

FROM RELYING ON ICEBREAKERS TO RESPECTING THE ICEBERG:

TRAUMA INFORMED PRACTICES FOR FACILITATORS, TRAINERS AND MEETING PLANNERS

TRAUMA-INFORMED PRINCIPLE	PRINCIPLES IN PRACTICE
Understanding Trauma and its Impact	<ul style="list-style-type: none"> • Community meetings (ex. How are you feeling? Who can you go to for support?) are instituted before getting to the “business at hand” • Content/activities help participants identify feelings (ex. feeling thermometer, “temperature checks” of emotions/energy level, handouts of emotions wheel/faces) • Values clarification exercises • Activities/handouts to pause and reflect • Content/activities focus on trauma and healing in <i>individuals</i> (body, brain, beliefs, ability to manage feelings, sense of connection etc.) • Content/activities focus on trauma and healing in <i>organizations</i> (culture, patterns, internal dynamics, boundaries, etc.) • Content/Activities focus on trauma and healing in <i>communities</i> (social-cultural environment, physical/built environment, economic environment) • Content/Activities focus on historical trauma (colonialism, genocide, loss of culture, forcible removal from family and communities, slavery, history of treatment as property, objectification, violence, and exploitation of women and children, etc.) and explicitly recognize that people from marginalized groups also experience trauma from institutional violence (including police brutality, immigration policies, mass incarceration, reproductive control, etc.)
Promoting Safety	<ul style="list-style-type: none"> • Site visit is made to insure meeting space/facility and parking spaces are fully accessible. Public transportation is available to the meeting space and the route from the bus stop to the space is safe and accessible. • Registration process contains essential information for accessing the organization • If registration is online, website has been evaluated for ease of navigation for people with all types of abilities, is compatible with screen readers, and embedded videos contain captions or descriptive narrative • Registration process and event planners attend to accommodations for participants’ dietary needs, interpreters, brailled materials, large print materials, assistive learning devices, audiotape materials, ASL, tactile, etc. • Registration does not ask unnecessary demographic information. If such questions are required (ex. grant purposes), questions account for the fluidity and multiplicity of individual identity and DO NOT conflate terms (ex. race and ethnicity or sex and gender are not used interchangeably).

- Registration process communicates and event planners insure that event is a smoke-free and fragrance-free environment
- Gender pronouns are respectfully asked for and used to send the message that participants should not make assumptions about anyone's gender, and that people are free to self-identify. Gender pronouns can be incorporated into introductions (ex. "Hi, I'm Riley. I'm an Administrator from the ABC Company, and my pronouns are she/her"). Name tags can include each participant's identified gender pronoun by asking and explaining purpose during registration and in meeting materials (with option to opt-out) and communicating expectations that participants will utilize gender pronouns as indicated on nametags. Facilitators should start with themselves and use a serious tone that will discourage others from dismissing the activity with a joke. However, if facilitators feel this practice will have the effect of singling out transgender or gender fluid people in the room, avoid it.
- Gender neutral bathrooms are made available. Note: If bathrooms in the meeting space are not already gender neutral, ask if it's possible to put gender neutral signs on them.
- A safe and welcoming lactation space is made available. Note: If lactation rooms are not already available in the meeting space, ask to identify a designated and separate lactation area with safe storage and refrigeration (not a bathroom or closet!).
- Inclusivity statement read aloud and/or printed in event materials
- Event materials are welcoming and inclusive, reflecting diverse identities and languages of participants
- Signs indicating, "All are Welcome," are displayed with symbols of inclusivity and language diversity
- Furniture is clean and comfortable
- Seating is not assigned. Chairs are arranged in a way so that there are ample seats for participants who may not want to sit with their backs to the door. Aisles in the room are at least 36" wide.
- Facilitators/presenters reflect the diversity of the participants and communities represented
- Quotes/examples/photos used during the program reflect the diversity of the participants, languages, culture and communities represented
- Program and presentation materials are scrutinized to avoid implicit or institutionalized bias and perpetuation of harmful stereotypes
- Grounding, meditation, mindfulness, and/or guided breathing activities are offered (voluntary) during program
- Opportunities are provided to create emotional safety plans
- Warnings about potentially traumatic materials/content are provided
- Self-care is explicitly encouraged
- A quiet room or space is made available (stock with tissues, mints/candy/gum, comfy pillows/chairs, soothing lights/fountains)
- Advocates/Counselors are available if participants seek assistance or are triggered

	<ul style="list-style-type: none"> • Agenda, timeline and logistics are clearly communicated. Time is facilitated tightly and meeting locations are adhered to as best as possible in order to provide consistent and predictable event flow • Trainings incorporate adult learning principles • Fun exercises are included to promote joy/laughter • Toys/art supplies/mindful objects and manipulatives (ex. smooth stones, glass beads, seashells, colorful and soft fabric squares, stress balls, mandalas and color pencils) are available (not compulsory) to promote “brain-friendly” learning and to evoke, awaken, remind, and ground • Funny (but respectful and appropriate) cartoons are included in slides/materials • Calming photos (ex. nature scenes) are included in slides/materials • Soothing/uplifting music is played at appropriate and expected times • Content/Activities that include awareness messages avoid scare tactics or fear-arousing communications. Instead, use compelling messages from credible sources that are tied to 1-2 fascinating facts, related to the present, are strength-based and promote desirable behaviors, appeal to more positive emotions, and are part of more comprehensive strategies.
<p>Empowerment, Voice and Choice</p>	<ul style="list-style-type: none"> • Group norms/guidelines are established that focus on what participants can do rather than what they can’t do. Facilitators and participants hold each other accountable to the guidelines. • Participation is affirming. Strengths of participants are recognized, built on, and validated • Activities are voluntary (no one is called on unexpectedly or required to engage in role play, etc.) • Content/activities promote healing, hope and resilience while also validating strategies of resistance for communities experiencing systemic, pervasive and/or chronic adversity • Content/activities link liberation struggles which oppose racism, sexism, classism, heterosexism, ableism, ageism, transphobia, and all other forms of oppression • Programs engaging youth are grounded in youth development and approach youth as partners rather than as objects or recipients
<p>Sharing Power and Governance</p>	<ul style="list-style-type: none"> • Deliberate and transparent methods are used to engage in shared power and decision-making (ex. establishing participatory values, using skilled facilitators, facilitating focused conversations or group consensus workshops, engaging in appreciative inquiry, making decision by consensus, modeling democratic participation, applying empowerment evaluation principles, utilizing community-based or participatory evaluation methods, sustaining agreements, etc.) • Individuals with trauma histories are active partners, presenters, and participants. Support and guidance is offered well ahead of time for trauma survivors to process their personal and unique considerations for speaking

	publicly (ex. motivation, risk/safety assessment, high risk audience assessment, location within healing process, comfort level, goals, supports needed).
Ensuring Cultural Competence	<ul style="list-style-type: none"> • Content/activities allow participants to self-reflect on culture, identities, and privilege. • Content/activities address intersectionality (ex. Everyone can identify in multiple ways based on race, gender, gender identity, sexual orientation, race, ethnicity, religion, physical/cognitive ability, income, social status, etc. We are assigned some identities by society, which we may or may not align with, and we may also acquire or identify with other identities as we go through life. Within each identity, individuals may experience oppression or privilege. When we take all of those identities into account, we have intersections with multiple forms of oppression which result in some individuals being more vulnerable to trauma and/or violence in general.) • Efforts are inclusive of all trauma survivors, while also recognizing the role that oppression(s) can play on which populations share the burden of trauma. Efforts work to acknowledge and examine such disparities, while also clearly communicating concern for all trauma survivors. • Facilitators model and “hold space” for trauma survivors from marginalized communities who may have been told or expected to pit themselves against their communities in order to address the trauma, or who may have been told or expected by their communities to remain silent in order to maintain a united front against oppression (ex. racism, sexism, ableism, classism, homophobia, transphobia, etc.) • Agenda considers and facilitates the inclusion and sharing of cultural beliefs, rituals and practices • Content/activities include perspective-taking exercises or practice interpreting anecdotes for intercultural meaning • Facilitators listen to and use terms offered by participants when facilitating dialogue or checking for clarity • Culturally relevant materials are provided, including resource and referral lists that can connect participants with community resources they trust (i.e. clergy, healers).
Integrating care	<ul style="list-style-type: none"> • Opportunities are provided for participants to connect with one another through activities such as community meetings, small group or dyad exercises, and ice breakers. • A contact list is provided (with permission) of phone numbers and e-mails to all who attended • Buddy exercises are facilitated where participants exchange a work plan based on the training or action planning and a commitment to check-in on progress in the future • Organizational or group affiliations are included on name tags • Facilitators/Planners are transparent about use of trauma-informed practices to emphasize the parallel process of such activities so participants can learn to experience and incorporate techniques into their own lives or work.

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