

Common Threads: A Recovery Program for Survivors of Gender-Based Violence Nepal 2016 Report



Fig 1. Nepal 2016 Phase One Participants and Facilitators

Introduction

Clinical Psychologist Rachel Cohen founded Common Threads as a therapeutic program to work with women who have experienced sexual and gender-based violence (SGBV) and displacement. The program was initially piloted with Colombian refugees in Ecuador, who were survivors of conflict-related SGBV. Common Threads uses a creative combination of art therapy, psycho-education, peer support, mind-body work, and trauma-informed psychotherapy to support and empower women in their healing. The work occurs in small groups that are facilitated by local clinicians who have completed the Common Threads training course. The art-based activities promote positive coping skills and techniques for self-regulation in the aftermath of disorganizing phenomenon, providing a visual space within which to process trauma.

One of the central activities of Common Threads Project is the creation of a story cloth by each woman in the group. The story cloth was initially inspired by the Chilean *arpillera*, a traditional textile used by women in South American conflict settings as a means of community

mobilization, informal therapy, and empowerment since the early 1970s. Drawing upon the *arpillera* model, the story cloths created through Common Threads provide an opportunity for participants to process and share their experiences in a way that avoids re-traumatization and facilitates culturally salient healing, community building, and coping strategies.

Since Common Threads' inception and success in Ecuador, the program has been expanded and implemented in Bosnia-Herzegovina and Nepal. In April of 2014, through a partnership between the TPO Nepal and UNHCR, Rachel Cohen visited Kathmandu to train local psychologists to become facilitators of the Common Threads program. The Common Threads Nepal program was initially piloted with a group of Pakistani refugees living in Kathmandu. After the completion of Phases I and II of the Common Threads program with the pilot group, Jamuna Maharjan and Indira Pradha of TPO Nepal launched a new iteration of the Common Threads program in May 2016 with Afghani and Pakistani refugee women living in the country. Phase I of the program took place over the course of 14 weeks from May to August of 2016.

To assess the efficacy of the Common Threads program on the participants' mental health, Rachel Cohen collaborated with the author to develop a qualitative evaluation of the 2016 Phase I Common Threads program. Each participant, the three co-facilitators, and the two primary facilitators, Jamuna Maharjan and Indira Pradhan, were interviewed from August 22 to August 26, 2016, the last week of Phase I.

Methodology

Study Population and Recruitment

The Afghani and Pakistani refugee women living in Kathmandu who participated in the 2016 Phase I program were referred by representatives at UNHCR or through the counseling services provided by TPO Nepal. 24 women were initially selected for the implementation of Common Threads. 12 women—four Afghani and eight Pakistani women—completed the program. The attrition rate, which will be covered more thoroughly in the following report, can be attributed to health concerns, travel difficulties and time commitment. In addition to the participants, TPO and UNHCR staff also selected three women from the 2014 Common Threads Nepal Pilot Program as co-facilitators. The co-facilitators provided support to Jamuna and Indira by assisting with child-care, translation and textile expertise.

Many of the participants in the workshop fled violence and political unrest in Afghanistan and Pakistan. The majority of the Pakistani participants were Ahmadi women facing persecution because of their faith by the Taliban and by their communities. Ahmadi economic exclusion campaigns, incidents of social discrimination and hate speech have escalated into targeted attacks against members of the Ahmadi community and mosques around the country. Ahmadi women are particularly vulnerable to violence—they are more likely to be targeted and harassed than Ahmadi men for their religious affiliation. Meanwhile, the Taliban's activities in the tribal regions of Pakistan have disproportionately negatively affected women and children. The Afghani women who participated in the workshop experienced a similar set of concerns. Like in Pakistan, the Afghani people face threats from the Taliban and other insurgent groups resulting in targeted attacks, disappearances, and widespread political instability. The impacts and

stressors associated with the conflict have exacerbated oppressive cultural practices toward women, including physical, sexual and/or psychological violence, as well as harmful traditional practices like forced marriage. In addition to experiences of conflict-related violence in the region, the Afghani and Pakistani women were also vulnerable to intimate partner violence, which persisted for many women into their resettlement in Kathmandu.

Research Tools

Interview questions for the participants (see Annex I) were developed to assess:

- Perceived mental health and life changes among participants;
- The efficacy of particular exercises, activities, techniques and modalities for the participants;
- The role of the sewing portion in participants' recovery;
- The role of community building in participants' recovery;
- Perceived impacts from participation; and
- Recommendations for changes or improvements that could be made to the program

Questions about changes to mental health and mood were reliant on self-reporting from the participants. As many of the participants were already clients of the counseling services provided by TPO Nepal, clinicians had existing intake data on the women's mental health status prior to participation.

Separate questions were developed for the co-facilitators (see Annex II) and the primary facilitators (see Annex III). Questions for the co-facilitators aimed to explore:

- Co-facilitators' own experiences with Common Threads as a participant;
- The transition from participant to facilitator;
- Their impressions of the efficacy, successes and challenges of the program;
- Lessons learned from co-facilitation;
- Perceived cultural barriers; and
- Recommendations for future workshops.

Interview questions with the primary facilitators dealt with similar themes, but also hoped to capture:

- Psychological expertise;
- Mental health conditions and psychosocial issues the participants presented with;
- Perceived efficacy of some activities, exercises and techniques more than others;
- Mental health issues that Common Threads is not suitable to treat;
- The role of the sewing portion in participants' healing recovery;
- The role of community building in participants' recovery
- Successes and challenges of the workshop;
- Techniques from Common Threads that the facilitators might use in their other therapeutic work; and
- Recommendations for changes or improvements to the program

Interview questions were developed by Rachel Cohen, Lisa Raye Garlock (George Washington University), Cynthia Uccello (Project Hope), Catherine Butterly (Webster University) and the author.

TPO Nepal provided interpreters to help with translating the interview questions into Hindi for the participants who did not speak English. Two of the Afghani refugees only spoke Farsi, so an additional Afghani participant was present during their interviews to translate Hindi into Farsi. Three separate translators assisted throughout the weeklong interview process. An additional translator was responsible for transcribing the interviews for study. Informed consent was obtained from every participant before the interview was conducted. Participants were also reimbursed for their transportation to and from the TPO Office for the interviews.



Fig 2. Story cloth made by an Afghani participant

Results

“This was a new and game-changing experience for me. Whatever problems we have, I have now found a solution to release those tensions through Common Threads. Earlier, it used to be a burden in our hearts but now, it gives a little relief. We used to feel happy after coming here. After listening to other’s pains, our suffering seemed so less. Our pain gradually decreased. I feel like a free bird with a positive outlook.”

Participants expressed a number of mental health and psychosocial issues they hoped would be addressed and ameliorated through the Common Threads program. Many of the women expressed feelings of depression, stress, anxiety, tension and suicidal ideation before enrolling in Common Threads. Both the Afghani and Pakistani refugees exhibited symptoms of trauma, which affected their ability to cope with the demands placed upon them within their homes and the concomitant stressors associated with their refugee status. Due to difficulties associated with resettlement housing, a number of the women lived in two room apartments with up to ten other family members or co-residents. By virtue of the gender norms associated with Pakistani and Afghani culture, women are traditionally expected to handle domestic duties, including cooking, cleaning, and taking care of the children. Limited employment opportunities have diminished their husbands’ ability to find jobs, so money to cover the financial costs of shelter, food, education and transportation were limited. In addition to their own physical and mental health concerns, the family members of many of the participants suffered from a panoply of medical conditions, including congenital illnesses, physical injuries, somatic symptoms and other ailments that have remained untreated. While some of these conditions cannot be treated in the country, the women lacked the means to purchase nutritionally sufficient meals or medicines necessary to manage the symptoms until care and assistance is made available.

Despite the ongoing struggles that many of the participants faced as refugees in Kathmandu, the women reported a number of positive outcomes associated with participating in Common Threads.

“The pain we were going through was inside our hearts since very long but we were unable to outpour it in any form. This was a shared pain because we belong to the same community. That’s what I tried to portray in this textile. After looking at this, my, and even other community member’s grief lessened a bit. I relieved a bit too while making it. I have tried to reflect the situation because the situation is indescribable. But, with this I felt quite relieved.”

The story cloths that the women created often depicted scenes of violence and bloodshed. Many of the images portrayed encounters with the Taliban, religious persecution, displacement, and isolation. These story cloths were intended to help the women represent and externalize some of the painful memories associated with their trauma. Other story cloths represented ongoing forms of tension in the women’s lives regarding housing, domestic violence, illness, children, education, and employment. The story cloths were created in a group setting where the women were able to share their experiences and stories with one another. As one woman recounted, “Back at home, we are always under stress and think of completing one task after another. But, here, we become tension-free. At home, tension grips us completely. Here, there is a cheerful

environment. We joke, laugh, talk, cry after listening to each other's stories. So, overall it was a good experience."

The community-based aspect of the program was especially valuable to participants, particularly given the social norms of silence and stoicism for women in Afghani and Pakistani culture. Many of the women discussed the absence of external support structures where they could talk about their feelings, describing their pain as "hidden." As one of the co-facilitators reflected, "The first thing is healing because there is no one to share your pains. That is the thing I watched closely for my community and even the Afghani community. So, what I liked the most is that they fearlessly shared their pains in the group. This gave them the confidence that they shared something and relieved themselves from the stress. So, for me the most important thing was healing with which they vent out their pain outside."

Through facilitated group discussions and the process of creating story cloths, the participants were provided with a "a platform to talk about our pains. While listening to other's pains, we forget ours and felt their pain with all our hearts. Everyone was crying and sympathizing with each other after listening to each other's problems." Another woman reiterated a similar message, saying, "sharing pain makes the heart lighter and reduces the pain in the hearts."



Fig. 3: "Birds of Passage"

While some of the participants knew each other prior to participating in the program, Common Threads helped to foster relations between the Afghani and Pakistani women and promote a sense of community. Relationships developed throughout Phase I encouraged the women to seek out one another during periods of sadness or stress, and has helped to cultivate a supportive social structure for the women now that Phase I is complete. Many of the women discussed the desire to continue to meet as a group on the final day of the program. **Part of Common Threads' success lies in its ability to provide displaced women with a sense of community, connecting participants with individuals who share similar concerns and enabling them to develop compassionate relationships outside of the program.**

Participants also indicated that Common Threads helped them develop skills in anger management and relaxation. Two participants disclosed that prior to participation in the workshop, they used to get angry easily, but that the self-soothing exercises employed by Common Threads helped them to manage their feelings of anger. Others recounted that Common Threads helped them to develop techniques for relaxation during periods of stress or anger.

"I have seen a drastic change in my personality. I have changed a lot for the good."

Many of the women described seeing demonstrable changes in their personality since participating in the program. In addition to managing anger, pain and tension, the participants report feeling more hopeful and less depressed. Although they recognized that they've gone through terrible ordeals and continue to struggle with survival in Kathmandu, many comments were future oriented, with statements related to plans for the future and declarations that they feel capable of handling and overcoming further obstacles. Indira, one of the trained facilitators of the workshop, reflected upon observing these changes in the participants: "Before they almost all time focused on their past life but now they talk about their present and future life. And they were sharing no hope, no wishes at that moment. But you can see, they have somehow, you know, hopes and dreams for the life. And so many times they said like, 'I want to start my new life. I know the way how can I survive, how can I go ahead.'"

The role of fun should not be underestimated in participants' positive responses. Many of the women's most cherished memories of the program related to playful exercises involving humor and movement. Reflecting on her experience in Afghanistan, one of the older participants remarked that she was surprised to meet Pakistani women in the program who had gone through similar experiences of violence and trauma, and yet were still able to smile and laugh. The women were not only able to establish more control over their negative emotions—they were also able to reclaim their happiness and express joy, a feeling many said they had forgotten.

Common Threads is also associated with increased levels of confidence among the participants and the co-facilitators. By the end of Phase I, participants felt more comfortable speaking up in group settings, making presentations, and advocating for themselves. Indeed, many of the interviewees emphasized the value of learning self-care through the program. As one participant described, "When I used to stay at home, I had only one concern in my mind about my children. But, when I came here, I realized that my existence too matters and I should take care of myself and think about myself as well. I had many changes in my personality. Like, I started taking care of myself as well." Women reported feeling empowered to attend to their

own needs, as well as the needs of their families. This included taking time for themselves, getting enough to eat and sleep, and reaching out to others for support and guidance. The lessons of caring for themselves were also communicated to friends and family members outside of the workshop. For example, one Afghani woman related, “I taught my daughters the same thing which I was taught in those sessions - how to handle grim situations toughly.” Among the co-facilitators in particular—who began as participants and were invited to assist Jamuna and Indra during Phase I as part of Common Threads’ capacity building—the women stated feeling more confident in their teaching skills and their capacity to employ their skills in other capacities within their communities or through other NGOs.

One unanticipated consequence of participating in Common Threads was also greater efficacy in Hindi and Nepali. Particularly among the Afghani women who did not speak Hindi, Common Threads was an important opportunity to learn basic Hindi phrases and receive informal language training.



Fig. 4: Story cloth from a Pakistani participant

“If I cannot say my troubles to anyone, at least I can display in this art form. At least someone will understand after looking at the masterpiece that she is reeling under pain.”

Interviews revealed that the sewing portions of the workshop were considered to be pivotal in the positive mental health outcomes associated with the program. The story cloths provided a way for participants to share their painful stories and process the trauma associated with such violent recollections. In addition to accounting for the sensory, nonverbal dimensions of trauma, the process of sewing provided the women with a healthy outlet to work through fear, stress and sadness. Numerous participants stated that they would continue to use sewing, doll-making, and story cloths in their own homes as tools for self-soothing. “I don’t want to forget this skill [sewing]. Whenever I am sad or upset even in the future, I want to make these kinds of things again,” one participant shared. While Common Threads is a psychotherapeutic, rather than a livelihood-focused intervention, the creative portions of the workshop cultivated and enhanced participants’ sewing skills. The women have gone on to use the patterns, designs and techniques learned through the program to sew clothing for their families and community members. Participants mentioned that they plan to employ their sewing skills to pursue additional livelihood opportunities and provide financial support for their families. Participants expressed interest that UNHCR develop livelihood training sessions to accompany Common Threads and provide fabric so that their emotional healing be complemented by opportunities for economic uplift.

Challenges

The facilitators and the co-facilitators both discussed a number of challenges faced throughout the implementation of the program. As mentioned in the introduction, 24 women initially enrolled in Phase I, but only 12 women completed the 14 weeks of programming. The attrition rate can be attributed to a number of factors. Several women gave birth or experienced pregnancy-related health issues that prevented them from attending the sessions. It was not uncommon for women to miss sessions due to domestic commitments, care-giving responsibilities, or bouts of illness. Weather, transportation issues, and religious holidays were also identified as barriers to attendance. Persistent gender roles expected of women and limited external social support systems made it difficult for many of the women to commit to the 14 sessions’ duration of Phase I.

Among the 12 women who completed Phase I, many struggled with balancing participation with the demands of childcare. Many of the participating women were also mothers or grandmothers, some of whom with very small children. Although a co-facilitator was recruited to take care of participants’ children during the workshop sessions, there were often more children than she could handle and no designated play area for the children. One childcare specialist is not enough to handle upwards of 12 or 13 children, particularly during school holidays. Young children and infants who were still breastfeeding needed to be kept close to their mothers. The presence of small children sometimes interfered with the therapeutic and group work activities. The women should not disclose painful memories or feelings of depression or suicidality in front of their children. Jamuna and Indira both noted that the presence of children sometimes disrupted important disclosure processes for the women.

The facilitators and the co-facilitators alike were concerned about the limitations associated with the space provided for them by TPO Nepal. Not only was the space relatively small for a group of 12 to 24 participants, but many of the exercises also involved dynamic movement, singing or sewing activities best performed in a bigger space. Pakistani women are also encouraged to wear scarves over their heads and faces whenever a male is present. Even though female facilitators and co-facilitators conducted the sessions, male TPO staff members periodically distributed food and tea to participants. Whenever men are present, Pakistani women are encouraged to cover their heads and faces and adopt a deferential demeanor. These interruptions disrupted the comfort and trust Jamuna and Indira worked so assiduously to build within the group to enable disclosures, sharing personal stories and recuperative activities.

Timeliness remained an issue throughout Phase I. Participants rarely showed up on time, which meant that the exercises and activities planned for the sessions needed to be sped up or abbreviated. Jamuna and Indira worked to impress the importance of punctuality upon the participants, but also had to contend with the contingencies of transportation, weather, childcare and other duties the women were responsible for throughout the day.

Some of the Afghani participants struggled to participate due to language barriers, being unable to speak Hindi or Nepali. Although Jamuna and Indira both noted that the 2016 group was more open, trusting and communicative than the pilot program in 2014, they indicated that cultural notions of ethnic hierarchies needed to be overcome in small group settings to promote respect and safety within the session spaces.

Finally, the positive mental health outcomes of Phase I need to be contextualized within ongoing conditions of illness, insecurity and violence many of the women continue to experience. The efficacy and endurance of Common Threads Project cannot outweigh the stressors associated with poor housing, lack of income or livelihood opportunities, insufficient funds for education, food or transportation, and serious medical concerns. Common Threads Project is intended to be implemented in combination with psychosocial interventions that address the economic, structural and social concerns of participants. Participants implored the author to advocate for better housing, improved financial stipends, job training, and assistance with resettlement and doctors' visits. Common Threads Project was also designed to be implemented in three parts to effectively support participants through the healing process and empower community members to become their own advocates. The successful completion of Phase I should be followed by the implementation of Phase II before there is too much loss to follow up among participants.

“I wasn’t strong enough earlier, but they gave me strength and that’s why I say that if ever this workshop is conducted again in the future, I would like to be a part of it.”

Recommendations

- **Backup Counselors:** Additional backup counselors need to be made available during the workshop in case participants become triggered. Two facilitators are not sufficient to simultaneously run the workshop, coordinate logistics and handle one-on-one situations if participants need individual counseling during the workshop time period. Making more counselors available during the workshop hours will ensure that programming can continue as scheduled on the workshop days and participants can seek trained therapeutic help if an exercise or activity is too triggering for them, or if they feel more comfortable discussing an issue with a counselor rather than in a group setting.
- **Childcare:** In the future, individuals with experience working with children should be hired to take care of the children during workshop hours or other childcare support services should be offered to mothers. More than one childcare co-facilitator should be brought on to take care of the children during the sessions. A separate room or space should be made available to the children and childcare staff where any noise will not disrupt Common Threads participants or other staff members. This space should be able to comfortably accommodate a number of children from infancy to early adolescence.
- **Space Availability:** The selection of future spaces to facilitate Common Threads Project should take into consideration size and cultural considerations to ensure that participants are given a space that is conducive to their healing process. This space should also be well ventilated and cool, particularly during the warmer summer months.
- **Enroll Participants in Livelihood Training:** The most persistent request made by participants during interviews was to receive livelihood support and training to complement their participation in Common Threads Project. While Common Threads helps participants to manage their emotions, process traumatic memories, and develop resilience strategies, the efficacy of the program cannot ameliorate the economic troubles many of the women still face. The conditions to which the women must return at the end of the Common Threads sessions remain unchanged and lead to additional sources of stress in their lives. The women want opportunities to develop skills that they can use to find jobs in Kathmandu or support from agencies like UNHCR to improve their financial situation. Many of the women also want to use their sewing skills as an additional source of income, but are unable to purchase the fabric necessary. TPO Nepal, UNHCR or another agency could provide fabric to the participants so that the women can continue to employ sewing as a therapeutic and financial tool.

Limitations

This report relies upon self-reports from the participants, facilitators and co-facilitators of the outcomes and effects associated with Common Threads. Pre-Common Threads data, and data accumulated throughout the workshop apart from weekly reports written by Jamuna and Indira, are unavailable, so any improvements to participants' mental well being depend on the impressions of the participants and individualized self-assessments precipitated by the interview process.

Three translators helped throughout the interview process. Although all the translators were informed about the purpose of the interviews, translator turnover may have affected linguistic consistency in the questions and the answers elicited during the interview process.

The interview questions were intended to assess the internal, emotional states of the women prior to, during and after participation in the program. The interviewer and translators' ability to elicit these subjective answers was difficult, and may have been complicated by a variety of factors, including language, rapport, and understanding about the nature of the interview. While Common Threads equipped participants with a psychotherapeutic vocabulary with which to recognize and express their emotions, the cultural saliency of these terms and the extent to which they adequately reflect the internal states of the women needs to be taken into consideration.



Fig. 5: Family story cloth from a Pakistani participant

Conclusion

“Because trauma often stays in brain as a picture, so this is the very good process for every and each, in stitching, it reprocesses their traumatic event, or traumatic experience. No need to verbalize, it is good just sewing, it’s everyday, from beginning when they learn the stitches and from that to the exhibition-- from how slowly, slowly, slowly they are processing. It’s like the some wound under the skin, some wound, and then opening it up, dressing it again, the bandaging. And then again the next day open up and then again dressing and slowly, slowly healing.”

The refugees who participated in the 2016 Nepal Common Threads program experienced multiple, overlapping forms of violence, including terrorism, displacement, gender discrimination, and sexual violence. The women who were recruited to participate reported symptoms of trauma, depression, suicidal ideation and hopelessness. They had been left without support structures or means of recovery after their resettlement in Kathmandu. Common Threads Project offered the participants a safe space to constructively process their emotions, build connections with other women in the refugee community, and develop positive coping strategies and self-regulating techniques. Many of the women reported drastic changes in their functioning—not only did the participants feel happier, stronger, more capable of overcoming obstacles, more confident, and less stressed, but the women also felt empowered to speak up for themselves, take time for self-care, and advocate for their own needs. Considering the low costs associated with implementing the program, and the positive feedback received by the participants, Common Threads Project represents a cost effective, salutary psychotherapeutic intervention for vulnerable women to rebuild their lives after conflict and displacement.

Acknowledgements

The author would like to thank Rachel Cohen, Lisa Raye Garlock, Cynthia Uccello and the rest of the staff at Common Threads for supporting the trip to Nepal to conduct interviews with the participants and facilitators. Jamuna and Indira's help in scheduling and coordinating interviews was invaluable to the research process. TPO Nepal provided interpreters, without whom the interviews would not have been possible. The author is also thankful for the opportunity to meet with representatives from UNHCR, without whom the program with TPO Nepal would not have been possible.

About the Author

Emma Louise Backe is a Master's student in Medical Anthropology and Global Gender Policy at George Washington University. She serves as the Program Manager of the NSF-funded longitudinal Cellular Connections study coordinated by George Washington University and the Smithsonian. She is a member of the Violence, Rights and Inclusion division of the International Center for Research on Women and an Advocate at the DC Rape Crisis Center. Emma formerly worked as Research Assistant at the Global Women's Institute and the Gender, Health and Justice Research Unit (GHJRU) out of University of Cape Town, in addition to serving as a Community Health Volunteer with the Peace Corps, where she also served on the Gender and Youth Development Committee.

ANNEX I: Questions for Common Threads Nepal Participants (August 2016)

To facilitate the interview process with participants, the women had access to the story cloths and dolls they created in Phase I of the program. The story cloths were intended to promote an open dialogue about the experiences that inspired the story cloth, the creative process of constructing the textile, and the women's reflections on the various components of Common Threads at the completion of Phase I.

1. Can you tell me a little about your story cloth?
2. What was the process like making the story cloth?
3. What did you learn in the process of making the story cloth?
4. What has the process of participating in Common Threads meant to you? What parts of the workshop were most meaningful for you? Why?
5. What brought you to Common Threads?
 - Follow up: What were your expectations for participating in Common Threads? Did the workshop fulfill your expectations? Were there parts about the workshop that surprised you?
 - Follow up: Have you ever participated in a project like Common Threads before? If so, how was it different or similar to Common Threads?
6. What did you learn in Common Threads?
 - Probing question: What are some things you think that you'll take away from participating in Common Threads?
 - Probing question: What skills do you think you might have developed through Common Threads?
 - Probing question: What might you do differently in your life now that you have participated in Common Threads?
7. What parts of Common Threads most affected you?
 - Probing question: How important was the sewing portion of the workshop for you?
 - Probing question: Did you form relationships or friendships through the group? How did that affect you?
8. Were there ever moments when you wanted to stop participating? Why? What kept you going?
9. What was your life like before you started participating in Common Threads?
Or, can you tell me a bit about what your life was like four months ago? Six months ago?
 - Follow up: How are you feeling about life now? Have there been any changes? What do you attribute those changes to?
 - Follow up: What resources did you have before participating in Common Threads? What resources do you have now? Has your access to resources or community support changed at all?
10. How were you feeling before participating in Common Threads?
 - Follow up: How are you feeling now that you've participated in Common Threads? Did Common Threads help you to manage certain emotions? Can you show me?
11. What do you wish had been different about Common Threads? What did not work for you?
12. Is there anything else about your experience with Common Threads that you'd like to share?

ANNEX II: Questions for Common Threads Nepal Refugee Co-Facilitators (August 2016)

1. What was the experience like of being a facilitator?
 - Follow up: What was it like to go from being a participant in the workshop to being a facilitator?
2. Were there moments during the workshop that surprised you? Were there experiences that occurred that you did not expect?
3. What obstacles did you encounter during the workshop?
4. Were there cultural barriers or difficulties that occurred? How did you handle them?
5. I wonder what you thought of the Common Threads process. What are your impressions of how it worked? What would you change or add to the program?
6. Were there particular successes you observed throughout the workshop?
7. Were there any interesting moments that occurred during the facilitation that you'd like to share?
8. What are some things that you think you might take away from facilitating the workshop?

ANNEX III: Questions for Common Threads Nepal Facilitators (August 2016)

1. What was your experience like facilitating this workshop?
 - Probing question: How did you feel facilitating the workshop?
2. What do you feel are the types of problems participants might have? What types of problems do you think Common Threads is effective for? What types of problems do you think Common Threads is not effective for?
3. What obstacles did you encounter? Were there moments during the workshop that surprised you?
4. Were there cultural barriers or difficulties that occurred during the workshop? How did you handle them?
5. I wonder what you thought of the Common Threads process. What are your impressions of how it worked?
 - Follow up: Are there elements of the Common Threads workshop you think that you would like to use in future work?
 - Follow up: What would you change or add to the program?
6. Were there particular successes you observed throughout the workshop?
7. What are some things that you think you might take away from facilitating the workshop?
8. Are there any interesting observations or stories you would like to share with me?