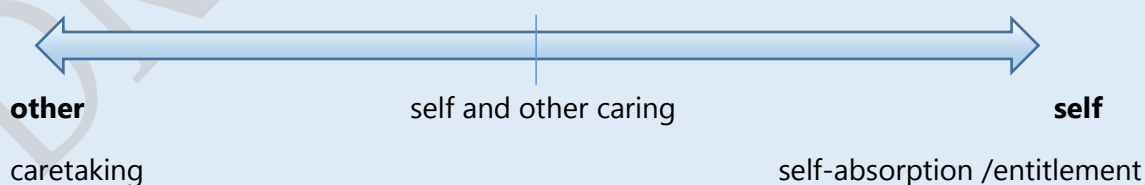
Act: taking action as a community to address the acts of oppression.

Engage: working with allies to prevent re-occurrence and reach new audiences

Reflect: looking back at the action taken and thinking about who was impacted, how it impacted the community, and what can be improved in future actions

Activity 4.4.2 :continuum of self-care and other

Continuum of self-care and other



The term "continuum," as used by Jean Liedloff, its creator, not only refers to the lifetime experiences of a single person, but also the continuum of their family, clan, community, and species.

The continuum concept is based on the tenet that the need of care is a quality embedded in human nature. Therefore, the theory stands that when cultural norms impede natural procedures, individuals develop maladaptive beliefs that impede their confidence and their ability to self-sustain hence internalizing the idea that they are helpless.

The goal of the continuum of self-care is to help people shed learned views of self and collective care and adopt an inner knowledge, or intuition, of continuum sense.

The continuum of self-care is geared primarily towards providing individuals with techniques that support emotional well-being. Incorporating aspects of the continuum by focusing on breathing techniques, movement, auditory response, internal dialogue, and good communication often guides individuals on a journey through their own development to access and examine different layers of who they are.

Activity 4.2.3.: five-point holistic star for self-care

Activity instructions

- Hand out the plain holistic star papers to participants
- The five categories that seen on each point of the star represent the different parts of an individual that help maintain a healthier life. These different areas are present in your daily life. How YOU think, how YOU feel, how YOU cope, who YOU surround yourself with, and how YOU find solace.
- Define

Intellectual health: Capability to reason, plan, solve problems, and learn from experience

Spiritual health: Understanding and having the ability to develop whatever gives meaning to you in your life

Physical health: Not only the absence of disease, but the presence of health in the form of mobility, nutrition, and other aspects

Emotional health: A positive state of well-being which enables an individual the ability to function in society and meet the demands of everyday life

Social health: ability to form satisfying interpersonal relationships and adapt to a variety of social situations

- after defining each of the Holistic Health Star areas (Intellectual, Spiritual, Physical, Emotional, and Social) participants will generate two to three (2-3) examples of activities or actions one can take to improve health in each area. A series of scenarios will then be discussed to consider how each impacts Holistic Health

Health area	activity	What would you like to do to maintain your health?
Intellectual		
Spiritual		
Physical		
Emotional		
Social		

Activity 4.2.4: Developing Coping Strategies for Holistic Health

scenarios.

1. You are a masculine dressing lesbian and you have just been hired at a job that has gendered uniforms. Women are required to wear skirts. How would you cope with this situation?
2. You and your partner of 3 years have broken up after you found out that they had been cheating on you. How would you cope with this event?
3. Your older sibling who was responsible for taking care of your parents and family has passed away. As the next oldest, you are expected to take over leading the family. How do you cope with these events?

When you have a problem using the holistic star, what are some of the steps you take to solve the problem? The Problem Solving Star outlines these steps:

1. Identify the problem
2. Think of solutions
3. Explore consequences
4. Pick the solution/ Make your choice
5. Evaluate your choice

Plenary Discussion

What is meant by Culture?	<ul style="list-style-type: none"> • It is a way of organizing value systems for living
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	<ul style="list-style-type: none"> • It has the capacity to hold the political hopes of a given people. • Culture is a productive force that continuously brings us back to ourselves (Amilcar Cabral). It is a mode of collective and self-refashioning.
Care and creativity	<ul style="list-style-type: none"> • Care and creativity among activists is a political strategy. These are strategies for thriving not just surviving. • Caring for myself is not self-indulgence, it is self-preservation, and that is an act of political warfare' - Audre Lorde. She weaponise creativity through words for her living and used words to insist on a politics of looking after self and community. • 'Our movements have to do both - find ways to survive and dare to dream' - Robin D.G. Kelley - creative habits can help us do both. (Freedom Dreams)
Cultures of care	<ul style="list-style-type: none"> • Building a culture of care means creating an environment where an individual feels valued and supported. • Creating a personal connection to self through practicing recipes of care designed to speak diverse languages of care, sharing thoughts and ideas on care, communicating around care, personal beliefs and values as well as institutions that are involved in nurturing care. • helps navigate the fields of trauma that we interact with every day.

Activity 4.2.5: the 6 indigenous messages

- instruct the participants to sit in the most comfortable position
- Let the participants choose their preferred indigenous message in Story, Song, Movement, Silence, Prayer and Earth
- Give ample time for a presentation
- Let the participants conduct a presentation of their preferred indigenous message

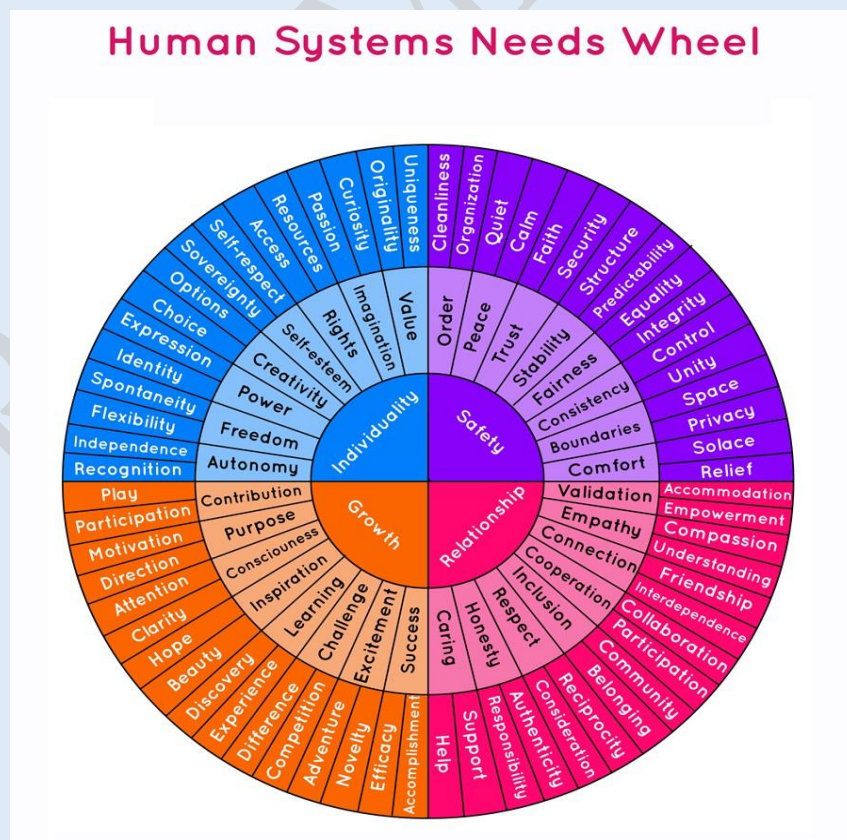
Activity 4.2.6 : turning emotion into action using the wheel of needs

- Recall the participants into their initial 3 groups

- Hand black and white sheets of the wheel of needs to each group
- Let them review the stories they selected previously from Herdithi
- Let participants examine the needs of the authors in the stories using the wheel of needs to identify the feelings of the participants in the story

How to use the needs wheel?

- 1) Start at the center and figure out which of these four general needs resonate with in the (innermost circle of the wheel)
- 2) Choose a more specific need bordering the general need you chose from the middle portion of the wheel.
- 3) If you'd like, you can choose a need from the outer portion of the wheel to further specify what you need



Human Systems Needs Wheel, helps determine the unfulfilled need indicated by the need you choose. This wheel is helpful when you are using the “Turning Emotion into Action”

Aside from physical needs, which are not included in this wheel because we assume those needs are being met outside of the organization, humans require a flexible balance of feelings of individualization and belonging, as well as a balance of safety and growth. After a lot of growth, we tend to have some safety needs that need to be met. When we spend a lot of time expressing our individuality, we will probably have to relationship needs that come up.

It is important to note that The Human System Needs Wheelworks just like the Human Systems Emotion Wheels. You start at the center to determine which set of needs feel most pressing to you – individuality, safety, relationship, or growth – and then explore the more specific needs in that quarter.

Activity 4.3 Action planning (care recipes and commitments)

Let the participants have their journals out and write the following tiny care practice recipe commitment that will focus on Resting, Resetting, Regulating and Nourishing the self

After I, _____ (the anchor or trigger thing that will remind you to do your practice, something you already do that's an established habit, think also about the time of day and what you do when already

I will _____ (the care practice)

And celebrate by: __ (what makes YOU feel positive, uplifted, successful, and happy)

Care and time scales activities for care

30 secs -2 min • Short practices settling breath, grounding, orienting, hip twists, arm sweeps, sighing • Check-in with yourself • Truth telling • Gratitude • Short meditation • Look at a calming image

medium term 5 min – 1 hour • Dance • Yoga • Meditation • Exercise • Journal • Sound bath • Naps • Massage • Singing with others • Take a walk in the forest, by ocean, etc. • Make a quick meal • Short conversation/ check in with a friend

long term 1 hour + • Cooking an elaborate meal • Long conversation with a friend • Social gathering • Multi-day retreat • Take a walk in the forest, by ocean, etc.

4.4 Unveiling of take away tasks, Unveiling of Guardians and Music Box

4.5 Barbeque dinner

XXXXXXENDXXXXXX

References:

Dahlberg LL, Krug EG. Violence: a global public health problem. In: Krug E, Dahlberg LL, Mercy JA, Zwi AB, Lozano R, eds. World Report on Violence and Health. Geneva, Switzerland: World Health Organization; 2002:1-21.

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