

Tambura Civic Education and Trauma Healing Workshop

January 22-26, 2007

Day 1

Registration:

63 individuals registered for this workshop which was held in the meeting hall at the District Headquarters. We received excellent cooperation from the government leaders, who generously donated usage of the hall. 58 individuals attended regularly. The composition of the registrants was as follows:

24 of the registrants were church leaders/members. The remaining 39 represented government and civil society as follows:

- 18 government leaders
- 8 teachers
- 6 youth/students
- 2 women's association members
- 2 business people
- 2 health workers

Of the 63 registrants 19 were women.



Women Participants

Workshop Objectives (Fr Mark/Debbie)

Participants were asked to share what they hoped to learn - what made them respond positively to the invitation to come. Topics which were stressed were: to learn to live in peace with other tribes, information on trauma healing, to learn about the new government, to learn to forgive each other and to learn leadership skills.

We then shared the workshop objectives, which matched perfectly with their desires.

The following committees were formed to help the workshop flow smoothly:

food, medical, hanging charts, volume, and time keeper.

Introductions (Fr. Mark):

Participants met in pairs with someone they didn't know and spent 5 minutes gleaning information about their partner. Each one then introduced their partner to the group. Almost all mentioned their tribe in the introduction. We learned that approximately 60% of the participants were Zande, with 20% Dinka and 20% Balanda.

Introduction/Review of CPA – (Debbie)

An explanation of what the CPA is and how it developed was presented and the main points of the 4 protocols were reviewed. Immediately after reviewing the main points of each protocol participants were asked to list: 1) what is already being implemented (what is working) and 2) what is still a challenge (not working). The results of the discussion are as follows:

Machacos Protocol:

What is being implemented?

- GoSS has been formed
- No shooting
- Secular state
- Free movement/returnees
- Freedom to trade
- No sharia law in South
- Some people received salaries
- Education to the children
- Customary law
- No forced conscription

Challenges:

- Some not getting salaries [government employees]
- Still armed conflict
- Roads not well maintained
- Inequalities between government workers
- Lack of information
- No freedom of choice
- No financial security/currency
- AEC not working well

Naivasha Protocol May 2004

What is being implemented?

- Two systems of government
- Freedom of religion
- Freedom of movement

Challenges

- Torture by the soldiers
- Must pay police to investigate
- People jailed without trial
- Pay market tax
- Soldiers take things by force
- Inequality before the law

- No proper education – too long of holidays
- No drugs in hospital

Wealth Sharing Protocol Naivasha January 2004

What is being implemented?

- No points raised

Challenges:

- No tax revenue in use yet
- No banking system yet
- No one knowledgeable about the 48% revenue of the oil [to be shared with South]

Security Arrangements Protocol Naivasha September 2003

What is being implemented?

- JIU has been formed
- JIU protects the country

Challenges:

- JIU has caused problems
- JIU mistreats the [government] authorities
- There is still the presence of the militia



Participants discussing the CPA

Day 2

Re-cap - Brief review of CPA

Religion and Civic Education – Father Mark

There was a review and discussion of four positions religious institutions can take in relationship to the State:

- 1) Give 100% support to the State at all times.
Example – many churches in Germany during World War II
- 2) Withdraw to the area of purely religious - staying away from any political issues.
Concentrate only on care of member's spiritual needs.
- 3) Work with the State by evaluating and advising on so that it is not left out of important political decisions and proposed programmes. Religious institutions are the States conscience so it must keep its eyes open to point out when the state is going wrong. But it must be ready to join hands with the State in working to promote the genuine interests of civil society.
- 4) Resist and courageously oppose the State in situation of bad governance. If those who are governing go too far it is our duty to oppose.
Example – Desmond Tutu's opposition of apartheid

The discussion included examples of how the New Sudan Council of Churches was very involved in mobilizing for international advocacy, leading the People to People Peace process and advocating for peace and respect of human right to the government authorities.

Solutions to Challenges within CPA - Debbie

Participants were asked to form themselves into 4 groups according to which of the CPA protocols they were most interested in exploring at a deeper level. Each group was asked to take the challenges and propose a course of action to address each of them so as to turn each challenge into something positive. Their responses which the participants summarized on large note cards are as follows*:

Machacos Protocol

1. All departments in the county should present all their true statistics, according to their employees, to the commissioner's office according to their true grades given to them
2. The commissioner should have to control the county in all its aspects from arms
3. The Department of Roads has to forward its structures to the commissioner and the government who have to provide the cement for bridges and frames rings and pay the workers/companies.
4. Equal salaries should be paid according to the adequate grades
5. Women in their different groups should be due for 25% of positions in every county
6. South currency should be made fast
7. Let their be advertisement of jobs by the government with proper qualifications
8. The heads of units in the state should be visiting all the units in the county against corruption for better development

Wealth Sharing Protocol

1. The 48% of oil sharing from the South is not known. We need our representative commissioner of Tambura to ask the GoSS about this
2. Equal sharing of the wealth as in CPA
3. Banks should be in GoSS states and counties
4. Introduction of Sudanese pound currency
5. Resettlement of returnees in their former places and to be given good food items

Security Protocol

1. The government to enforce a law to avoid unlawful beating
2. Conducting more workshops that would enhance unity between the fighting tribes
3. Soldiers involved in abducting must be taken to court
4. The issue of working for North (by JIU) should be addressed at the meeting thereafter the transfer comes
5. All soldiers should be treated equally
6. The militias should be disarmed completely



Discussing the challenges to the CPA

The cards were placed on a “sticky wall” and grouped according to similar topics. It was clear from looking at the groupings on the wall what the “burning issues” were:

- Abuse of the citizenry by the JIU soldiers (Some of the Dinka participants took offence to these accusations. Most of the soldiers in this area are Dinka. But the discussion went well as it was emphasized that the incidents which were being reported were being done by a minority of soldiers that there were many good ones as well).
- Inter-ethnic tensions between the Zande, Balanda and Dinka communities
- Unfair practices of the police
- Need for equity in the government’s personnel policies including fair hiring practices and provisions of salaries to all

- Improvement of the infrastructure particularly roads, schools and medical facilities

* summary sheet for Naivasha was not handed in.

A Resolutions/Recommendations Committee was formed including representatives of the 3 ethnic groups of Balanda, Dinka and Zande as well as a government and church representative and was given the task of developing resolutions and recommendations to address the concerns expressed.

Human Rights – Debbie

There was a review of the definition and characteristics of human rights and discussion of various human rights as uplifted by the Universal Declaration of Human Rights.

Then participants were divided into eight groups by use of an exercise held outdoors in which they were asked to form into groups of different numbers, scrambling not to be left out. This ended by placing them 8 groups of about 7 people. They were asked to each share a true story which they had personally experienced regarding human rights – either a situation in which human rights were uplifted or one in which they were abused. They were to then pick one story which they wished to tell or present as a drama. The eight topics which they presented through a story or a drama (8) are as follows:

- Corruption in the market (drama)
- Returnees coming home - positive example (drama)
- Soldiers abusing local citizens and making them carrying their provisions (drama)
- Parents are now free to cultivate their own land to fee their families - positive (drama)
- Jalaba overturned a boat with southern Sudanese – friends ended up killing the Jalaba and rescuing the children (drama)
- Story of a child prevented from going to school who was abused and the child died (story)
- Abuse of government officials (drama)
- Some not receiving government salaries – great discrepancy (drama)



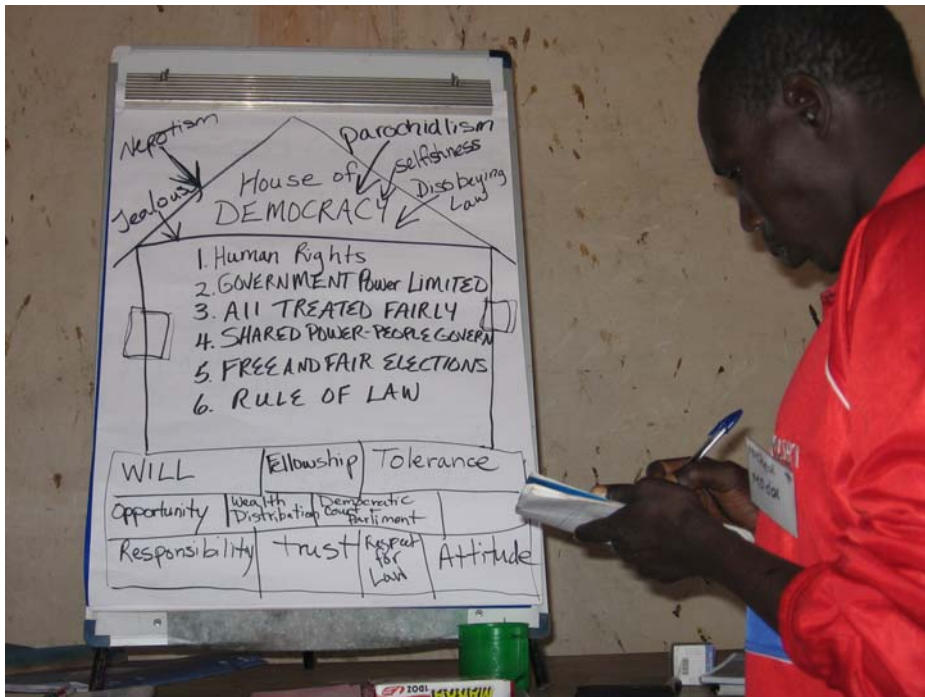
Participants sharing dramas

Day 3

Recap - Review of yesterday's topics on CPA and human rights

Democracy and Good Governance - Debbie

Presentation was made on topics of Democracy and Good Governance using the House of Democracy model. We also constructed a House of Bad Governance and discussed how we have a good nice house but that some people liked the House of Bad Governance and are trying to take the old stinking things from this house like corruption into the new house. If we let them do so this nice clean house will begin to stink like the old house.



The "House of Democracy"

The workshop members were invited to participate in a discussion addressing the following questions:

What is "attacking" this house of good governance?

1. corruption
2. embezzlement
3. misuse of government property
4. theft
5. misunderstanding
6. lack of cooperation
7. passivity
8. neglecting human rights
9. dictators
10. poor communication

11. disobedience of law
12. bad policy
13. heavy taxes
14. nepotism
15. selfishness
16. parochialism
17. monopoly
18. segregation and discrimination
19. tribal conflict
20. tribalism
21. poor infrastructure
22. jealousy/envy
23. misleading/lying
24. inequality
25. gossiping
26. false promises

The following solutions were proposed to keep these things from attacking the “good house” and pulling it down.

1. Transparency, faithfulness, accountability, integrity, loyalty, trust, law enforcement and justice [should be instituted]
2. Government must understand and cooperate with their people and government administration should be strong
3. Institution of human rights in every community
4. Basic needs should be met
5. A committee should be formed to advise the “dictators”
6. Seminars to community leaders on democracy
7. Every department should be supplied with a radio, computer and transport
8. Respect and understanding of laws must be instituted as well as punishment for violations
9. Heavy taxes should be reduced
10. All people should be treated equally when applying for jobs
11. Stop tribalism by forming a committee to discourage separation by tribe
12. Improvement of infrastructure by : road construction, schools built, good health system, skills training, teacher training and good communication i.e. a newspaper
13. Employment should be according to qualifications
14. Dismissal of those involved in corruption
15. Rights should be observed at all levels
16. Gossiping and false promises to be treated as a crime and addressed in the House of Representatives

These problems and solutions were also displayed on the sticky wall and the Resolution/Recommendation Committee was instructed to refer to them as well when drafting their document.

Electing Leaders – Fr. Mark

A lecture was given on the characteristics of good leaders which included:

- Act justly
- Love others

- Walk humbly with God
- Create a good atmosphere
- Give freedom to tell the truth

Participants were encouraged not to choose leaders because of:

- Tribal affiliation
- Capacity to “buy votes”
- Kinship ties
- Ethnicity

Opening discussion of Trauma Father Mark/Debbie

Trauma was defined. A story was told from the African context about a traumatized person to illustrate the concept. Participants asked to give examples of traumatic events which they had personally experienced or witnessed which are as follows

- 1) Bombing by antonovs
- 2) Bombing of Torit Hospital
- 3) Shelling Juba
- 4) Limbs severed
- 5) Beating by soldiers
- 6) Deaths due to know medication
- 7) Grenades
- 8) Forced conscription
- 9) Raping
- 10) Forced labour
- 11) Loss of property
- 12) Land mines
- 13) Forced marriages
- 14) Hiding in bush to avoid conscription
- 15) Conscription in church on Sundays
- 16) Firing squads
- 17) Chiefs forced to provide food – given no respect
- 18) Children made soldiers
- 19) Catechist and wife burned alive in their church
- 20) Chiefs beaten
- 21) Destroying houses with a bulldozer in Khartoum and sending people to desert
- 22) Looting at gunpoint
- 23) No soap – dirty
- 24) No education
- 25) Slavery of 40,000 – saw in Wao
- 26) IDPs forced to become Muslims by deprivation of water.

Day 4

Recap - The house of good governance and the house of bad governancy and Trauma

Trauma Healing cont. Father Mark/Debbie

We discussed how trauma affects persons – the symptoms of trauma. Post-traumatic stress syndrome was defined and we discussed variables in vulnerability to PST including personal and situational characteristics. Debbie shared how she and her

husband had differing reactions to a situation of attempted abduction and armed attack on their home while living near the Somali border during the war.

Participants were asked to mark the symptoms of trauma that they had experienced from a list. The average person had 12 symptoms from chart.

Participants were asked to break into groups of six to tell about a traumatic incident they had experienced. They were given newspapers and magazines to cut images which represented the trauma they had experienced.

Massive trauma was discussed.

Trauma Healing Journey - Debbie

We explained that all victims of trauma must continue on their journey through life. There are two main paths they can choose between. One ends up at a good place. The other ends up in a bad place. Sadly in when a whole society is deeply traumatized such as South Sudan, this is often the path which is chosen.

Negative path of victim (a chart was used which illustrated the at the victim goes through the following “villages”)

- 1) The Village of Loss
- 2) The Village of Denial
- 3) The Village of Anger
- 4) The Village of Revenge/Justice
- 5) The Village of Story-telling (to demonize “the perpetrator”)
- 6) The Village of Violence

Positive path of victim (also illustrated through a chart)

- 1) The Village of Mourning
- 2) The Village of Accepting Loss
- 3) The Village of Understanding the Enemy
- 4) The Village of Forgiveness
- 5) The Village of Retelling the Story
- 6) The Village of Establishing Justice
- 7) The Village of Reconciliation

Grief – Father Mark/Debbie

One of the places we need to spend time in the Journey of Trauma Healing is grieving. An explanation/definition of grief was given and participants were asked to list their war-related losses. They responded as follows

:

- Husband
- Wife
- Children
- One woman lost 4 sons
- One woman 2 sisters died in one day – a bomb
- Cows/goats
- Father

- Car

27 participants lost an immediate family member due to the war.

Fr. Mark presented a story about grief and the participants discussed what they learned from the story. They shared the following about the experiences with grief.

- We feel weak after the tragedy
- I am not alone others have experienced this
- I ran and was not able to grieve
- Children were dying as we were escaping
- My father was shot in head by Arabs as we were escaping
- I lost my son in the war and hearing this is bringing me calm
- I lost my child while in the bush but now the hope is there to begin again
- Life is a mix of good and bad but we must talk about it

We explained that grief is a process and shared the process of grieving through a chart called the Victims Journey of Grief which goes through the following “villages”:

- Village of Denial and Anger
- Village of No Hope
- Village of New Beginnings

We warned them that some people try to build a “false bridge” taking them from the incident which caused pain and crossing over immediately to the new beginning denying the necessary components of anger and hopelessness in the grieving process.

Dealing with inter-ethnic conflict - Debbie

We began by reviewing the trauma healing journey and how the desire for revenge and telling stories to demonize the enemy lead to inter-ethnic conflict.

An African story of an interethnic conflict was shared and discussed. We looked the reasons behind inter-ethnic conflicts being experienced.

Father Francis Anida was invited to give a presentation sharing his experiences in CAR as a refugee in which there were very serious inter-ethnic tensions between the refugees and the host community. He shared how these were addressed and how an inter-ethnic group was formed to deal with those tensions.

Preliminary work on workshop resolutions – Father Mark

The committee read a draft of the resolutions and recommendations which it had formulated and received feedback from the participants regarding points they wished to include/revise.

Day 5

How to help the traumatized - Father Mark

Strategies were shared on how we can intervene in the lives of traumatized people in the role of peer counsellors. Suggestions included: visiting, including the victim to tell

their story when they are ready, encouragement of exercise, helping to distribute the lost ones belongings so the reality of death is face.

Difficulties of being a caregiver - Debbie

A skit was presented on “ Pastor Bamba” a victim of secondary trauma facing burnout and the workshop participants were lead in a discussion of his situation , which they felt parralled their own as they try to respond to so many serious needs.

We outlined the difficulties of being a caregiver in a situation where trauma is so rampant as it is in South Sudan.

Care for the caregiver – Father Mark/Debbie

To illustrate the need to take care of oneself. Another skit was presented by the participants about the dull panga (knife for digging in fields). Like us, a very good tool can be ineffective if we don't take care of it. The lesson was that we need to take care of ourselves if we are going to be able to help others.



“Sharpening the Panga”

Fr. Mark shared strategies for self – care some of which are: relaxation techniques, calming ones mind and putting the emotion in an imaginary basket. We also shared the need to share our struggles/responsibilities with others so that we don't become overloaded. To do so means to learn to trust each other which can be difficult after a war like Sudan's with its myriad of human rights violations. To illustrate this concept we went outside and did the trust fall exercise. It was especially good to see the different tribal groups learning to trust each other - falling into each others' arms.

Formalization of Resolutions Recommendations - Debbie

The amended resolutions/recommendations were read amended again, approved, and signed by the participants (see attachment to this document). It was very impressive how they very directly addressed the situation of inter-ethnic clashes between the Dinka, Zande and Balanda peoples. 11 participants were selected serve

on a steering committee to work in close collaboration with the government. (Minutes of their Feb 1 meeting are attached).

Closing session on forgiveness – Debbie/Father Mark

Realizing that in order for trauma healing, reconciliation and building structures for good governance to go forward, forgiveness must take place participants were encouraged to write down situations in which they needed to grant or seek forgiveness and pray and work for that to take place.

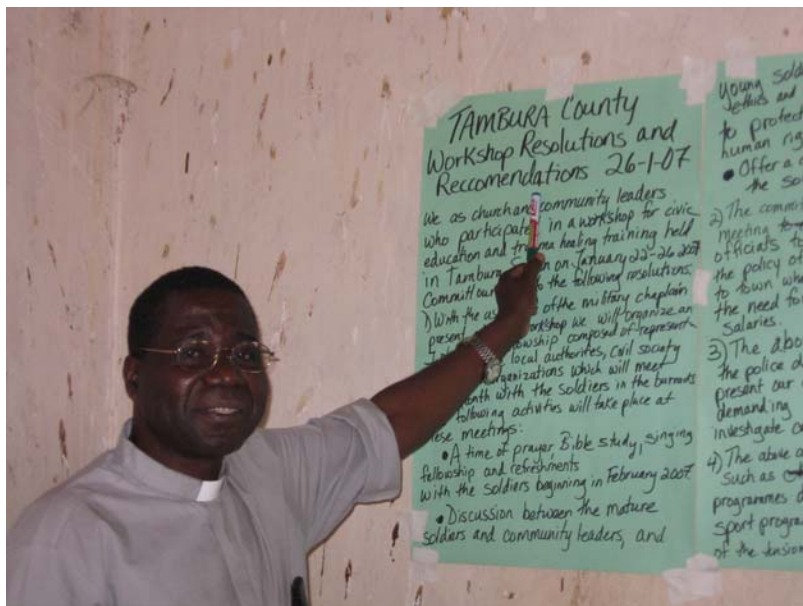
Closing ceremony

Father Mark thanked the Commissioner for the government's great support and cooperation with RECONCILE as we joined hands together to present this workshop.

Father Francis Anida shared the resolutions/recommendations formulated by the group focusing on the role of the Inter-tribal Fellowship

The District Commissioner gave an inspiring address in which he expressed thanks for compiling the excellent resolutions/recommendations. He was grateful that we addressed three serious problems:

- The relationship between the army and the citizens.
- The need for government employees to receive their salaries.
- Inter-ethnic tensions



Sharing Workshop Resolutions

He said "we have started the foundation of peace here in this room – lets tae this peace to the people". The certificates were then passed out along with books on trauma healing and the workshop was formally closed.



Participants receiving certificates

Appendix A

TAMBURA WORKSHOP RESOLUTIONS AND RECCOMENDATIONS 26-1-07

We as church and community leaders who participated in the workshop for Civic Education and Trauma Healing Training held in Tambura, Sudan on January 22-26, 2007 commit ourselves to the following **resolutions**:

- 1) With the assistance of the military chaplain present at our workshop, we will organize an Inter-tribal Fellowship composed of representatives from the local authorities, civil society and church organizations which will meet every month with the soldiers in the barracks. The following activities will take place at these meetings:
 - A time of prayer, Bible study, singing, fellowship and refreshments.
 - Discussions between mature soldiers and community leaders and the younger soldiers to give advice about the ethics and responsibilities of soldiers to protect citizens while respecting human rights.
 - Offer a course on trauma healing to the soldiers.
- 2) The Fellowship will also organize a meeting with the superior military officials to encourage them to enforce the policy of soldiers not bringing guns to town when they are off duty and the need for all soldiers to be paid their salaries.
- 3) The Fellowship will approach the police department of Tambura to present our concern that the police are demanding extra money in order to investigate cases.
- 4) The above Fellowship will organize events between the youth of the various ethnic groups such as drama and choir programmes during holidays as well as a sports programme to encourage healing of the tensions between the ethnic groups.

The workshop participants, who include a broad representation of the Tambura community including civil authorities and administrators, as well as civil society, military and church leaders, also make the following **recommendations** to our county and state authorities:

- 1) There is an immediate need for improvement of the infrastructure of Western Equatoria State and Tambura County especially the roads, building of schools, and medical facilities in order to serve the needs of the community in this locality.
- 2) The payment of wages for all civil servants, including chiefs, be reinstated immediately.
- 3) The government shall put an emphasis on equal opportunities and responsibilities for all citizens irrespective of family background, tribe, kinship or beliefs.

Appendix B

Inter-tribal Fellowship Committee Members

- 1- Government Representative – David Torombiri
- 2- Churches
 - Father Francis Anadi – Catholic
 - Rev. Michael Madol – Episcopal Church of Sudan
 - Rev. Thomas Gaaniko – Evangelical Lutheran Church of Sudan
 - Pastor Cecilia Bayo – Sudan Pentecostal Church
- 3- Chiefs – Simon Bakiringba
- 4- Tribes
 - Zande – Martin Dasikoko
 - Belande – Felix Ngoya
 - Dinka – John Mach
- 5 – Teachers – Patrick Kumbo
- 6 – Women – Severina Sogo

Appendix C

Evaluation

Participants were asked to write on one card what they liked best about the workshop and on another card any suggestions for improvement. There responses are as follows:

What I liked best:

- Peace has been best for me to tackle.
- The most good thing I got here in this workshop is the way of beginning new life and also how to get out from war to peace and to know that revenge can cause loss to people
- What is god for me is that returnees are coming back home. What is also that free movement, no beating and no conflict by the soldiers.
- Trauma healing.
- My presence during this training has placed a special emphasis on my traumatized life. After this workshop I therefore will become some body to convey this message to my fellow colleagues.
- I was very happy with the workshop to hear about peace and trauma and we eat well.
- In this workshop what make me happy is all the participants have participated and cooperated in this workshop. And I have acquired new knowledge of CPA which I will go and talk about to the community and also have certificate.
- Human rights
- The workshop was very excellent because I learned very good many things which is going to help my life and my country who to live in peace and be a democracy
- The very interesting things for me during this workshop are:1) human rights, 2) to forgive one another, 3) democracy, 4) how to live peacefully, 5) pray to God when you are in trouble, 6) to have good government, 7) trauma healing.
- I am very happy to see the “House of Democracy” and Human Rights.
- I learned more things: how I can forgive others and how to rule the people.
- The best things which I liked is: Human Rights, free movement. That’s what I am gaining from this workshop.
- I am very happy with the workshop due to that we hear good advice.
- Clear explanation on workshop sessions with drama and stories enable me to get satisfied best.
- Return stolen items if someone steals.
- I learned how to come together and solve our problems and become one unit.
- People have to become one and cooperate
- Human rights.
- What I liked best in this workshop: Pastor Debra was very active, tender and answered every questions. The two Fathers – Father Mark and Father Francis likewise played a great role in translation. The whole gathering was peaceful and attentive.
- Lecture was nice and very encouraging and meaningful.

- During our workshop all if it was very good because I heard so many things which can help me with my family in the future.
- I like best the way of reconciliation when tribal conflicts arise. Also the “journey toward Hope” and the destination of Reconciliation and new life.
- I liked turning to God when in sorrow.
- What I liked best is brief presentation and very clear and to the point.
- I am happy because:1) I learned many things which can assist me to live a good life with my people, enemies and different tribes, 2) to know how to forgive one another, 3) know how to live after the terrible situation.
- Human Rights.
- What I have learned in this workshop that is good is CPA. CPA gives me about democracy and determination and human rights. And I have learned about trauma. To know what trauma is. And also give me the lesson of forgiveness.
- To stop gossiping, tribalism and envy.
- I liked meeting and reconciliation.
- I learned how to forget the bad.
- I liked doing the resolutions – they are very important.
- I liked learning to forgive.
- I liked learning about trauma.
- What was good for me is that people come together and not conflict. What is also good is that people are together.
- I am very pleased to attend this training workshop and hope to meet again at least for 10 days.
- We have come out from our trauma and are healing.
- We have come together in Jesus Christ.
- I learned about democracy.
- Human rights should be given.
- Trauma healing workshops should be continued.
- I am very pleased to hear something in this workshop about sharing ideas on working all together. Also about trauma healing.
- What pleased me during this workshop is I am going to be in the Fellowship (Inter-tribal) and put tribalism behind me
- What pleased me is about being all together with others and the fellowship.
- I have known myself well now about what happened to me in the past and I will forget.
- I liked sharing together in everything and now the trauma has come out of my body.
- In this workshop I forgive those who have done something [bad] to me.
- I have learned some points really about my trauma healing and share together as fellowship.
- What I have seen during this workshop is that conflict will not again be between the tribes.
- I liked learning: 1) we forgive others, 2) we should be together, 3) we should share love among ourselves – fellowship.
- This is the first time for Tambura citizens/communities to know something about the CPA. I am very pleased to attend this 5 days workshop.
- What I most enjoyed in this workshop is the teaching on Human Rights and Democracy.
- For me I enjoyed the trauma healing very much and I have even been healed after these 5 days and if you could continue ahead for more days.

- I have been cured [healed] during this workshop in my brain, my body and good trauma healing.
- I have learned about the forgiveness and reconciliation and of trauma at the workshop
- I have forgotten about the past events and start a new life after the training
- I have got healing of the trauma and start a new life after the training
- Need separation with the Northern Sudanese – let the Southerners rule themselves
- I was traumatized because I lost most of my beloved ones. Now I have got healing after the workshop
- We need good governance. I have forgotten the past events.
- During the war I was a hopeless person. No good leaders. No human rights. But now after the workshop I need to live a good life.
- What hurt me was that my husband was taken by soldiers and lost his life at battle. But now after the workshop I start a new life.
- What hurt me was that I was beaten by soldiers for the sake of food. After training I need to start a new life.
- I need new life after war and forget the past events.
- What hurt me during war zone was that I left my home land. I went to exile where I faced a lot of difficulties
- I have received healing of trauma after the training.
- As I attended the workshop I began new life. What traumatized me was that all my household properties were being looted by the soldiers and that made me very sad.
- I lost my husband during the war zone. Now I start a new life after training.
- What hurt me during the war was that the armies killed my 4 daughters and sons. But now I have forgotten all this out of my mind so I begin a new life.
- I have come to learn about a good life and forget the past events.
- I have changed my mind – the trauma out of bad life and start new life.
- During this workshop I learned something about trauma healing reconciliation and forgiveness, peace and democracy. House of good democracy and house of bad democracy.
- Share my feelings and work with others
- I'm free from the conflict because of the workshop we have made
- I was very sorrowful but I forget because of the workshop I joined
- I learned to stop gossiping and stop tribalism
- I was in terrible grief but now I am improved
- I am free from the burden
- I am free from slavery so I am improved
- I have come out from slavery – now I know about human rights
- I was traumatized because I was in exile as a slave but now after the workshop I learned about forgiveness
- As I was before with the mind of war for looting and killing – I am going to start a good life now
- What I have learned in this workshop which is not done is: government do not pay other departments like road and hospital – no concrete to build school. Other departments receive less salaries.
- The bad things which you may help us again with are: tribes must respect other tribes, agree on one compromise, time for what you want to do, misunderstanding.

Suggestions for improvement:

- Time was not kept. There was some confusion in translating local languages.
- Handwriting.
- Wrong translation by certain participants during sessions of workshop
- Bad leaders are not helpful.
- During this workshop I found that there are some people who do not want to cooperate when telling them they become angry.
- Nothing
- Handwriting
- Facilities such as computer with printing press be available in the future.
- A need for more workshops of the kind where those in authority shall be involved.
- What is bad is road department in not functioning and hospital
- What can be corrected in the next workshop is that the participants was living outside (Tambura) coming and attending the workshop. Next it may be better if we look for accommodation for them.
- Nothing bad
- Regional security – this is what I have seen as very bad
- Some people deceived workshop without attending it
- The things which is not good from my side is: there is not gender balance within the workshop
- What is bad during this peace is that things are not functioning well.
- Not enough chairs to sit on during learning. Drinking tea should be earlier
- Do less on any other things not belonging to the topics presented
- No good infrastructure for roads or schools
- Somebody was get[ting] angry
- Here comes the following constraints: punctuality was not up to date, participants turned the classroom into a dispute, per diem for the participants was not declared unto them, you should brief the participants in regards to their per diem
- The thing which we could do as we the group here in this workshop is that we could have gender balance because not youth group, no women included in the numbers. If we use to do any more let us try this.
- The bad thing is there is no money to give for us.
- There should be motivation [money given to participants for attending]
- Maintaining the roads and schools etc.
- Nothing has made me angry [displeased] during this trauma healing [workshop] I am going to be sharing with my fellowship
- I am not very please to understand that the police are demanding extra money for the cases
- My body have come now improving [feeling physically better] during trauma healing
- I don't want to separate again [go home] after this trauma healing with my brothers and sisters

