

March 10 - 15, 2025

Stones Cry Out Peace Camp



**Mennonite
Central
Committee**

"I tell you," he replied, "if they keep quiet, the stones will cry out."

– Luke 19:40



Welcome to the Stones Cry Out Peace Camp!

The theme of this camp is inspired by Jesus insisting that his followers not stay quiet about the injustices happening in our world and the new possibilities that are on the horizon through God's message of love, justice, and peace for all people. Today is no different. As we live in times of increasing uncertainty for both our Earth and humanity, we must continue to proclaim and live out God's love.

The global threats of climate change and forced migration are very real and are affecting millions of people around the world. We have known about these threats for many years, yet world leaders are not implementing policy that could help mitigate the harm done. We know what good policy and practice would look like, yet these issues have become so divisive that just talking about them divides our communities and churches.

This week, we invite you to be engaged and participatory during this week, bringing your curiosity to better understand the issues, respect for situations you might not fully understand, and willingness to engage each other as we learn together.

During this peace camp we will be

- Learning and working with what climate change is and how it is impacting our lives and our planet
- Understanding how forced migration and trauma is impacted by climate change
- Exploring the biblical basis for hospitality in an adverse world
- Experiencing nature with wild church spaces and native plants
- Learning about and experiencing the process of talking to members of Congress in Washington DC!
- Exploring ways to talk about sensitive issues with each other
- Understanding our own climate stories and how to engage this topic into the future

Peace Camp Folder

In this folder you will find the schedule for the week as well as descriptions of some of the activities we will be doing this week. Our hope is that what you experience this week you will be able to share with others when you return to your home communities and churches. It's important that after a learning experience such as this we share with others what we have learned and experienced. This experience makes us ambassadors of the knowledge we have recently acquired. As ambassadors we must let others know what we have learned and hold that knowledge with the respect that it deserves. Each of you will have a responsibility going forward to share this experience with others. We hope this folder will aid in that process so that you can replicate some of the activities you have done here. If you have any questions about the materials in this folder, please let us know.



Stones Cry Out Peace Camp Agenda: March 10 - 15, 2025

Time	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
7:30am		Breakfast in cafeteria	Breakfast in cafeteria	Leave by 6:45am Breakfast on the road	Breakfast in cafeteria	Breakfast in cafeteria
8:30am		Wild Church	Reflection	Arrive at MCC DC office at 9:30am; Hill visits from 10:30-2:30pm Lunch in one of the Hill cafeterias Debrief at 2:30/3pm for 30 min.	Reflection	Wild Church
Session 1: 9:00 – 10:15am		Introduction to Climate Change	Economic Worldview of Extraction Economy/Emissions		Trauma and Climate Change	MCC Projects and Young Adult Programs
Break: 10:15 – 10:30am						
Session 2: 10:30am – 12:00pm		Global Migration and Climate Change	Biblical Stories of Migration and Hospitality		Where do we go from here?	Sharing and Closing
Lunch 12:00pm – 1:30pm						Lunch and departures
Session 3: 1:30 – 3:00pm	Afternoon flights arriving	How to Talk about Climate Change	Speaking from the Heart	3:00/3:30pm tourism in DC	Partner Visits Local partner visit?	
Break: 3:00 – 3:15pm	Going to lodging from airport					
Session 4: 3:15 – 4:45pm		Native Plants at MCC	Prep for DC trip			
Dinner: 5-6pm	Dinner in Cafeteria	Dinner in Cafeteria	Dinner in Cafeteria	Dinner in DC	Dinner Out	
Evening Activity: 6:30 – 8:00pm	Orientation and Introductions	Climate Story Reflection and art activity	People on the Move	Arrive back in Akron around 10pm	Song writing with Andrew Pauls-Thomas!!	



Contacts

Camp Facilitators and support staff

Nathan Toews ph #: 574.392.1440 *email:* nathantoews@mcc.org

Kirstin De Mello ph #: 571.234.0779 *email:* kirstindemello@mcc.org

Saulo Padilla ph #: 574.304.9196 *email:* saulopadilla@mcc.org

Roland Flores Rentas ph #: 717.681.3410 *email:* rolandofloresrentas@mcc.org

Participants

Name	Email	Guest House at MCC	Room #
Evelyn Weaver	eweaver11615@gmail.com	Americas	208
Hasset Hailu	hshimeles@ambs.edu	Americas	206
Anna Zehr	anna.l.r.zehr@gmail.com	Africa	105
Christopher Moore	CCMoore2024@gmail.com	Africa	106
Nkosinomusa Melisa Matshazi	melisamatshazi@gmail.com	Africa	107
Isaac Andreas	isaacwandreas@gmail.com	Africa	108
Lini Lyndaker	floareaalina@icloud.com	Africa	109
Jessica González	jessicagonzalez@mcc.org	Africa	111
Elvis Otieno	elvisotieno@mcc.org	Americas	201
Pragya Das	pragyadas@mcc.org	Americas	203
Joelcio Chiringa	joelciochiringa@mcc.org	Americas	202
Gabriela Rodríguez Cervantes	gabriela.rcervantes14@gmail.com	Americas	205
Margaret Schrag	margaretschrag@mcc.org	Africa	101

<i>Facilitators</i>			
Nathan Toews	nathantoews@mcc.org	Africa	102
Kirstin de Mello	kirstindemello@mcc.org	Africa	110
Saulo Padilla	saulopadilla@mcc.org	Africa	103



MCC Campus Map





MCC Welcoming Place

The Welcoming Place is made up of several guest houses. Our camp will be in the Africa Guest House and Americas Guest House. Below you will find a map of the grounds. Please take a look at the chart below to see where you will be staying. Everyone will have their own room with a private bathroom.

Address:

21 South 12th St.
Akron, Pennsylvania 17501

Welcoming Place Self Check-In Process: Any time after the designated check-in time on the arrival date, guests can conveniently gain access to the guest house using the credential provided below.

Access

credential: <https://control.alta.avigilon.com/cloudKeyUnlock?shortCode=mw2iz8eqawjc>

– Save this link somewhere easy to access!!

Instructions: Stand in front of the main entrance to the Guest House and tap on the above link from your email. Once the link is open, click on the door you wish to enter. The light on the reader in front of you will begin to spin. You will hear the door unlock when the light becomes a complete circle. This means the door is unlocked and you can enter.

Things you might need with you each day

- All necessary travel documents!
- Something to write with and for taking notes
- Comfortable / layered clothing - highs in the mid in the 60s (12 C) to lows in the mid-30s (1 C) at night
- Business casual clothing for the Washing DC visit (see description below)
- Comfortable shoes for walking
- Water bottle
- Hat and sunscreen for being outside
- Toiletries and medicines that you need for your personal care
- Personal snacks for times when you need a pick-me-up. We'll have some available, but it will be important that you have what you need to care for yourself



Dress for the Washington D.C. visit

We want to clarify that the dress code for this day should be *business casual*. This generally means slacks, khakis, or a skirt with a dress shirt, blouse or polo. Dresses and seasonal sport coats fall into this dress code as well.

Women

- Skirt, khakis, or pants
- Open-collar shirt, knit shirt or sweater (no spaghetti straps or décolleté)
- Dress

Men

- Seasonal sport coat or blazer with slacks or khakis (sport coat or blazer is not necessary as long as you have a button-down shirt).
- Dress shirt, casual button-down shirt, open-collar or polo shirt
- Optional tie
- Loafers or loafer-style shoes, and socks

Circle Process

What Is a Circle?¹

A circle is a gathering that is characterized by thoughtful preparation, powerful questions, and an egalitarian structure. Members of a group, team, movement, or community are all comfortably seated in a circle. Everyone is invited to participate, and all voices are considered equally important. The structure is simple with a beginning (opening, introductions, check-in), middle (speaking about the topic), and an end (closing and check-out). Conversation is structured around a series of questions. Every participant will have a chance to speak to each question without interruption. Circles use a talking piece which is passed from person to person, to designate who can speak at that moment—and who is listening (everyone else).

Circles are considered to be one of the oldest forms of group process. Indigenous and first peoples cultures from around the world used and continue to use circle processes to facilitate community conversations about important subjects.^[1] These processes have experienced a revival in modern cultures during the last 40 years and have been used in many applications.

Circles offer an inclusive and collaborative space for group members to share openly and build (or rebuild) trust with each other. Circles are generative in nature and can be used as a process for restorative (or transformative) justice, allowing a group to collectively respond to and heal from a rupture or transgression. Circles can also be used regularly to strengthen relationships within groups and provide members the

¹<https://mediatorsbeyondborders.org/what-we-do/conflict-literacy-framework/circle-process/#:~:text=Members%20of%20a%20group%2C%20team,closing%20and%20check%20out>



space to understand each others' perspectives and why they might behave in a particular way.

Circles are particularly useful in social and political organizing as they are democratic and non-hierarchical. They challenge systems of oppression, cultivate a sense of belonging, and highlight the human interests at the heart of social change work.

Circles as restorative practices have always been a part of certain communities and cultures within the United States. They were also introduced in the judicial system, first within the sentencing process and soon across other parts of the judicial system. They have since been adopted in elsewhere, in schools, workplaces, and communities.^[2]

Roles and components to a circle

- **Guardian/Circle Keeper** - A person whose role is to track the tone of the conversation, maintain a safe and open space, and, with the help of others, call for pause when needed.
- **Talking Piece** – An object held by the person who is currently able to speak. The talking piece generally has some significance to the Circle Keeper and/or members of the circle that will be passed around indicating who has the ability to speak.
- **Center Piece** – An object placed in the middle of the circle that is used to focus the group and call them together. This object also generally has some significance to the Circle Keeper and/or members of the circle.
- Circles can also choose to have specific **timekeepers** to help keep the conversation moving and **scribes** to record decisions or other items important to the group.
- **Members of the circle** – These are the people invited to be part of the circle. They should be sitting in a circle along with the Circle Keeper for the entirety of the process.

Steps to conducting a circle

1. **Opening:** Host/Guardian/Circle Keeper or convener shares the topic and intentions of the circle and opens with a ceremony or ritual.
 - Introduce the talking piece
 - Talk about time parameters (eg: time per person, timekeeper), if relevant.
 - Agree on the communication guidelines (Sample Guidelines Below)
2. **Question Rounds:** In each round, every participant will have the opportunity to answer the same question while all others listen attentively. The talking piece is



passed around the circle. Participants can choose to pass, either in that moment or for a particular question.

- Beginning Check-in – A chance for participants to share names and relationship to the topic.
- Questions about the topic – A series of rounds each with a question that deepen understanding about the issue.
- Check-out – A chance for people to share their reflections on the circle.

3. Closing

- Reminder about any confidentiality agreements.
- Circle Keeper closes with closing ceremony.

To learn more about circles you can refer to *The Little Book of Circle Process* by Kay Pranis

<https://livingjusticepress.org/product/little-book-of-circle-processes/>

Other dialogue tools²

Circle of allies

- Everyone stands in a circle.
- A participant steps into the circle and makes a statement.
 - A facilitator could also make a statement without stepping into the circle.
- For anyone with whom this statement resonates, they also step into the circle (acknowledge their agreement), but do not speak.
- Continue until everyone has had a chance to make a statement.

Fishbowl

- A group sits in a circle and has a conversation while the rest of the group sits around them listening.
- Only people in the inner circle may speak.
- Often multiple groups participate in the inner and outer circles. Groups can be divided in different ways, such as: sex, age, experience, etc.
- Conversation may happen naturally in the inner circle without much direction from a facilitator.

Spectrum

- Name two polarized ideas and have participants physically stand where they place themselves on a spectrum between the two furthest points.
- Let participants reflect on why they stood where they stood by sharing their thoughts with the rest of the group.

² Stoltzfus Buller, *Peaceful Practices: A guide to healthy communication in conflict*, 2021, p. 74 - 75

Dialogue and debate⁴



Dialogue is the understanding of myself and others.	Debate is the successful argument of my position over that of my opponent.
I listen with the view of wanting to understand.	I listen in order to counter what I hear.
I listen for strengths, so I can affirm and learn.	I listen for weakness, so I can discount and devalue.
I speak for myself from my own understanding and experiences.	I speak based on my assumptions about others' positions and motives.
I ask questions to increase understanding.	I ask questions to trip up or confuse.
I allow others to complete their communication.	I interrupt or change the subject.
I concentrate on others' words and feelings.	I focus on the point I want to make next.
I accept others' experiences as valid for them.	I critique others' experiences as invalid.
I allow the expression of real feelings in myself and others.	I express my feelings to manipulate others and deny their feelings are real.
I honor silence.	I use silence to gain advantage.

Questions to Ask Myself if I am Having Trouble Staying in Dialogue

- Am I honoring my own experience as valid?
- Can I trust others to respect my differences?
- Can I trust myself to be permeable, yet maintain my integrity?
- Am I willing to open myself to the pain of others and myself?
- Am I able to live with tension?
- Am I open to seeing God in others?
- Am I feeling defensive when others question me or have different opinions?
- Do I suspect others are forcing me to change?
- Do I fear that hearing other opinions will weaken my position?
- Am I denying pain I really have the strength to face?
- Am I viewing others as the "enemy" (especially those who disagree with me)?

⁴ *Seeing the Face of God in Each Other: The Antiracism Training Manual of the Episcopal Church*, Mission Department of the Episcopal Church Center, 2011, pp. 97-99. Reprinted with permission.

³ Stoltzfus Buller, *Peaceful Practices: A guide to healthy communication in conflict*, 2021, p. 41

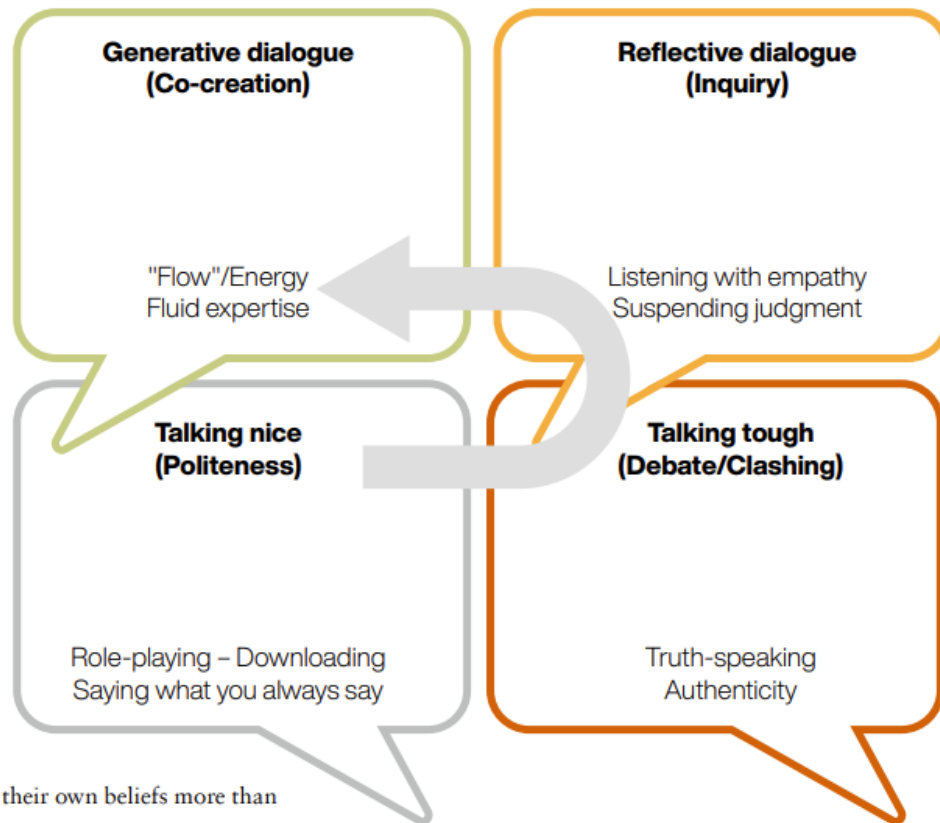
Conversation matrix⁵

Talking Nice: This is a conversation that avoids confrontation or any real substance. Individuals respond politely to one another, playing a role more than authentically communicating their own beliefs. Outward emotion is removed from the conversation and the engagement is a false representation of the true beliefs and opinions present.

Talking Tough: This kind of conversation is direct and often aggressive. Individuals speak their opinions without concern for how they will be heard or interpreted. The focus of those involved is to verbalize their own beliefs more than anything else.

Reflective Dialogue: This conversation takes place when an individual in the dialogue is focused almost entirely on listening. Sometimes individuals engage in reflective dialogue as a way of avoiding potential conflict of differing opinions. The objective is to understand the other and convey care for them, but not to communicate their own perspective or idea.

Generative Dialogue: This is the kind of dialogue that offers potential for transformation. Both parties involved in the conversation are genuinely listening to one



another while responding with their authentic and complete self. In fully engaging with one another, there is energy present in the dialogue and new insights and growth can happen.

The arrow in this diagram represents a progression from least constructive dialogue to most constructive dialogue.

⁵ Philip Thomas, "Intro to Dialogue" workshop, Goshen, Indiana, Jan. 28, 2017. Used with permission.

⁴ Stoltzfus Buller, *Peaceful Practices: A guide to healthy communication in conflict*, 2021, p. 43



Biblical characters that lived through migration and climate events

Take some time to think through biblical characters that lived through some type of migration and climate events. Think of what their stories are and what they might have experienced. As you begin to remember who these characters and their stories are, make a list of them below with a brief description of where they were migrating from/to and why they were migrating. Share what you have written with others in your group or in the larger discussion.

Character/People	Where was their migration?	Why did they migrate?



What is a Wild Church?⁵

values. voice. vocation.

While Wild Church doesn't promote any particular dogma, creed, or institutional parameters, we are led by important values that continue to evolve, informing how vocation is lived out through each unique Wild Church leaders.

- *Reverencing Life* in all its unique expressions. Life expressed as you, as your neighbor from Iraq or Alabama, those from the deserts of Africa or the islands of Europe. As Oak that grows in your yard, Hawk that soars the thermals, Thunderstorm that strikes the Oak, and innocent Mouse that becomes dinner for Hawk. All beings are infused with divine presence.
- *Diversity*. We reverence diversity as the flourishing of ecosystems, both within nature and within human society.
- *Transformation*. Tending to the felt experience of grief at the collapse we witness at all levels and the optimism of the seeds of a new story that are emerging within the destruction. The reality of new life from ashes, the sacred cycle of life, death and rebirth. Of transformation for individuals, the collective, social and biological systems, the planet.
- *The truth of our interconnection* with all beings, arising from the same Source.
- *A relationality of kinship* with all of creation.
- *Being led by what is emergent*, what is bubbling up from the earth and spirit, listening to voices on the edges of norms, inviting new ways of meeting challenges, considering what might seem irrational, querying the way things are. With philosopher Bayo Akomolafe we question, "What if the way we respond to the crisis is part of the crisis?"
- *Love and inclusion* of all human and more-than-humans in an expanded belonging.
- *Liberation of the body of the earth* from destructive technologies and species supremacy
- *Liberation of black and brown-bodied peoples* from white supremacy and from colonized mindsets for all peoples.

Land Acknowledgement

The Wild Church Network includes wild churches across the United States and Canada, and some across the ocean. The place known by the state sanctioned term "North America," is known as Turtle Island to many Indigenous and First Nations peoples, based on a common creation story. These lands we gather on, live with, and love is colonized land, settled by white European peoples from whom many of us descend. We don't dismiss the complexity of human migration and each of our lineage's unique ancestral movements across oceans and lands in search of safety, belonging. And, we acknowledge the harm caused to Indigenous Peoples, land, waters, and creatures, and seek ways to help heal this harm through relationship, kinship, and attention.

Wild Church leaders are encouraged to research their own watershed's indigenous and settler histories and the current conditions of local native peoples, and to acknowledge these realities as the ground they stand on in their gatherings.

⁵ <https://www.wildchurchnetwork.com/page-18165>, March 6, 2025



Out of respect for indigenous cultures that have retained a cultural kinship with all of creation, members are encouraged to include any or all of the following as part of their own connection with the land and the land's historic keepers:

- Honor the land's lineages through acknowledgment or other ways;
- Be aware of potential appropriation of indigenous practices as we also practice earth-honoring ways;
- Learn about the specific indigenous histories of the territories in which we dwell;
- Stand with local indigenous peoples in their struggle for justice for their land and waters, and for their culture and livelihoods.
- Learn personal ancestral lineages and ancient practices of connection with the earth.

What is a climate story?⁶

Cassandra Ceballos, the Talk Climate Manager for Climate Generation shares the following:

Finding your climate story takes time. Know that you will likely not finish your story during one session and that is okay - this work is intended to spark your story, and hopefully you can come to a place where you will want to complete it.

I invite you to be creative in your writing. This is not a case study or academic piece. This is more difficult for some, and if that is you, it may be helpful to imagine you are writing in your journal. Home in on a specific moment and describe it in detail, as much as possible - using sensory imagery. Some examples...

- "the water was the color of coffee with tons of cream in it, shades of red in the canyons, the rocks, the sand and the soar of the raptors overhead - everything welcomed us; instead of fear I felt a connection, and a deep sense of reciprocity.
- I had not really identified with my culture, but that day for the first time I saw myself in my relatives faces and it evoked a fierce determination in me.
- "Listening to the wind and watching the trees sway seemed endless in its capacity to captivate and calm me"

Interestingly, the more detailed your story is, the more universally resonant it becomes.

Writing Tips

Prompts to begin writing:

Go through the following four prompts in order, spending 6-8 minutes writing for each.

1. Tell a story about an experience that helped shape the person you are today.
2. What is your experience of climate change?
3. Tell a story about a time you felt resilient.

⁶ [Climate Story Writing Handout 1.pdf](#)



4. “To create a better future, we must first imagine ourselves there.” IMAGINE...
 - a. What would a better world look like to you? Take a moment to move through it, and then write it down.
 - b. What is the role that you will play in making it a reality?

Weave your story together:

1. Read through your responses to each of the prompts and examine it as a whole.
2. Look for and note big picture themes, connecting points, and common/recurring topics.
3. Add in sensory details, emotions, or values as transitions.
4. Supplement your story with 1-2 related climate facts.

It is okay if your writings do not connect or your story feels disjointed. This exercise is meant to help uncover what your story could be about. Feel free to re-work and revisit this process. You may need to ask yourself additional questions to go deeper. Finally, it is also okay if your story does not have a happy or hopeful ending. Climate change is scary and the trauma of it impacts our mental, social, and spiritual well-being. The process of finding our climate stories through reflection and writing can put us on the path to healing.



The Iceberg

The visual of an iceberg is often used to describe the nature of conflict. Above the surface, we only see a small percentage of the entire iceberg, while most of its mass lies under the water. Similarly, in conflict, only actions and stated positions are above the surface, creating the perception of incompatible goals. Under the surface, however, are all the assumptions, interests, feelings, needs, values and more. We need to focus on what matters by discovering what is below the surface. When we don't see the whole conflict, it is easy to spiral into destructive ways of handling it. We jump to conclusions quickly before working to discover what the actual problem is.⁷

Positions: What someone states they want in a conflict situation. Often these are statements that on the surface look very incompatible. If the people in conflict only engage each other based on their positions, the conflict can be ongoing and unresolved.

Needs: What are the actual non-negotiable aspects that a person in a conflict is trying to satisfy. Often these are not mentioned or stated and are not immediately known by the other person in conflict. Not meeting a need can push a person to continue to engage in an ongoing conflict. It is important that the two sides of a conflict understand each other's needs.

Activity:

On the following page you will see a blank set of two icebergs.

1. Fill in the positions that you observe, see and hear from people on different sides of an issue. Discuss how these positions are or are not compatible with each other and how they have manifested themselves in an ongoing conflict.
2. Now discuss why you think the people in the conflict have the positions they have.
 - What are their life experiences that influence their thinking?
 - How are they impacted by this issue?
 - What feelings might they experience around this issue and why?
 - What are the perceptions they have about people on the other side of the issue? What assumptions do they have as a result of these assumptions?
 - Fill out the underwater part of the iceberg with these feelings, perceptions and assumptions that you are identifying.
3. Based on your discussion above, identify the needs you think people on different sides of the issue have that are not being met by the current situation?
 - How are the needs you are identifying different from the positions that are more visible at the top of the iceberg.
 - List the needs that you are identifying in the underwater part of the iceberg
4. Once you have identified the needs on both icebergs, see if there are any needs and feelings that both sides share.
 - Write those needs, feelings, etc. in the part of the two icebergs that overlap with each other. *Reflect on what you have discovered and learned about the different positions*

⁷ Stoltzfus Buller, *Peaceful Practices: A guide to healthy communication in conflict*, 2021, p. 20



Addressing the Impact and Trauma of Migration

AITM Seminar Handbook

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This seminar workbook was created and produced by the AITM (Addressing the Impact and Trauma of Migration) team in collaboration with HDPI, Inc. AITM is a capacity-building program to reduce harm and enhance resilience.

HDPI, Inc is a not-for-profit, global network of specialists working on critical issues.

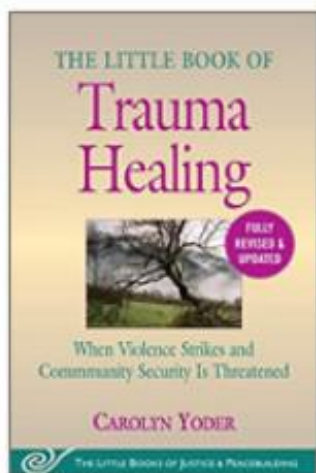
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For information on scheduling a seminar contact the authors at
AddressingTraumaOfMigration@gmail.com

The content of this seminar workbook is based on STAR (Strategies for Trauma Awareness and Resilience) concepts and framework from Eastern Mennonite University (www.emu.edu/star)

and

The Little Book of Trauma Healing by Carolyn Yoder, 2020.
www.peaceaftertrauma.com



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- Ruth and Timothy Stoltzfus Jost, financial support for 1st edition
- Gabriela Leskur, graphic - page 17

¹⁰ Sources of Trauma Definitions

Single event trauma: Intense one-time event, natural or human-caused with serious threat of harm or death (accident, assault, rape, death, hurricane).

On-going, continuous, cumulative trauma: Events without a clear beginning or end (bullying, neglect, abuse, detention, discrimination, deportation).

Secondary trauma: Experiencing trauma reactions as a result of witnessing (seeing or listening to another person's trauma experience which can happen to family, caregivers, etc. On-going secondary trauma can lead to **compassion fatigue**, a condition characterized by emotional and physical exhaustion leading to a diminished ability to empathize or feel compassion for others, often described as the negative cost of caring.

Ambiguous Loss: A condition of uncertainty following the disappearance of a person (leaving without goodbye) or following the psychological absence of a loved one (goodbye without leaving).

Participatory trauma: Result of active participation in causing harm to others through criminal acts (torture, abuse, abuse of power, terrorism) or in the line of duty (law enforcement, border patrol, military).

Dignity violations: Actions that disregard, diminish, humiliate or attack the inherent worth of individuals and groups (micro-aggressions, living under occupation, neglect, abuse).

Historical trauma: Native American, Maria Yellow Horse Brave Heart (2003), describes this as the *cumulative emotional and psychological wounding over the lifespan and across generations emanating from massive group trauma as such enslavement, colonialism, persecution or genocide of an ethnic, national or religious group*. Often silence surrounds these events.

Cultural trauma: When attempts are made to destroy part or all of a culture or people (treatment of Indigenous people around the world, Holocaust).

Structural trauma: Harm caused when social structures, policies and institutions deprive people of their land, culture, dignity, rights or ability to meet basic needs (poverty, corruption, racism, sexism).

Historical, cultural and structural trauma are in most cases the 'root causes' of migration.

**Trauma can be passed from generation to generation
if not addressed and healed.**

12 Ulysses Syndrome - Immigrant Syndrome

Root Causes of Migration

The majority of people migrate for reasons related to work, family and study – a high percentage do so seasonally, through legal means and to neighboring countries. Other people travel long distances and leave their homes, communities and countries for a range of compelling and sometimes tragic reasons, such as conflict, persecution and climate change. Those who have been displaced, such as refugees and internally displaced persons, comprise a relatively small percentage of all migrants, but they are often the most in need of assistance and support. The drivers of migration in the human experience continue to be the same as those of our ancestors thousands of years ago - work, family reunification, a better life, conflict and war, natural disasters, food security, refuge and protection.

The migration experience is a major life event or change. It brings with it seven mournings or losses that are specific to migration. These are the loss of:

- Family and other loved ones
- Native language
- Culture: customs, religion, values
- Homeland: landscapes, colors, smells, tastes
- Social status: roles, work, lifestyle, profession
- Ethnic group belonging
- Physical safety risks: migration journey, deportation



Understanding the
Ulysses Syndrome

As with any major life change these losses can impact an individual's mood and ability to function for a period of time. Frequently the stress of the migration experience is compounded by forced separation, dangers on the migration journey, a struggle to survive in the new home, and the duration of the extreme stressors for months or even years. It is important to recognize that responses to these conditions, such as depression and anxiety, are normal and not necessarily an indication of a physical or psychological illness. Dr Joseba Achotegui of the University of Barcelona has studied this and uses the term Ulysses Syndrome to describe the condition. It is named for the Greek hero Ulysses who spent 10 years on a long sea journey to return home.

REFLECTION

- Identify root causes of migration in your context.
- What are primary sorrows or losses you or others have experienced?
- What additional stressors have made the migration experience more difficult?

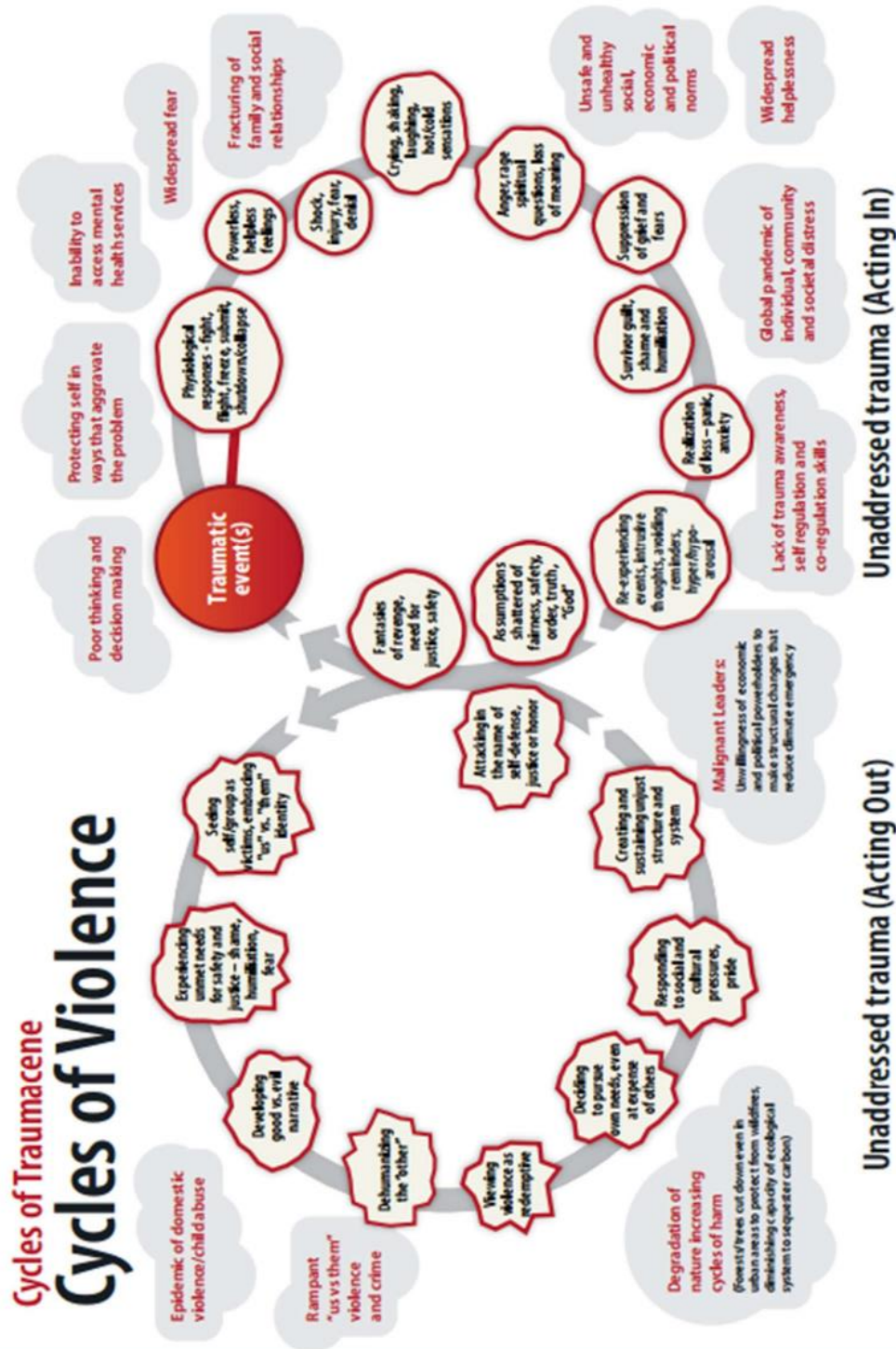
APPENDIX A: EXPECTED CLIMATE TRAUMA EXPERIENCES



Adaptation of STAR Team model of Eastern Mediterranean University, 2020.
 © Carolyn Yoder and Climate STAR Collaborative.
 Based on the work of Bob Doppelt, International Transformational Resilience Coalition.

Climate STARR Strategies for Climate Trauma,
Action, Resilience & Regeneration

APPENDIX B: CYCLES OF TRAUMACENE CYCLES OF VIOLENCE



Adaptation of Carolyn Yoder/STAR Traumamodel, Eastern Michigan University, 2010.
© Carolyn Yoder and Climate STARR Collaborative, 2014.
Based on the work of Bob Doppelt, Interventional Transformational Resilience Coalition.

Climate STARR Strategies for Climate Trauma, Action, Resilience & Regeneration

BUILDING RESILIENCE

Traveler, there is no path. The path is made by walking.

Antonio Machado

Addressing trauma is a journey, a process, a different path for everyone. Everything we do on the journey to address trauma (releasing, recognizing, reconsidering, reconnecting) makes us more resilient. Resilience as we learned earlier is a term used in physics meaning the ability to bend but not break. For individuals and groups, it is the capacity to survive and bounce back in the midst of or after hardship and adversity and can be observed in all the stages of the migration experience.

Resilience is not just about being tough and enduring hard times, it is also about healthy power in order to respond in the midst of vulnerability and uncertainty. Human agency allows individuals and groups to have choices, ask questions, problem-solve and make changes. *Factors that contribute to resilience are listed below and represented by the different parts of the tree. The phrases following the factors (in bold) are helpful in identifying both personal and collective resilience.*

RESILIENCE FACTORS

- **Personal Characteristics:** *I am/we are* (Trunk)
- **Social network:** *I have/we have* (Roots)
- **Community Support and Resources** (Branches)
- **Problem-solving skills:** *I can/we can* (Leaves)
- **Strong belief/trust system:** *I believe/we trust* (Sky)
- **Self-care:** *I do/we do* (Soil)



REFLECTION

- Which resilience factors have helped you get to this point in your life?
- Are there factors you would like to increase? Strengthen?



What's Next?

Now that the week is over and you will be returning to your lives of work, studies, or some other new adventure. You will also be returning to your home communities and churches. The difference is that you are going back now as ambassadors of the learning and experiences you have had at the peace camp. As ambassadors we have an obligation to care for and hold these learnings and experiences in a such a way that it can impact our lives and the world beyond just the week of this camp. There are two ways to engage this larger impact:

1. *Personal change*: Based on this experience, how have you changed in your perspectives around the theme of the peace camp? How might you see things differently in your home context? Are there any actions that you might do as a result of these changes?
2. *Sharing out*: What can you do to share your learnings and experiences with others? The impact of this peace camp goes beyond just the experience of this camp, but to the churches and communities you all are a part of because of the sharing you can do. Think about the spaces you are apart of in your church and community and how you can invite people in those spaces to hear about your experiences.

We ask that you take some time now to think on both a personal level and sharing out towards others, what are some actions you can take. As you come up with ideas, you can write them down below in the following sections.

Personal change:

Sharing out: