



**Annual Report: 2019**

**for**

**The OMPowerment Project,  
UK Registered Charity 1183380**

THE  
OMPOWERMENT  
PROJECT

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# Executive Summary

The OMPowerment Project inaugural annual report aims to outline the charitable purpose of this organisation, set out all the activities carried out during calendar year November 2018 to November 2019, and collate and report the impact of the seven trainings held in six different countries over this time period. All programming was offered in alignment with The OMPowerment Project's mission, which is to make the healing benefits of yoga accessible in a sustainable way to communities who would otherwise be reliant on the availability of yoga teachers participate in the practice. Over this period of time, capacity building trainings took place across three different continents with participants from more than two dozen ethnicities, demonstrating the reach of our programming and the demand for yoga in diverse locations.

Given the complexity of our initial evaluation questionnaires and the density of language required to have a complete understanding of the statements, it is difficult to accurately assess the quantitative impact of our programming. Instead, the qualitative focus groups provide a more detailed picture of the experience of participants who derive multiple benefits from the learning the self-regulatory tools of yoga. These range from improvements in their physical and mental health to the ability to better manage trauma, however, the most lasting benefit is intended to be the leadership skills of the program. Yoga is, at its root, a self-practice; therefore, it is important to empower participants with the ability to lead themselves (and by extension members of the communities) in order to ensure the practice is sustainably shared. Further research over time, which was not possible in this report, must be undertaken to gauge the long-term success of the program.

The M&E report was compiled by Firdose Moonda, who was also the assistant on the London training. She used the data as research for a dissertation for completion of the MA Traditions of Yoga and Meditation program at the School of Oriental and African Studies.

# The OMPowerment Project: Who We Are

We are career humanitarian aid workers, community project coordinators, activists, advocates, and yoga teachers who have come together through a dedication towards service for those most vulnerable within our communities. We share an embodied belief that wellness should not be determined by geography, social status, ethnicity, access to finance, or privilege. We believe that the practices of self-regulation / trauma informed yoga have the ability to positively affect mental health and healing from stress and trauma. Through these shared values, we form The OMPowerment Project, representing our collective commitment to use our skills to share the practices in as many communities as possible, particularly refugee communities that otherwise don't have access.



Our **purpose** is to spread awareness of the healing nature of trauma informed practices to communities that would otherwise not have access. In doing so, we hope to reduce the wellbeing gap – the conditions that determine who gets to be well and who does not due to the commercialization of wellbeing to afford access predominantly to those with privilege, money, time, and geographic location. This purpose derives from the innate understanding that none of us can be well unless all of us are well - we

cannot be free while our neighbors are suffering. We believe in working together to make the practices that have had a profound impact on our own lives accessible to all.

Our **mission** is to begin to narrow this gap by offering tools for self-regulation in communities with little to no other psychosocial support. For us a successful training is any that offers a toolkit of practices – grounding, centering, orienting, and breath – in an embodied way. The trainees develop an understanding of how these practices land in their own bodies and can draw from the toolbox whenever they need to, especially in times of stress, anxiety, or when they are having trouble sleeping and staying present. We believe that if we empower leaders in marginalized and at-risk communities with these tools, they will spread them to others, creating a lasting, sustainable ripple effect of healing.

Studies indicate that yoga is effective for alleviating mental, physical, and emotional stress. Renowned clinician Bessel van der Kolk MD reports “yoga has been used effectively to treat many of the symptoms of traumatic stress disorders...including insomnia, anxiety, and depression. Practicing yoga has also been shown to improve stress management, quality of life, and emotional wellbeing. Through gentle breath and movement, trauma sensitive yoga offers trauma survivors a means to cultivate a more positive relationship to their bodies and ease many of the symptoms of traumatic stress.”

Refugees worldwide have long benefited from yoga but access has been dependent on volunteer availability. Our mission is to promote community-led leadership by offering refugee communities the capacity to lead themselves - teaching a man to fish instead of feeding him for a day. By empowering refugees to lead themselves in the basic practices of self-regulation, these healing practices can continue regardless of volunteer skill sets and availability.

# What We Do

To advance our mission, we offer the practices of trauma informed yoga through free, week-long trainings that equip refugees with the skills to create a safe space in their communities, free of labels and judgement, in which men and women can relieve anxiety and build confidence and self-esteem. Our trainings focus on all aspects of yoga – movement, breathwork, awareness, connection – and empower individuals to develop their own self-practice and the capacity to lead others in their communities. We use the practice of teaching one another to develop confidence in finding and using our authentic voice. Our trainees are equipped with the tools to spread knowledge of trauma informed practices to others, creating a ripple effect of awareness.

Since 2017, we have delivered 11 trainings in 7 countries, empowering more than 100 individuals with trauma-informed, healing-centered practices. This report covers all programming between November 2018 and November 2019, comprising seven trainings in six countries: Myanmar, Greece, Kenya, Palestine, Uganda and the United Kingdom.

To date, we have been invited to work with all communities for whom programming has been completed. When approached to discuss possible programming, locations are vetted to assess demand and feasibility. A community is eligible to receive this free training if the following key requirements are met:



## Demand

- Is there a demand for the work in this community?
- What does the community need and want? Can you meet these specific needs through tailored programming?

## Access

- Is there a central community coordinator with whom we can organize the program?
- Is there a coordinator or staff member who can help to ensure that the trainees are offered space to practice and teach after we leave?
- Is there a venue with easy access to participants?

OMPowment Trainings are open to all from marginalized or at-risk communities. We predominantly work with refugees but as mentioned above, have also worked with survivors of trafficking and gender-based violence. We do not discriminate based on gender, disability, sexual orientation, pregnancy, or religion and do our best to accommodate the needs of all who genuinely wish to work with us. While we have included younger participants in the past, we generally ask that interested trainees be at least 15 years old.

The only requirement for our trainees is that they be able to commit to participating in the entire six-day training, although we do make arrangements for anyone that needs to miss

some time due to medical emergencies, legal appointments, etc. The training is offered free of charge and accommodations are made to ensure that trainees can participate fully. In all countries, this means that each trainee receives a yoga mat and bilingual manual. In most countries, we also provide either a meal or snacks and tea. And, in the UK, we also provided with a travel refund on all training days.

Trainings are run in the primary language used in each community. In Kenya, Uganda, and the UK, the training was run in English; in Myanmar, Burmese; in Greece, Farsi; and in Palestine, Arabic. In Kenya and Uganda, portions of the training were run in Kiswahili or Luganda respectively, to allow the women to use the language they felt most comfortable with when expressing themselves and asking questions.

About 20% of our trainees since programming began in August 2017 have reported to us that they are actively teaching others in their communities. Others have told us that they have taken on other leadership positions, for example, advocating for an end to child marriage in Palestine. The majority of our trainees have reported that they use the skills learned in training to develop their own self practice and navigate daily life off the mat.

## *Theory of Change*

As displayed below, our Theory of Change is that by providing tools for self-regulation through embodiment practices including breathwork, movement, voicework, and teaching, we begin to see shifts in participants who complete the training towards greater compassion and self-acceptance, as well as improved sleep, focus, and calm. Once the training has been completed, this leads to improved physical, emotional, and psychological well-being, strengthened sense of community, and empowered leadership capacity.



# Impact Assessment: Methodology

To allow us to better understand the impact of the programming and to aid in helping us to refine and improve our methodology, we began to include a M&E (Monitoring and Evaluation) component in all trainings. The first country to participate in the evaluation process was Myanmar in 2018. We have since run the evaluation in all subsequent trainings. The evaluation is both quantitative and qualitative and includes an intake form, which includes health details and demographic information, a questionnaire, and a focus group discussion. The questionnaire, attached in the appendix, is based on a combination of the Freiberg Mindfulness Index and the Harvard Trauma Questionnaire. It includes 45 questions and has been translated into Swahili, Arabic, Farsi, and Luganda. Many participants complete the questionnaires on their own but those who require assistance due to the complexity of the statements in the questionnaires, are supported by a facilitator. All data is anonymized.

Quantitative data is collected from participants through a questionnaire that is based on a combination of The Freiberg Mindfulness Index (FMI) and the Harvard Trauma questionnaire (HT). Participants complete the questionnaire twice, once before the training begins and once after graduation.

The portion adapted from the FMI includes 13 statements; participants indicate whether they experience particular positive states of mind rarely, occasionally, fairly often or almost always. The portion adapted from the HT contains 32 questions and ask participants how often they experience specific emotions or states. Participants indicate if they experience those states extremely often, quite a lot, only a little or not at all.

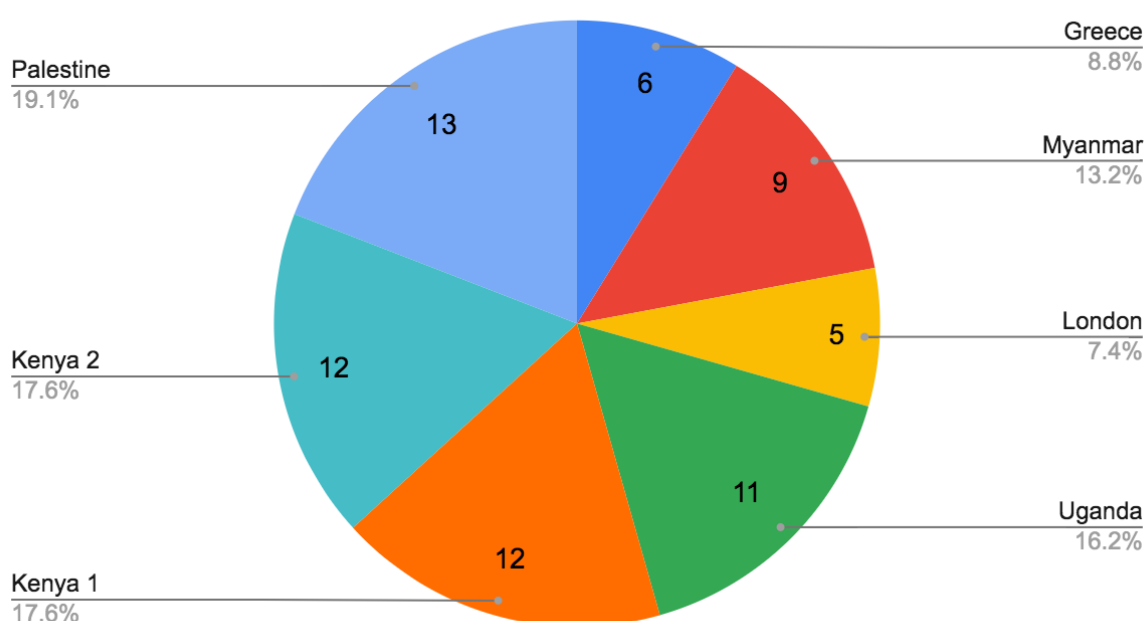
Participants also completed a “mood tracker” immediately before and after practice (awareness activities, breathwork, and asana) on the first, third, and fifth days of training. The tracker attempted to measure emotional state before and after yoga. Emotions included in the tracker were tired/awake, agitated/calm, unwell/well, content/discontent, full of energy/without energy, and relaxed/tense. Ultimately, we decided not to include the data gathered from this tool because the scales were not well defined. Some of the “extremes” were highly subject to interpretation, which resulted in inconclusive data. For example, “tired” may be interpreted as resulting from lack of sleep, emotional overwhelm, or a physically difficult movement practice, for example. Thus, it became impossible to assign a meaningful value for analysis to each “extreme.” More importantly, we found that trainees often misunderstood the scale and therefore marked themselves as one extreme or another, instead of as somewhere on the spectrum.

# Impact Assessment: Quantitative Findings

Between November 2018 and November 2019, the OMPowerment Project held six trainings with a total of 68 participants, of which 66 identified as female and two as male. Age data was collected at all trainings but is not included in this report due to cultural considerations and the inability to verify all participants' ages.

Between 5 and 13 participants attended each training, as indicated below.

### Number of Participants per Country



For purposes of analysis, participants responses were recorded and all positive changes were noted. In the FMI, all responses where there was an increase in the frequency of the state of mind were collated, while in the HT responses which showed a decrease were counted.

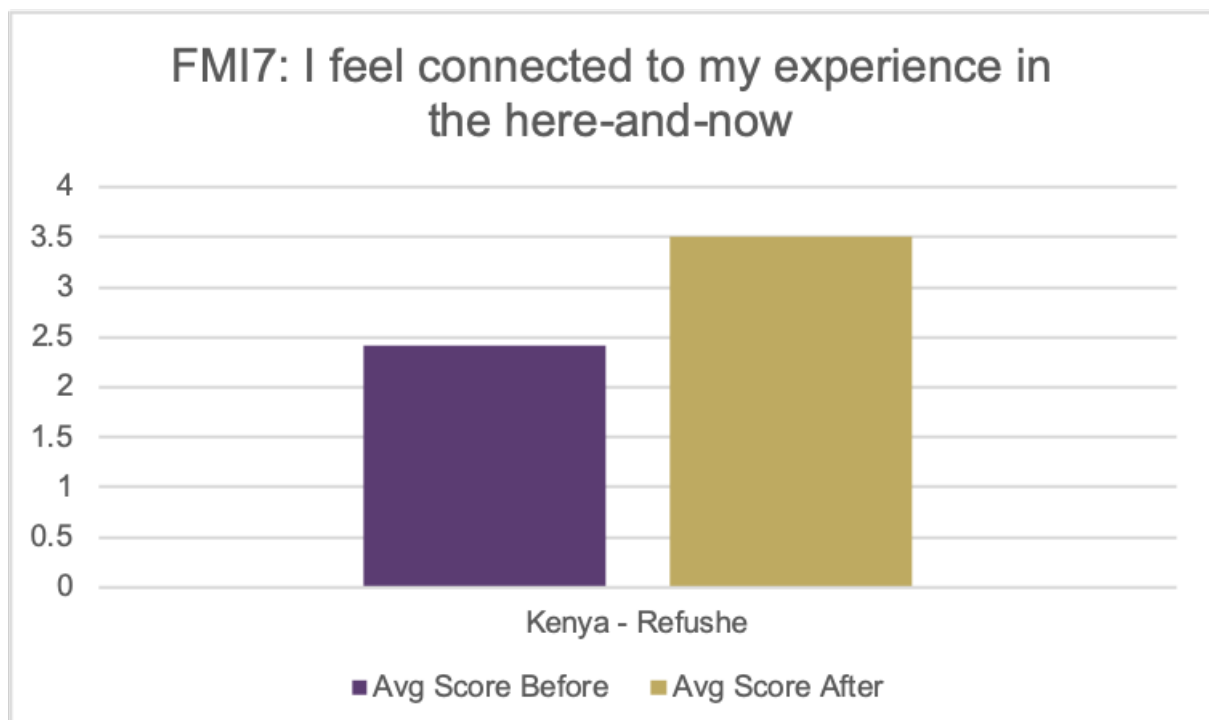
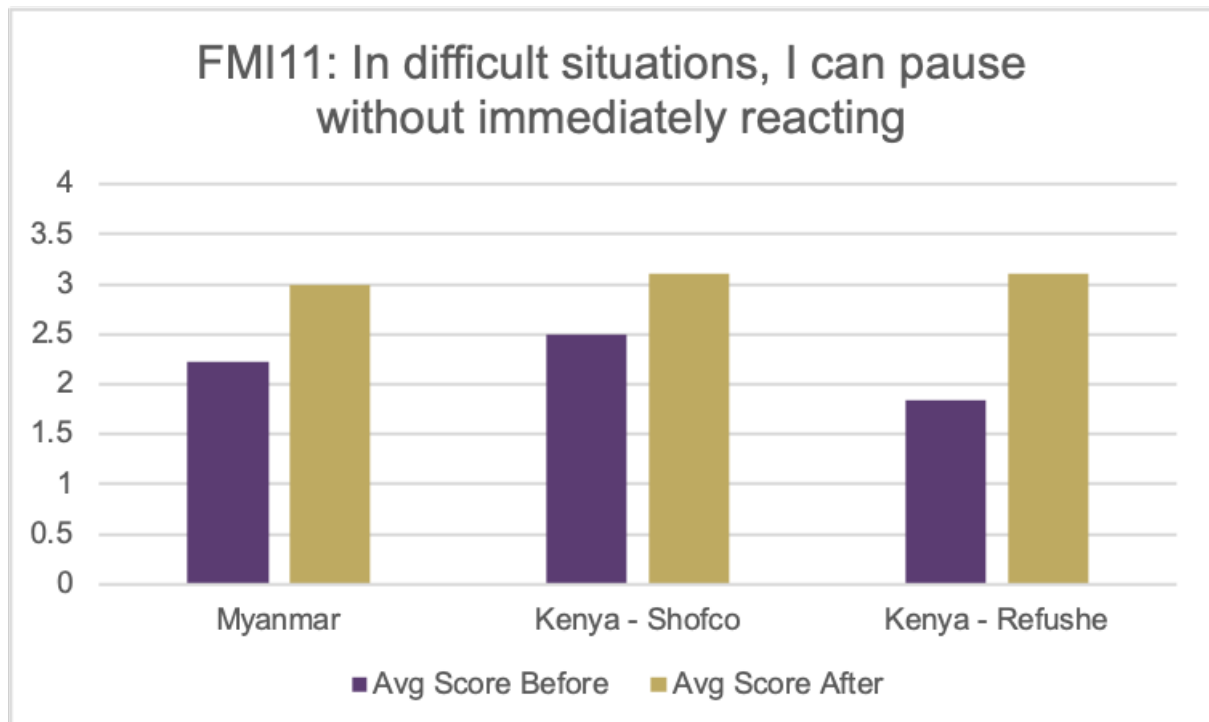
The timeframe in which the trainings are conducted - over six days - limits the scope to measure change in participants' states because the baseline and endline questionnaires occurred in such a short space of time. Ideally, the endline questionnaire would be repeated one to six months after the trainings, to determine real change, and six months after the trainings, to establish sustained change. This is a consideration for future work.

Despite the limitations, we did see some measurable change over the one week on a few specific indicators.

Across all countries, trainees named the ability to pause and take a breath before reacting to a difficult situation as one of the benefits they found as a result of the practices they learned.



Of all of the indicators in the FMI, this showed the most change across all trainings; 74% of those that reported change noticed less reactivity.

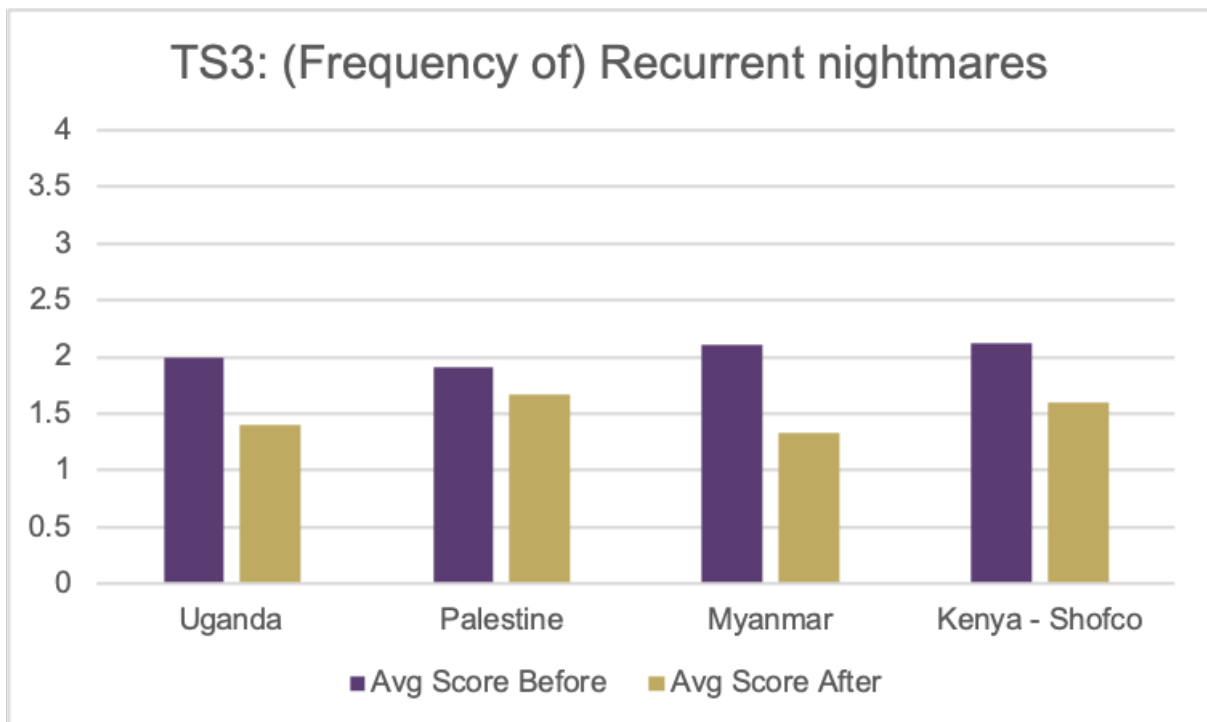


#### *Reduction in Trauma Symptoms*

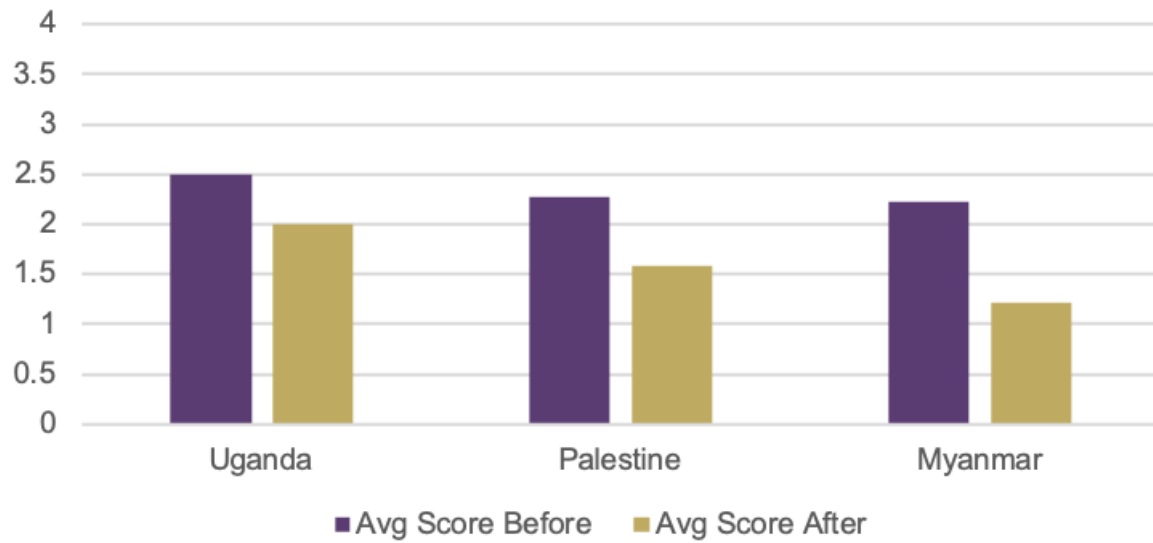
Looking specifically at the Trauma Symptoms portion of the questionnaire, we noticed some change across several indicators that are in line with our qualitative discoveries.

Across all countries and trainings, trainees that reported change, in general, noted less frequent nightmares (69%) and improved sleep (62%), less physical pain (67%), and improved focus / attention (65%). Further, in looking at indicators that attempted to measure social isolation and the power of community, we found that trainees who reported a change between baseline and endline noticed decreased feelings of detachment / withdrawal (68%), and decreased shame (62%) and blame (69%) for past experiences. And, 67% of trainees that reported change noted that they feel less powerless to help others.

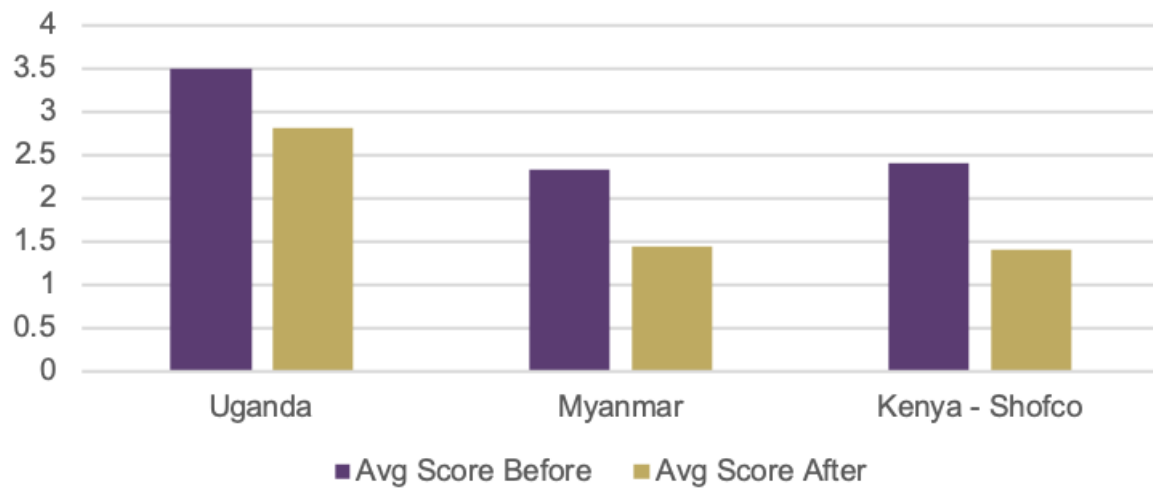
Results from specific countries can be seen in the graphs below. As with the previous charts for the FMI, all cases below show a change in the **average** scores in each country.



### TS4: (Frequency of) Feeling detached or withdrawn from people



### TS31: (Frequency of) Feeling ashamed of the hurtful or traumatic events that have happened to you



Tables to show the percentage of participants, with a minimum of 50%, who experienced a positive change in each indicator can be found in Appendix I.

# Impact Assessment: Qualitative Findings

The qualitative component of our evaluation process comprises a single focus group discussion (FGD) held at the end of each training. The focus group includes all training participants and is facilitated by OMPowerment staff using a moderator guide. Where necessary, the group is conducted in collaboration with a local translator. The primary goal of the FGDs is to give trainees the opportunity to speak about their experiences, and to provide feedback on the training and ideas of the future.

A thematic approach has been used to present the main findings from the six focus groups held in 2019. Participants' quotes have been grouped into four sections: Physical and Mental Health Benefits of Yoga, Using Yoga to Deal with Trauma and as a Form of Self-Regulation, Changing the Perception of Yoga, and Creating a Sense of Community and Leadership. All participants have been anonymized.

## *Physical and Mental Health Benefits*

Since the early 2000s, there has been an exponential growth in the number of scientific studies which prove the benefits of yoga for people with a range of physical and mental health conditions. OMPowerment participants provide further confirmation that yoga has positive effects on pain and sleep, improves suppleness and strength and that the breathwork, in particular, can be used to reduce stress and anxiety.

Participants reported feeling “stronger in almost every part of the body,” relief from back pain, better sleep and a greater body awareness, with one saying yoga was how “I learned where my hips are”. The varying levels of intensity in a practice had this effect on a participant:

“After yoga, I feel like a butterfly. I emerge more flexible inside and out. I am alive, a new person. The pose is hard because there is engagement but also, you get to fly. And, those around you become your wings.”

While a significant number of participants enjoyed challenging themselves physically and noted improvement, the majority experienced changes to their mental health through breathwork.

“Everyday we are breathing but we do not know it. When I focus on my breath I return to my centre and remember that I am with myself,” one participant said.

A variety of techniques are used in the training sessions, starting with simple techniques like breath awareness, which helped one participant in this way: “This morning, I felt a brick on my chest, a heaviness. I went outside and took a few breaths. I remember to breathe and I felt rejuvenated. I found comfort.”

Dr Stephen Porges, author of the Polyvagal Theory, has done extensive research to show that lengthening the exhale activates the parasympathetic nervous system and puts the body in rest and digest mode, has eased participants' stress. “You have to kill stress with a deep breath... each time you exhale you are will be putting something out of your mind.”

The training also teaches three-part breath - practiced by filling your lungs as though you are breathing sequentially into your belly, ribcage, and upper chest - which is particularly effective for participants who experience trauma. "I used three-part breath last night before I went to sleep and it was the first time I did not have nightmares for as long as I could remember."

The physical and mental health benefits can be best summed up with what one participant said: "Yoga is like a prayer for the body".

### *Managing Trauma Symptoms through Self-Regulation*

OMPowertment trainings use the tools of grounding, centering and orienting to teach participants how self-regulate in order to deal with the challenges they face on a day-to-day basis. These techniques "help me to control and to relieve my anger," according to one participant, to "recollect myself on my own, or bring myself back, on my own amid crisis," according to another and "manage myself... to take my mind out of stress," as reported by a third.

**Grounding** is a practice through which participants feel their own strength by being connected to the earth, explained by one participant as: "when I find grounding, it feels stable. I am connected to mother earth. I use the strength from the earth to find stability. It is like a tree with roots. It makes you steadfast and strong. It helps to hold on to where you are. It offers resilience."

Several standing poses in yoga in which the feet form the foundation (such as Warrior poses) are associated with grounding. At OMPowertment, our signature pose is Power Pose, which is practiced by standing with feet planted firmly onto the floor, a tall spine, and hands on hips, shoulders back and chin parallel to the ground. This is the pose of self-belief, as one participant explained: "I use power pose for grounding, confidence, strength, stability, and presence. No matter what is happening around me, I will not sway. This is a helpful practice for standing in the face of occupation."

**Centering** involves finding one's middle (not to be confused with core) in order to situate oneself within a space. Typically it is practiced with hands on the belly, since that is the midpoint through which physical movement is performed. "Center is balance. I am not in an extreme. In Palestine, we say that the best things are in the middle," a participant said.

**Orienting** is the discipline of bringing oneself into the present moment, by noticing things around you, such as objects of a specific colour, or by reminding oneself of the date, time and place where one is. It is a way of breaking the cycle of repeated thoughts that can cause anxiety and was mentioned by several participants as the most useful part of the training.

"I have learned to look at things critically – to bring the mind and the senses back – to notice the colour of the mats. When we are traumatised, we are all in our brains. By looking critically at the windows, colour of the mats, and texture of the ceiling, you can remember where you are and be present and grounded."

Collectively, these practices reduced the anxiety in participants, who felt calmer and more able to cope than before. "I used to be stressed, anxious, and exhausted. I was always angry and

because of the anger, I didn't hear people. Now I notice that how I treat others around me comes back to me. I know to breathe before speaking so that I can better receive information. I am more patient. I can now bring joy and positive energy," one participant said.

Another said the training allowed them to see themselves as more than their past or even current mental state. "Amazingly it brings your stress levels down. You are actually aware that, 'Yes, I went through this but it doesn't define me. I can actually do away with this and be me.'

### *Changing Perception of Yoga*

Modern postural yoga in a Western setting is often associated with a particular demographic: the young, able-bodied, white, middle-class. OMPowerment trainings intend to subvert the narrative and make yoga accessible to a broader demographic and use the practice as a form of social activism.

The OMPowerment trainings aim to present yoga as a practice for people of varying body shapes and sizes, of different ages and all genders. In Kenya, a participant who "used to think these things are for men," learned otherwise, while another discovered that yoga was not just for people with active lifestyles.

"I used to think yoga was only for those energetic young 'kung-fu people.' Now I know I can do yoga and I can practice in a way that protects my sensitivities."

The isolation of asana as the only form of yoga has led to a perception of yoga as a wholly, physical practice. However, OMPowerment training teach yoga as a holistic discipline. "Before I thought yoga was like a game such as football or basketball but when I learned this yoga I understand that it is not only a game but it helps to connect our mind, our bodies and our thoughts together," one participant said.

Lastly, the orientalisng of yoga has exoticised the practice beyond the cultural frame of reference of many people. OMPowerment culturally-sensitive approach demystifies yoga, so that it can be experienced by people from a wide variety of backgrounds. One participant said the simplification of yoga will make it easier to talk about the practice to peers who would not otherwise be interested.

"There's always a cultural wall with the understanding of what yoga is and this training has broken down that wall for me. That's what I really want to do. How can I bring this thing that I know works for me to people who wouldn't even come close to it?"

Another likened the things learnt in yoga to the principles of their religion. "We are learning about our bodies and how everything has its own job and also comes together with everything else to make things work. It is like something the Koran says, if there is a problem with one individual, there is a problem with the whole community."

### *Community*

Isolation and a feeling of being 'othered,' are the among the most pressing concerns facing migrants, many of whom come from cultures which encourage constant resilience. "In our

culture we are taught not to be vulnerable. We are taught to be strong all the time,” one participant said.

The OMPowerment Project aims to create brave space, where participants can share their stories and support each other. We have several exercises including check-in circles, and physical activities which involve group participation, which are used to build trust. At the end of the training, there is a communal practice in which participants form a circle and can voluntarily stand at the centre of the circle and be held by the others around, allowing the circle to support their weight. It is an exercise many enjoyed. “At first I felt alone - but then I felt the support of my friends in the circle. I didn’t feel alone - I felt love,” one said.



Another explained the benefits of being able to lean on others. “At the centre, I felt vulnerable. But then I noticed that the support was there, without me asking for it. I noticed when I lost my centre, the support was there. I could surrender. I noticed a circle of support and found I could trust again. I know my friends are there. I am grounded and supported and there is no judgement.”

Participants also experienced support as they began to teach. “What I find is that in this environment, you bounce off each other and give each other inner strength. Especially the teachers give you inner strength and make you believe in yourself and your abilities and what you can and can’t do. Yoga makes you able to go outside and encounter other things and treat them in exactly the same way.”

The relationship among participants and between participants and facilitators is crucial to the success of OMPowerment trainings. Our ability to create community was explained by one participant as: “I love the equality in this room. For example, when we share food at lunch, we think about each other and not just ourselves. I loved studying and reading together in this space like we are all sisters. There is equality from sitting in the circle. Nothing in this room was ever a command, it was always a suggestion. We should be like this all the time. We have learned to teach, to learn, and to lead with love.”

### *Leadership*

The end goal of the training is to empower participants to lead, not only themselves, but also others in their communities, by teaching the techniques described above. Participants reported their intentions to teach their families, friends, in social groups, and among organisations they knew.

Although these trainings do not equip participants to find jobs in yoga studios, they do build the confidence to hold classes of their own, which for those who have been participating in refugee yoga programs regularly, was a significant new skill. “To teach each other and to talk

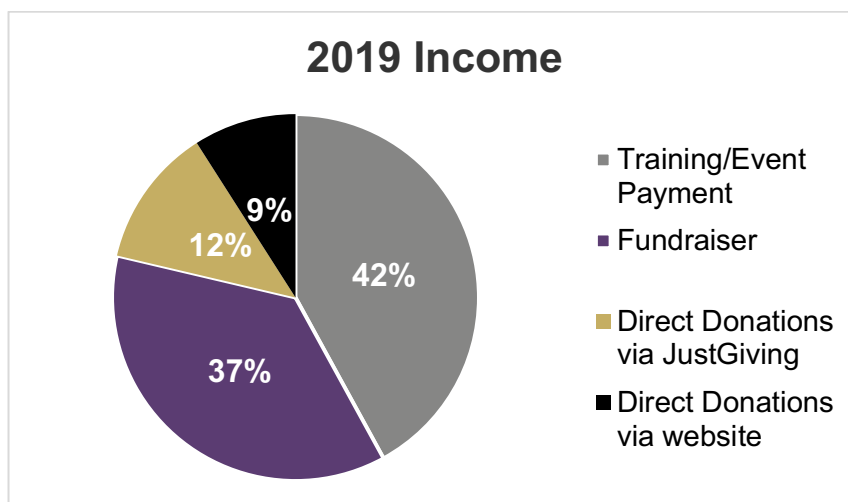
is very important...In the beginning I was very nervous, but in the middle, I start to teach and I feel confident. I am confident to teach and this is a big change for me," one participant said.

Others hope to use the training as a building block to future leadership roles. "I loved teaching, learning how to help and guide one another. I found a leader in myself and know that I like to offer benefit to others. As a child I wanted to be a teacher but it didn't work out for me. Now, I am living my dream."

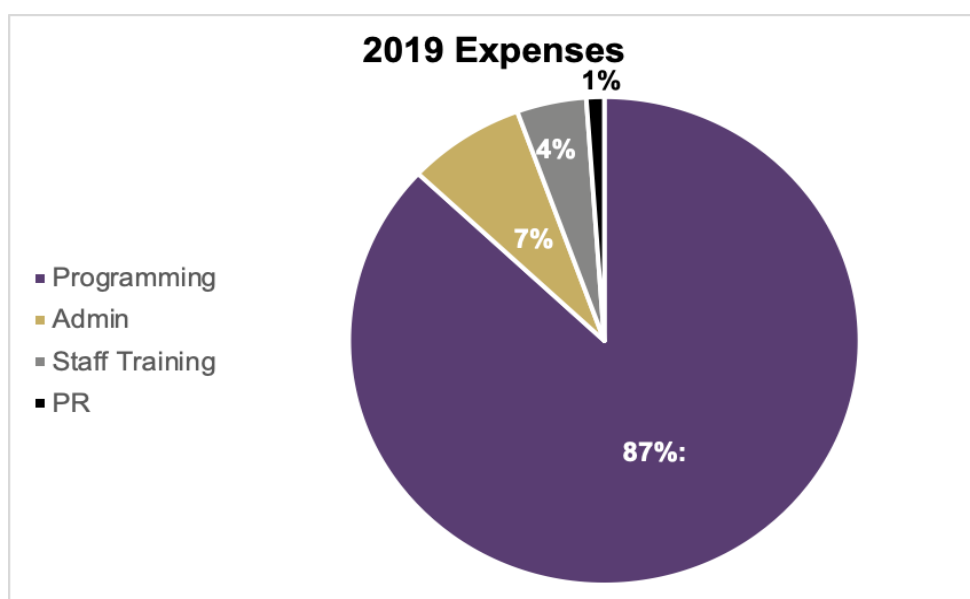


## 2019 Accounting

Throughout calendar year 2019, total income came to £29,194.67. This includes money raised through fundraising events hosted by teachers in our community, and all payments that came in through our website from direct donations, training registration, and event bookings. A breakout of these two primary categories is shown below.



Total expenses for 2019 came to £25,479.25, leaving us with a net of £3,715.42 to carry to programming for 2020. As shown below, programming comprised 85% of our expenses. This includes all money spent directly on implementing 6 trainings in 5 countries, as well as expenses related to fundraising and training events, promotional material, continuing education training for staff members, and admin. Administrative costs include all expenses related to staff meetings, website maintenance, and other professional membership and services.



Programming costs, which totaled £22,170.35 include: Projects in Global Refugee and other Marginalised Communities, Community Education (for example, trauma informed yoga training workshops hosted in London), and Special Events (for example, support for London-based weekly classes for refugee students), broken out as follows:

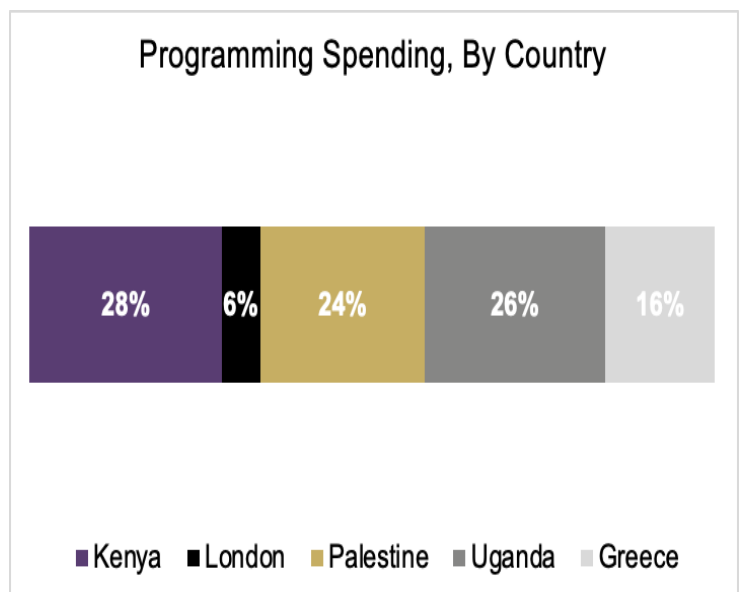
- Projects in Global Refugee and other Marginalised Communities: £12,445.12
- Community Education: £9,251.38
- Special Events: £473.85

Total “Projects:” cost by country is broken out below. Our programming in Africa - both in Kenya and Uganda - was the most expensive, primarily due to travel costs and translation needs. However, given that we ran two individual trainings in Kenya, the per training cost there averages £1,699.50, making each individual training in Kenya cheaper than either Greece or Palestine.

Programming costs include:

- mats, bilingual manuals, notebooks, and pens for all trainees
- daily tea, water, and snacks, such as fruit
- travel costs for facilitators
- venue hire costs, where applicable
- translation, where applicable (initial translation of manuals and other training material and/or direct translation throughout trainings)
- local transport costs for community facilitators, where applicable, and, in the case of London, for trainees

Country	Total Spent	Percentage Programming Budget
Kenya	£ 3,473.59	28%
London	£ 704.10	6%
Palestine	£ 2,992.53	24%
Uganda	£ 3,262.69	26%
Greece	£ 2,012.21	16%
<b>Total</b>	<b>£ 12,445.12</b>	



# Plans for 2020

We are grateful for all of the support we have received over the past three years. This support has both enabled us to get to where we are today, and shown us that there is space for expansion.

Beginning this year, we have plans to:

- Register for 501(c)3 status in the United States
- Expand programming to South America, beginning in Brasil and continuing in Mexico and Colombia
- Train at least two new facilitators to help us spread this work to more communities worldwide
- Launch UK-based programming in collaboration with some of our colleagues
- Collaborate with European Yogi Nomads to host a fundraiser in London
- Facilitate an in-person, 60 hour, trauma-informed and community yoga training for yoga teachers and others in the health and wellbeing sector

In addition, we have drawn from the lessons learned over the past year to alter and improve our evaluation procedures in 2020. The focus group has been our most valuable feedback mechanism however, it is not sufficient to measure impact over time as responses are not anonymous and the discussion is held only once, at the end of training. As we have received overwhelmingly positive feedback from the focus groups, we are seeking realistic ways to obtain constructive criticism.

Further, we discovered that while both the FMI and HT questionnaires are seen as standards in assessing change of time, they are not ideal for our purposes, predominantly because the questions are so complex that they are difficult to administer in translation and to the communities we serve. Also, the sheer length of the 45 question survey led to significant respondent fatigue. Thus, we feel that it is difficult to ascertain the accuracy of answers.

Also, as mentioned previously, we found the “mood tracker” we used proved to be subject to interpretation and thus, the results were impossible to quantify.

For programming in 2020, we have drastically scaled down the quantitative survey to now include 18 questions, 11 from the FMI and 7 from the HT questionnaire. We selected questions that we believed to be the most straightforward, taking into account cultural considerations and future translation needs.

In addition, we revised the “mood tracker” with the aim of offering more well-defined scales.

Revised versions of both tools are included in Appendix II.

# Appendix I: Additional Quantitative Analysis

The following tables show the percentage of participants, with a minimum of 50%, who experienced a positive change in the statements on the left. Uganda is excluded because they did not meet the minimum requirement.

Key:

- GRE - Greece
- KE 1 - Kenya 1
- KE 2 - Kenya 2
- LDN - London
- MM - Myanmar
- PS - Palestine

Freiberg Mindfulness Index						
	Percentage of participants who showed positive improvement					
Statement	50%	60%	70%	80%	90%	100%
FMI 2 - I sense my body, whether eating, cooking, cleaning or talking			MM			
FMI 6 - I see my mistakes and difficulties without judging them	KE2					
FMI 7 - I feel connected to my experience in the here and now			KE1			LDN
FMI 8 - I accept unpleasant experiences			KE2			
FMI 9 - I am friendly to myself when things go wrong	PS					
FMI 11 - In difficult situations I can pause without immediately reacting	GRE		KE1 MM			

Harvard Trauma Survey	
	Percentage of participants who showed positive improvement

<b>Statement</b>	50%	60%	70%	80%	90%	100%
TS 1 - Recurrent thoughts or memories of the most hurtful or terrifying events		LDN				
TS 2 - Feeling as though the event is happening again	KE2	LDN		MM		
TS 3 - Recurrent nightmares		LDN	MM	MM		
TS 6 - Feeling jumpy, easily startled	KE2					MM
TS10 - Avoiding activities that remind you of the hurtful event						
TS 11 - Inability to remember parts of the most hurtful event						
TS 22 - Feeling that others don't understand what happened to you	KE1		PS	MM		
TS24 -Spending time thinking about why God is making you go through such events		LDN		MM		
TS 27 - Feeling that someone betrayed you				MM		
TS28 - Feeling no trust in others	KE2					
TS29 - Hopelessness	KE2					
TS30 - Feeling powerless to help others	KE2			MM		
TS31 - Feeling ashamed of the hurtful or traumatic events that have happened to you		LDN KE2		MM		
TS32 - Feeling as though you are split into two people and one of you is watching what the other is doing					MM	
TS36 Feeling ashamed of the hurtful or traumatic events that have happened to you						MM

# Appendix II: 2018/2019 Data Collection Tools

## Awareness before and after

1. Freiburg Mindfulness Inventory (FMI)
2. Harvard Trauma Questionnaire

**Date:**

### Freiburg Mindfulness Inventory

The purpose of this inventory is to characterize your experience of mindfulness. Provide an answer the for every statement as best you can. Please answer as honestly and spontaneously as possible. There are neither 'right' nor 'wrong' answers, nor 'good' or 'bad' responses. What is important to us is your own personal experience. Thanks very much for all your effort!

		Rarely	Occasionally	Fairly often	Almost always
1.	I am open to the experience of the present moment.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2.	I sense my body, whether eating, cooking, cleaning or talking.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3.	When I notice an absence of mind, I gently return to the experience of the here and now.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4.	I am able to appreciate myself.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5.	I pay attention to what's behind my actions.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6.	I see my mistakes and difficulties without judging them.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7.	I feel connected to my experience in the here-and-now.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8.	I accept unpleasant experiences.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9.	I am friendly to myself when things go wrong.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

10.	I watch my feelings without getting lost in them.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11.	In difficult situations, I can pause without immediately reacting.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13.	I am impatient with myself and with others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

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## PART IV: TRAUMA SYMPTOMS

The following are symptoms that people sometimes have after experiencing hurtful or terrifying events in their lives. Please read each one carefully and decide how much the symptoms bothered you in the past week.

		Not at all	A little	Quite a bit	Extremely
1.	Recurrent thoughts or memories of the most hurtful or terrifying events	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2.	Feeling as though the event is happening again.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3.	Recurrent nightmares	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4.	Feeling detached or withdrawn from people	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5.	Unable to feel emotions	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6.	Feeling jumpy, easily startled	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7.	Difficulty concentrating	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8.	Trouble sleeping	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9.	Feeling irritable or having outbursts of anger	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10.	Avoiding activities that remind you of the hurtful event	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11.	Inability to remember parts of the most hurtful events	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12.	Less interest in daily activities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13.	Feeling as if you don't have a future	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14.	Sudden emotional or physical reaction when reminded of the most hurtful events.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15.	Poor memory.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

16.	Feeling exhausted	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17.	Troubled by bodily pain or physical problems.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18.	Difficulty paying attention.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19.	Feeling unable to make daily plans.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20.	Having difficulty dealing with new situations.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
21.	Feeling that you are the only one who suffered these events.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
22.	Feeling that others don't understand what happened to you.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
23.	Blaming yourself for things that have happened.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
24.	Spending time thinking why God is making you go through such events.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
25.	Feeling a need for revenge.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
26.	Feeling others are hostile to you.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
27.	Feeling that someone you trusted betrayed you.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
28.	Feeling no trust in others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
29.	Hopelessness	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
30.	Feeling powerless to help others	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
31.	Feeling ashamed of the hurtful or traumatic events that have happened to you	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
32.	Feeling as though you are split into two people and one of you is watching what the other is doing.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



# Daily Mood

**Start of session** *At this moment, I feel...*  
(Put a cross somewhere on each the line)

Tired ■—————■ Awake

Agitated ▲—————▲ Calm

Unwell ●—————● Well

Content ■—————■ Dis-  
content

Full of  
energy ▲—————▲ Without  
energy

Relaxed ●—————● Tense

**End of session** *At this moment, I feel...*  
(Put a cross somewhere on each the line)

Tired ■—————■ Awake

Agitated ▲—————▲ Calm

Unwell ●—————● Well

Content ■—————■ Dis-  
content

Full of  
energy ▲—————▲ Without  
energy

Relaxed ●—————● Tense

# Appendix III: Revised Tools for Use in 2020

## Quantitative Survey (completed before and after the training)

**Personal Number:**

Choose a 4 digit number that you can remember for the week. It can include letters and/or numbers. Make it unique to you - for example, the first two letters of your name plus your favorite numbers

**Date:** .....

The purpose of this evaluation form is to provide feedback that will enable us to understand the value and benefits of OMPowerment Project’s trainings.

Please answer every statement. Please answer as honestly and spontaneously as possible. There are neither ‘right’ nor ‘wrong’ answers, nor ‘good’ nor ‘bad’ responses. What is important to us is your own personal experience.

Thanks very much for all your effort!

	Rarely	Occasionally	Fairly often	Almost always
I feel connected to my experience in the here-and-now.				
I am friendly to myself when things go wrong.				
I watch my feelings without getting lost in them.				
I have difficulty concentrating				
I feel hopeless				
I feel exhausted				
I am calm				
I sleep well				
I listen to my body				
I am impatient with myself and with others.				
I feel physically well				

		Not at all	A little	Quite a bit	Extremely
1.	Feeling detached or withdrawn from people	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2.	Feeling jumpy, easily startled	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3.	Trouble sleeping	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4.	Feeling irritable or having outbursts of anger	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5.	Troubled by bodily pain or physical problems.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1.	Difficulty paying attention.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1.	Feeling no trust in others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## Mood tracker:

**Personal Number:**

Choose a 4 digit number that you can remember for the week. It can include letters and/or numbers. Make it unique to you - for example, the first two letters of your name plus your favorite numbers

**BEFORE** Practice  **AFTER** Practice

### 1. My Sleep Last Night:



-----



-----



1

2

3

4

5

Slept well

OK

Did not sleep well

### 2. My Physical Wellbeing:



-----



-----



1

2

3

4

5

Well

OK

Unwell

### 3. My Mood:



-----



-----



1

2

3

4

5

Joyful

OK

Sad

### 4. My Stress Level:



-----



-----



1

2

3

4















5

Calm

OK

Anxious

5. Other Emotions I am Feeling Right Now (Circle all that apply):

-  Frustrated       Silly       Angry       Festive
-  Nervous       Grateful       Annoyed       Proud
-  Confident       Overwhelmed       Fearful
-  Loved       Embarrassed       Excited