TRAINING MANUAL FOR COMMUNITY VOLUNTEER COUNSELLORS
PREFACE

Many NGOs work for children and communities in war situations. In recent years growing attention has been paid to answering not only basic needs — shelter, food, water, medical care — but also to increasing the mental and psychological health of the child. The assumption is that the trauma children experience in such situations can significantly affect their psychological and physical growth.

It is in this context that the Kitgum District Psycho Social Support Program (PSSP) was initiated in Northern Uganda in 1997 in response to the needs of people who had fled their homes after brutal attacks by Lord’s Resistance Army (LRA) rebels. The pilot project in two sub counties was expanded to cover the whole district under a tripartite agreement between Kitgum District, UNICEF, and AVSI. Funding was provided by UNICEF, USAID (United States Agency for International Development) and AVSI, the latter by offering technical and logistic support. The program operates through the Community Development Office (CDO) of Kitgum District. Other agencies carrying out similar activities in the district include World Vision, International Rescue Committee (IRC), the Churches, Kitgum Concerned Women’s Association (KICWA), Gulu Support the Children Organisation (GUSCO), Concerned Parents Association (CPA), and others.

PSSP is designed to help everyone in Kitgum District benefit from the program. It is aimed at helping people deal with past traumas so that they can move ahead in a productive and peaceful manner. Training to build capacity for different stakeholders is one of the major components of PSSP’s community-based holistic approach.

This Training Manual for Community Volunteer Counsellors is written to accompany the Handbook for the Community Volunteer Counsellor (CVC). CVCs are typical members of the community with various jobs or vocations who are recognized by the people as being leaders, caregivers, and helpers. The aim is not to train professional counsellors, but to enhance the effectiveness of those identified by their community — for this reason they are called, and are in effect, “volunteer counsellors.” The material in the Handbook is a summary of the CVC training provided as part of the Kitgum District PSSP in Uganda. This Manual offers direction and information for facilitators who want to work with CVCs using the material in the Handbook. It is part of a response to the requests of various organisations working in Uganda for a group of facilitators prepared to train volunteer counsellors in the field to insure the sustainability of psycho-social intervention. The Manual is a tool to be used as part of a longer process of preparing such facilitators.

ACKNOWLEDGEMENTS

Special thanks to Olaa Ambrose for his invaluable leadership in the development of the PSSP and training. Many thanks for all the contributions to the content of this book that have been made by the AVSI team, district supervisors and other members of the Kitgum District Psycho Social Support Program, and the CVCs themselves. Thanks to Macmillan Education Ltd. for the use of the family picture on the back cover.
HOW TO USE THIS MANUAL

This Manual is designed to accompany the *Handbook for the Community Volunteer Counsellor*, and it is recommended that the facilitator use both books together in order to follow the intent of the Manual. Whereas the *Handbook for the CVC* was intended for use by the CVCs as a resource following their training, this *Training Manual for Community Volunteer Counsellors* is written for those who facilitate training with those selected to become CVCs.

This Manual is divided into three sections:

A. **INTRODUCTION**
   Includes general background information for facilitators of CVCs. In this section there is an exploration of such topics as the theoretical orientation and approach used in this Manual, the basics of facilitation, suggested methods to use as facilitators, and suggestions for how to organise the workshop.

B. **SESSIONS FOR CVC TRAINING**
   This middle section of the Manual refers to specific pages and topics found in the *Handbook for the CVC*. It offers practical exercises for facilitators to present the various topics useful to CVCs which are found in the Handbook. See the following page for the format of each page in this section.

C. **RESOURCE INFORMATION**
   This is a reference section which offers additional information and resources to support the work of the facilitator.
The material in Section B is the core of the Manual. It is presented in a similar way on each page of the Manual where you will find:

⇒ The topic presented on this page which corresponds to a topic in the Handbook
⇒ A picture from the page or pages of the Handbook to which the Manual is referring along with the page number(s)
⇒ “Why this section?” offers important information for the facilitator because it explains the importance of this topic and the reason for presenting it at this stage of the training, as well as how this topic links to other topics.
⇒ Focus points which indicate what participants need to know and also serve as a reference point for the facilitator to remain focused while leading sessions.
⇒ Method of facilitating the focus points to participants – practical examples of how to develop the session with CVCs.
⇒ Additional information for the facilitator, to deepen their understanding of the topic beyond what is shared with participants.
⇒ Blackboard that includes questions for the facilitator to consider on a personal basis and/or discuss with the team. This serves to reinforce that we are all learners, whether CVCs or facilitators, and that we can learn and develop by reflecting on our own experience. It is also very useful for the facilitator to reflect on the blackboard questions in the Handbook since using one’s own experience helps one to understand each topic more deeply and can aid the facilitator in preparing personal examples to share with participants. A small blackboard symbol appearing in the text will remind you to reflect on the Handbook questions.

⇒ Additional symbols used in the Manual include:

⇒ Facilitator comments
⇒ Approximate time frame for this section
⇒ To distinguish references to other resource material contained in the Handbook or the Manual.

“Refer to H #” means refer to page # in the Handbook for the Community Volunteer Counsellor (e.g., H 34 means refer to Handbook page 34).

“Refer to M #” means refer to page # in the Training Manual for Community Volunteer Counsellors (e.g., M 22 means refer to Manual page 22).
THEORETICAL ORIENTATION

In order to fully understand the concepts and approach presented in this Manual, it is important to recognise the theoretical basis for the work. There are three basic theoretical approaches underlying all of the concepts shared in this Manual.

First, the welfare and growth of a child depends upon a dynamic process of interactions between the child’s needs and resources. Several factors interact playing an equally important role in the growth and welfare of a person. We can classically distinguish the various factors as physical, psychological, spiritual and social:

- Physical: food, shelter, protection, medical care
- Psychological: affection, self-esteem
- Spiritual: identity, values
- Social: family, friends, community to which one belongs

A person is not an isolated individual but one who belongs and interacts in a given time and space with the community where he/she finds him/herself, whether it is the original or an adopted community. This is why to foster a child’s welfare we can act on various levels: individual, family, community, national, or international.

Secondly, the global approach means to consider needs and resources at the same time and, as much as possible, to intervene at the various levels on all the factors that contribute to the child’s well-being, (i.e., the physical, psychological, spiritual and social factors).

The third theoretical approach stresses the importance of a psycho-social intervention (rather than only psycho or only social) which lies in the complex interaction between the individual (psycho) and the environment in which he/she lives (social).

Assisting a child in a conflict situation means above all:

- To answer the child’s basic needs (food, protection, health)
- To promote self-esteem and a sense of belonging (resilience)
- To value and use the resources of the person and the community
- To foster the reconstruction of the family fabric
- To promote social access, such as to school and community
- To enhance those traditional, religious and cultural aspects which promote positive growth in a society.

PARTICIPATORY APPROACH

Based on these theoretical foundations, the PSSP conducts training to benefit the whole community. The method used in these trainings is not to teach lessons. Rather, the approach used in training is the participatory approach. This empowering style of facilitating encourages the realisation of the capacities and resources of participants. It also promotes open communication among participants as well as facilitators. This is done so that the personal experiences of the participants, and their personal understanding of the issues explored, are discussed and shared openly. All are reinforced in what they already know from personal experience and all learn from each other.

The training should thus be flexible and geared to the needs of the individual group. Facilitators can adjust the training based on the understanding and experience of the participants, which is constantly assessed by their answers and responses to the topics. While remaining focused on the main points (referred to as “focus points” in this manual) that participants need to grasp, the facilitators remain flexible in their approach by adjusting each topic based on the unique group’s understanding of the topic being presented.

The participatory approach also means that each participant is involved in thinking about his or her own experience of life and giving feedback on all the topics as they relate to his/her own thinking, problems, personal solutions, strengths and weaknesses. Although the tendency of people is...
to speak and think about others rather than themselves, it is the responsibility and art of the facilitator to help the participants focus on their own experience throughout the course. For this reason one aspect of the training is that it is a therapeutic process, a kind of retreat for the participant. Focusing on the experiences of the participants is also a way to bring out the value of each of them. Individually they become more aware of themselves, the problems they are having, and their own resources and capacities.

The basis of this training approach is the conviction that you can become a good helper/CVC if you begin and remain in the process of listening to yourself, taking care of and helping yourself first, so that you can better understand and help others. The manner in which the facilitators deal with participants – listening to them, giving them an opportunity to express their thoughts and feelings, etc. – is the same respectful way we hope the new CVCs will function when they return to work with people in their communities.

NOTE: No handout or Handbook should be given to participants before the end of the training.

Note taking should be discouraged during the sessions as our experience shows that if you allow note-taking during the sessions, participants are unable to give their full attention to the facilitators or the group. As a result they are not available to ask questions, offer suggestions or react personally to the topic. Then it will no longer be a participatory approach. For this reason, always ask them not to take notes during the sessions. Instead, inform them that they can take notes at any time outside the sessions (i.e., during breaks, at the end of the day, etc.) because the large sheets summarizing each session will remain displayed throughout the training. Also, assure them that they will receive a handout after the end of the training.

FACILITATORS

In order to become a facilitator it is recommended that the candidate participate in a three-step process. As a first step the future facilitator should attend the CVC training (this content appears in the Handbook) as a participant in order to gain a basic understanding of the psycho-social concepts and approach. The second step would be for the future facilitator to attend a second training for facilitators — to review the Handbook material along with the Manual in order to understand how the topics link together. Also each trainee would present one of the topics for practice and receive feedback from others to develop their facilitation skills. The third step would be for the new facilitator to participate on a team that includes more experienced facilitators and to join in offering a workshop for CVCs.

In participatory training, the facilitator can learn from everyone because each person has his/her own experiences and answers to problems. The goal of a CVC training is not to train “professional counsellors” but rather to enhance the effectiveness of those identified by their communities as being helpers and good caregivers.

The role of the facilitator in this approach is:

- to encourage full participation by those in attendance, through asking questions and listening rather than talking
- to ask questions to encourage participants to develop their own solutions to problems or issues
- to listen and include participants, but to keep the focus on the main points
- to process group input
- to keep participants focused on their own experiences
- to use the facilitator’s own experience to share with others, and to better understand the experiences of others
- to work well with a team and believe in the team participatory approach
- to serve as a role model for participation
- to reinforce learning by preparing, maintaining, and following up on written material displayed during training
- to help with identifying resources available to CVCs in the field
1. Which topic did you like most? Why?
2. What was most difficult to understand about today’s topics? Why?
3. General comments.

After the evaluation, the facilitators meet to review the participants’ responses to evaluate the status of the training and prepare the sessions for the next day. The following morning at the beginning of training the team reports to the large group on the participant responses and the plan for addressing the concerns presented. If there are points that some reported they did not understand, the facilitator reviews the topics by asking participants who would like to explain. This serves as a way of checking the understanding of the group, and of reinforcing the learning and knowledge of participants.

At the end of the training the team discusses the following questions: “How did we do? What should we change? Where can we improve? How do we perceive the relationships among us?” It is also important for facilitators to recognize and praise each other for positive facilitation of the topics. Because this reflection and self-evaluation is so important to the process of facilitation, there are reflection questions throughout the Manual for both the individual facilitator and the team to consider.

**METHODS USED IN TRAINING**

During the training the facilitators use different methods to help the participants understand the important points and concepts. The team also attempts to bring the group together so that the participants feel free to express themselves, give honest feedback to the facilitators, share their own ideas or point of view, and even disagree with material presented. The team tries to create a comfortable climate of unity and enjoyment in being together as a group. Following are the ways in which this is accomplished.

**Plenary Discussion**

Facilitators discuss with the entire group in which everyone is allowed to express him/herself. It is preferable for groups to meet in a circle, all together at the same level (either all on mats or all on chairs). This helps
everyone to feel of equal importance and reinforces the collaborative nature of the workshop. The rules are that only one talks at a time, one cannot interrupt someone else who is speaking, everyone listens and respects what others say, and everyone is welcome to speak. When a participant demeans or criticizes someone who is speaking because they disagree or think the response is inappropriate, it is the responsibility of the facilitator to support both participants. Both should be allowed to speak and the group may need to be reminded about the rule of acceptance, no judgement, respect for one another, and the right to be heard. When painful situations are shared in the group, the facilitators should ask the group for special respect and attention to one another without laughing, mocking or commenting when someone is sharing. The reason for this that should be shared with participants is that everyone has a personal story that can be accompanied by much pain, even though to others it can appear unimportant. This helps the group to learn more respect, without judgement or their own interpretation, and without the tendency to minimize someone else’s problems because of not feeling the same way.

This method is useful to bring the group together and to promote unity. Through this method of plenary discussion the facilitators can learn the general ideas of the group and their responses to the topics. Agreement and disagreement about an issue can be expressed openly, even if one person or group goes against others, because it is a good way to learn together to respect and listen to different points of view.

The entire training is a learning process and it is interesting for the facilitator to observe the group dynamics that unfold. Learning takes place not only through the topics presented but also through the role model of the facilitator putting into practice the building blocks of helping (see M 39 for details) throughout the training.

A disadvantage of this method is that people who are more shy or afraid of expressing themselves do not come out. It is important to give time to participants to answer questions even if there are some moments of silence. In order to encourage full participation, it is also important to choose different people to answer questions, to encourage equal participation from both men and women, and to use many different methods in the training.

**Brainstorming**

This method can be used during a plenary discussion to encourage participation and to find out the views and ideas of participants. In this method the facilitator asks the group to come up with as many ideas as they can about something, or anything that comes to mind when they think of a certain topic. For example, the facilitator might ask participants to think of as many reactions to a traumatic event as they can. The participants give examples while the facilitator writes all responses without evaluating any of them. When the group is finished the facilitator looks over the whole list and picks out important or useful points. This can be accomplished by saying that all of the answers are valid, but for the purposes of this topic certain answers need to be pointed out. Then the facilitator explains the reason for the exercise (e.g., there are many different responses, each person may have a different response, and the experience of everyone is valuable).

**Teaching**

This is a rather traditional method of sharing new information with participants in which the facilitator is presenting. The facilitator usually employs diagrams or educational materials. Any such sessions used in the participatory approach are very brief and are immediately linked with the experience and knowledge of participants.

**Group Work**

Small group work helps to stimulate participants and increases the participation of some who find it difficult to express themselves in large groups. It also gives more time for thorough discussions by covering a range of issues in one session. Facilitators divide the large group (usually 40-45 people) into 3-5 small groups (between 8 and 15 people in each group), depending upon the topic and the purpose of the group work. The way to decide the groups can be done in different ways. One
way is to move around the group and give each person a number – 1, 2, 3, or 4 (depending on the number of groups you want to form) — or the name of different fruits, foods or animals for a group name. Facilitators then ask all those with number one to gather in a small group, number twos in a different place, etc. The facilitator then suggests that everyone in each small group has the possibility to say something. The results of the group work have to come from the participation and expression of all the members. It is very important for facilitators to follow the first 5-10 minutes of each group to make sure the groups understand their tasks.

Each small group chooses a representative to present their work of the group during the following plenary session. After some time, to be decided by the facilitators based on the progress of the group in their assigned task, the small groups return to a plenary session to present what they have done. There are two ways for these small groups to present to the large group:

1. The facilitator gives each group a large sheet of paper on which they can write the result of their discussion. One by one the leaders of each small group present their results to the large group in a plenary session.

2. Each group writes the results of their discussion on regular paper. The facilitator asks the first small group to share 3 answers from their list and these are written by the facilitator on a large sheet of paper in the front of the room. The second group is asked for 3 answers from their list that were not already mentioned by the first group, and the facilitator adds these to the list. This process is continued until all have contributed. Then the first group is asked if they have anything else on their list that has not yet been mentioned, and so on with the other groups until all have had this second chance to add items from their work.

A disadvantage of the first way to present is that it can take a long time, depending on the ability of the small group leaders to be brief. There tends to be a lot of repetition, especially if the topic has been the same for all groups. However, an advantage of the first way of presentation is that the participants feel very proud to present to the large group. The advantage of the second way to present is that it is faster and loses less training time.

The participants enjoy group work because they have the opportunity to get to know each other on a more personal level. In addition, those who are more shy tend to open up and speak in smaller groups. During the training the facilitators try to vary the small groups so that people are mixed in different ways in order for all attending to meet one another. This group method is a way to create unity and friendship among participants.

**Individual Work**

Another way to be sure that all the participants share and give their contribution is through individual work. The facilitator gives the participants a few minutes to write about one topic. For example, “The most difficult situation in my life.” In silence everyone thinks and writes about the topic individually. Then the facilitator asks everyone to share with the large group what they wrote. The facilitator writes on the blackboard or large paper a list of the general difficult situations of the group. For example, “Abduction (5 people), Loss of a person who died (15 people), All property stolen (10 people), etc.” This is a way to get the contribution of the entire group, and also to focus participants on their own experience.

**Role play**

The aim of a training is not only to increase knowledge, but to change attitudes and behaviour. Role play is one of the best methods to use for this purpose. The idea behind role play is that there is a unity between mind (including thoughts and feelings) and body. Therefore, if a facilitator asks a participant to show their point of view through a little drama or role play, the way a person uses their body language in the drama can effectively demonstrate their understanding. However, sometimes there is inconsistency between what a person expresses verbally (knowledge) and what that person shows with his/her body (behaviour). Role play is a good way to work on understanding the inconsistency and getting the mind and body to work together.

For the volunteers involved directly in the role play it is a way to know themselves better. Feedback from the other participants and the
facilitators can make them aware of what they did well and how they can improve. Because they practiced in a role play they can have a better idea about what to do in the future if they encounter a similar situation in the field.

For the participants who observe and offer comments or suggestions for the role play, it is a better reminder of the topic than just listening to words. The image and the scenario are linked with the understanding of the topic discussed, and these are more likely to be remembered than mere verbal communication.

When a participant wants to convince the group about an idea or method that he/she thinks is the best way to put theory into practice, he/she can use a role play to show this method. Then, through the comments of the group, everyone can see the advantages and disadvantages of this method. Role play can be a way of challenging, of opening the mind, and of developing a new view of the situation.

Role play can also be used to help participants remember situations or feelings about past experiences (such as when they were children). The facilitator can ask volunteer participants to play a specific childhood experience, and often the emotions of that period return because of the unity of thoughts, feelings and body. Role play is a very useful method to help people connect with past experiences.

In this Manual, three different categories of role plays are used. We refer to them as demonstrative role play, didactic role play, and drama.

**Demonstrative role play** is very brief and is used by the facilitator to demonstrate a point or explain a topic. The facilitator explains a situation and a volunteer acts out how that person would feel. The body language of the actor shows the point the facilitator is illustrating. An example of this used in the training appears on M 11 in which a volunteer plays a battered woman interacting with her uncooperative child to point out how each might behave in such a circumstance.

**Didactic role play** involves the observers (large group) in understanding and evaluating a role play presented by volunteers or facilitators. The facilitator leads a discussion of different points in the play, asking for comments and whether the presentation was realistic, what they liked about the approach, the best way to approach the situation, or if they have other ideas. Those who have ideas for a different approach are then invited to join the role play and show their perspective by acting it out in a new version of the play. This allows the facilitator to check the understanding of the group. It also helps the participants test out what might work in a given situation. An example of this is shown on M 41.

When using **drama**, a scenario is presented to each small group and they are directed to prepare a short drama to show how they would deal with the situation. After viewing each drama, comments from the large group identify positive approaches made by the CVC, as well as offer suggestions. Examples of this are included in the two scenarios on H 38 - 42. These dramas, are often used near the end of the training so the facilitators can observe what the participants have learned and integrated during the training. It is an opportunity to focus on the positive aspects of the approach presented in the drama, and to identify ways to improve. The building blocks of helping (H 24 - 27) can be reinforced at this time. In addition, the facilitator can often learn new insights into the cultural behavior of the participants and can then point out the value of certain aspects of the local culture.

**Energizers**
These are short activities that encourage playfulness, laughter, and usually involve physical movement. They can be used at the beginning of a session to illustrate a focus point, or to encourage unity by involving everyone. They are also very helpful when used for a break in the sessions to “energize” participants who may be tired, uncomfortable from sitting too long, or tense from discussion of difficult topics related to trauma. Energizers are used at intervals among the sessions to lighten the training, but they also have an effective role in releasing emotions. Refer to M 54 for descriptions of some energizers that can be used in training sessions.
**Song or dance from the culture**
Engaging the large group in a song or dance from their culture which relates to the topic just discussed can be an effective way to reinforce the resource that one’s culture is to the community. It can also be an effective release of emotions after discussing some of the more difficult topics related to trauma. This is a good way to end a session in a more positive and reassuring mood.

**Prayer**
A group prayer is a powerful way to join together in seeking comfort and hope. It can be a good way to end a particularly difficult topic related to trauma. It is important that each session end in a positive thought. After participants understand the topic and identify it in their own life, it is important to help them move toward hope. Prayer is one method of doing this.

**HOW TO ORGANISE THE TRAINING**

Once one understands the theoretical orientation, the participatory approach, the role of facilitators and the methods to use, it is helpful to consider how to organise the training of CVCs. This is an example of what was done in Kitgum District that may help guide your planning and organising.

**First**, a team of facilitators was selected from among:
- technical advisors from AVSI’s staff
- district staff such as community development workers, educators, psychiatric nurses, local counsellors, or other government workers (the inclusion of district staff in the group was very useful to build local capacity and to give continuity and sustainability to the program)
- technical staff from other non-governmental organisations (NGOs)

**Second**, facilitators met together to make decisions regarding the contents of the training as well as the order and progression of topics. They decided among themselves who would lead each topic. They took into consideration:

- who the participants would be (usually volunteers identified by their communities as potential CVCs)
- the length and dates of the training
- the logistics such as place for the training, accommodations for participants, food arrangements, transportation and fees (if more than one hour of transport the participant needs to arrive the night before the training), allowances, list of materials needed, invitations to be sent in plenty of time, and any other details to be worked out. Refer to the Checklist on M 53.

Choice of participants is another important aspect in planning a training. Within all communities there are members engaged in providing support or care to others. For the purpose of sustainability, it is essential that the community selects these members to attend the training, as it is meant to enhance the already existing skills of the participants and better enable them to help others within their pre-existing roles and work schedules.

The training described in the Handbook for the CVC was designed as a residential training of 5 days. In this case it was necessary to gather the participants in a quiet place with a main hall (for large group/plenary sessions) and available space for small groups to work. The team worked to locate or gather materials such as a blackboard, chalk, paper, markers, masking tape, exercise books and pens (for each participant). They prepared sheets of paper with the important points for each topic, to be reviewed at the end of each topic session. These sheets included relevant focus points, definitions, or diagrams. Facilitators also prepared educational materials such as the pyramid (*M 52*), the Life Wheel (*M 36*), or any cards or lists that would be needed during the training.

Following is a sample schedule for the 5-day training that may help in your organizing of a workshop for CVCs. However, keep in mind that flexibility in scheduling should be based on local needs, both in the time allotted for the workshop and the order of the topics presented.
### TIMETABLE FOR TRAINING OF COMMUNITY VOLUNTEER COUNSELLORS ON PSYCHO-SOCIAL SUPPORT

<table>
<thead>
<tr>
<th>DAY 1</th>
<th>DAY 2</th>
<th>DAY 3</th>
<th>DAY 4</th>
<th>DAY 5</th>
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<tr>
<td><strong>Registration</strong></td>
<td><strong>Review</strong></td>
<td><strong>Review</strong></td>
<td><strong>Review</strong></td>
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<td><strong>INTRODUCTORY SESSION</strong></td>
<td><strong>Development of a Person</strong></td>
<td><strong>Recovery process</strong></td>
<td><strong>Listening skills</strong></td>
<td><strong>Rights of a child</strong></td>
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<tr>
<td>Introduction of participants</td>
<td>World of a Person</td>
<td>Coping mechanisms</td>
<td></td>
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<td>Expectation and fears</td>
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<td>Housekeeping issues</td>
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<td>Election of leaders</td>
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<td>Energizer</td>
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<td>Workshop Objectives</td>
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<td><strong>Break</strong></td>
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<tr>
<td><strong>Context of training in the Kitgum District Psycho-Social Support Program</strong></td>
<td><strong>DEALING WITH DIFFICULT SITUATIONS</strong></td>
<td><strong>Life Wheel</strong></td>
<td><strong>Listening skills</strong></td>
<td><strong>Planning and reporting</strong></td>
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<tr>
<td>Characteristics of Traumatic Events</td>
<td>Why we need to express</td>
<td>Communicating with Children</td>
<td></td>
<td><strong>CLOSING CEREMONY</strong></td>
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<td><strong>Lunch</strong></td>
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<tr>
<td><strong>THE PERSON</strong></td>
<td><strong>Effects of Traumatic Events on Individuals and Community</strong></td>
<td><strong>HELPING SKILLS</strong></td>
<td><strong>Scenarios</strong></td>
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<tr>
<td>Needs of a Person</td>
<td>Definition of Psycho-Social</td>
<td>Positive cultural values</td>
<td></td>
<td><strong>ROLE OF A COMMUNITY VOLUNTEER COUNSELLOR</strong></td>
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<td>Who is a CVC?</td>
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<td><strong>Daily evaluation</strong></td>
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Some of the sessions in this schedule are significant to the training of CVCs, but are not included in the Handbook. They mainly deal with the organization of the workshop, the introductory session which helps the week begin with clear expectations and direction, and the closing ceremony to recognize the accomplishments of the participants. Following are some details on these sections of the training.

**INTRODUCTORY SESSION**

This section is an example of how the introductory session is done in Kitgum District. It includes examples of things to think about at the beginning of training. However, this initial session needs to be culturally sensitive to the local area’s expectations and rituals for training meetings and workshops.

**Registration**

Have a welcome table to gather information about participants that you will need (e.g., name, home area, position in the community, etc.). Give each registrant a nametag, pen, and notebook to support their keeping a record of what they learn and to use in their work as a CVC. All participants must attend the entire training; no one is accepted who arrives after the first day of the workshop. However, latecomers are invited to a future workshop. The reason for this limit is that the process of the entire training is key; it begins on the first day and builds from there, with all the topics linking together.

**Participant introductions**

Gather the large group in a circle and welcome them. Emphasize the importance of everyone’s participation to the success of the workshop; therefore begin with introductions. Ask each person to give his or her name, its meaning, and why they like the name; where they come from; and one thing they like as well as one thing they dislike. This exercise can be done one by one going around the whole group; or it can be done in pairs, then have each participant introduce their partner to the large group. Sharing this basic introduction together helps people relax, get to know each other, and begin to work together.

**Expectations and fears**

Participants are asked to think about their expectations and fears regarding the workshop. Then they share their responses in the large group and the facilitator makes a list to keep on the wall during training. The facilitator clarifies any issues that arise, such as fears about security, accommodations, food and allowance.

**Housekeeping issues and election of leaders**

Explain the participatory approach to the training since it may be different from the participants’ expectations. Ask that they take no notes during the sessions because their involvement and feedback are necessary to the learning process. Encourage openness to new ideas and a willingness to disagree.

Because some groups may be very concerned about keeping to the exact schedule, let all know that this participatory approach requires flexibility in timing, but that breaks and meals will still be allotted the scheduled amount of time, even though these may start later than scheduled. This prevents participants from worrying needlessly rather than focusing on the sessions.

Participants decide house rules and elect leaders among themselves for the period of training. In Kitgum District the group was asked to elect one male and one female leader, as well as a timekeeper. The role of the male and female leaders was to listen to complaints, suggestions or concerns of participants and then take problems to the facilitators to be dealt with. As part of explaining this role, facilitators reminded participants that they were guests and that everything would not be exactly as it was at home. They encouraged flexibility and respect, but reassured participants that legitimate concerns would be addressed. Facilitators let participants know that some basic medical supplies (e.g., anti-malaria, stomach and pain medications) were available if needed. The timekeeper helped with reminding participants to be prepared to begin sessions on time, and with reminding facilitators when it was time for scheduled breaks.
**Energizer**

Once the details of organization have been shared, an energizer is useful to involve everyone and help the participants warm up and prepare to begin the sessions. See M 6 for an explanation of energizers, and see M 54 for a list of energizers from which to choose.

**Workshop objectives**

Facilitators have prepared workshop objectives ahead of time and display them on a large sheet of paper. Each objective is explained briefly, then left up throughout the sessions to refer to as needed. At the end of the training the list is used to evaluate whether the participants think all the objectives have been met. Along with the objectives, another sheet labeled “Unanswered Questions” is displayed so that participants’ questions that are raised and not immediately answered can be recorded by the facilitator and referred to later. This ensures that all questions are validated and attempts are made to answer them.

Typical workshop objectives are as follows:

1. To understand the nature of trauma and its effects on the individual and community.
2. To identify coping mechanisms of the individual and the community and ways of strengthening the positive ones.
3. To develop helping skills in working with children and adults.
4. To understand the role of CVCs in giving Psycho Social Support as part of the community approach.

**CONTEXT OF THE TRAINING**

This is an important session to help the CVC understand the scope of the program in which they are involved and how they fit into it. It also clarifies why the CVCs are being trained and the purpose they will serve in their communities. This session may best be presented by someone involved in community leadership and the program (in this case, PSSP). This presenter should have a good overall vision of the program and its workings. This helps the CVC to better understand the network in which they are involved (see M 46 for Role and Approach of the CVC). In addition, the CVC can learn about their significance in the larger program. In Kitgum District the presenter was the Community Development Officer (CDO) who heads the PSSP for the District. The CDO shared the background of the program (PSSP), including its history, why it was needed, its role in the current situation, and the many different aspects of the program (of which the CVC is one).

**CLOSING CEREMONY**

A closing ceremony is suggested for the end of the training. This ceremony is a recognition for the completion of the training and a celebration of the accomplishment as a group. The ceremony should follow the customs of the local culture. In Uganda’s Kitgum District this closing ceremony involved speeches (by the leaders of participants, the sponsoring organisation, and a government official) and a local song and dance by all participants. This was also a time when participants were given certificates and other materials to assist and motivate them in their work (e.g., Handbooks, bags for carrying CVC materials, T-shirts, and allowances). After the closing ceremony all shared lunch together before returning home.
DEFINITION OF PSYCHO-SOCIAL

In order to help others we need to understand a person’s psycho-social functioning.

“Psycho” refers to the inner person – one’s thoughts, feelings, attitudes, values and beliefs.

“Social” refers to the person’s external relationships with his/her environment.

The psycho (internal) and the social (external) interact and influence each other.

A person has both psycho and social needs.

There is a reason behind every behavior that is related to one’s psycho-social needs.

Demonstrative Role Play

**Situation part A**

A woman is repeatedly beaten by her drunk husband. She feels depressed and frustrated. What will her behaviour with her children be like?

**VOLUNTEER PLAYERS** Two volunteers play the mother and child in a brief scene.

1. **Questions to players**
   - How do you (the child) feel?
   - How do you (the mother) feel?

2. **Questions to observers**
   - How do you think the child feels?
   - How do you think this child will interact with others at school?

**Situation part B**

The child goes to school after being mistreated by his mother. What will his behaviour be with the other children at school?

**VOLUNTEER PLAYERS** Two volunteers play the child and a peer. The child is aggressive with his or her peer.

1. **Questions to players**
   - How do you (the child) feel?
   - Why did you behave that way?

2. **Questions to observers**
   - If you saw this child at school without knowing his situation, what would you think of him and his behaviour? (The child is stubborn, bad, or needs discipline.)
DEFINITION OF PSYCHO-SOCIAL

However, if you know the child’s situation at home, you know that behind his/her behaviour there is a reason. This is the psycho-social approach: every behaviour, good or bad, has a reason behind it. This child who undergoes aggression at home, responds with aggression to others because his/her inner needs of love, care, and protection are not met. The child is only trying to meet his/her psycho-social needs. You may see only the behaviour and not what problems this child has in other situations. A CVC needs to be aware of the psycho-social needs of others in order to understand the problem and effectively help someone.

A story from the local culture, like the story of Monkey and Fish on H 1, emphasizes the idea that good intentions to help another are not enough. One must first understand the needs of the other in order to help effectively.

45 MINUTES - 1 HOUR

Group work
If you have time and want to deepen the personal understanding of participants, you can divide them into small groups of 4 or 5. In the small groups, have each person share a time when his psycho (feelings, thoughts, etc.) affected his social (interactions with others), or his social affected his psycho (e.g., when relationships or circumstances influenced a person’s thoughts and feelings). Facilitators assist each group to stay focused on their own experiences, not those of others.

Plenary discussion
The small group chooses one example to present to the large group in a plenary discussion. From the examples presented, make a list of the unmet inner needs. Reinforce that behind every behaviour, there is a reason linked with inner needs — whether those needs are met or not. (i.e., If my husband beats me and treats me poorly, my inner needs for love, care, companionship, and trust are not being met. I feel frustrated, depressed, and angry. As a result, my interactions with others—my children, friends, family members—are affected by these feelings. However, the interaction between psycho and social can also be positive. If my husband treats me with love and respect and recognizes all that I do for the family, my inner needs for love, care, respect, and recognition are being met by him. I feel more confident, respected, and loved, and, therefore, feel more able to give love and care to others.)

This explanation of psycho-social serves as a good introduction. However, as the participants are involved in the following sessions, their understanding of the psycho-social definition and approach will deepen. They will also personalize their understanding as they explore different experiences they and their communities have gone through.

During the demonstrative role play you may find that the volunteer acts out an unrealistic response (e.g., the beaten mother is very kind and polite to her child). In such a case, ask the large group whether they think this is realistic and get them to make suggestions or play it another way. The large group is always a good resource for testing the accuracy of the role plays or other responses to questions.

The issue of material needs may come up when discussing psycho-social needs. It is important to acknowledge that material needs affect one’s psycho-social functioning, and that basic material needs of a person must be met. However, a person’s psycho-social needs are equally important. The focus of this session is on these needs.

Think of a time when your psycho affected your social functioning, or vice versa. Write down your experience and try to identify all of your inner needs.
**Needs** are what a person must have in order to grow, develop, and live a healthy and satisfying life. People have material, social, and psychological needs. Psychological or inner needs are less evident than other needs but are important to understand when trying to help others.

45 MINUTES - 1 HOUR

**Group work**
Divide participants into 3 or 4 groups. Ask participants to think about their own experience of being a child, adolescent, and adult.

- **Ask**
  - What do we need to grow, develop and live a healthy and satisfying life?
  - What does a child from 0-11 years old need to grow, develop and live a healthy and satisfying life?
  - What does an adolescent need...?
  - What does an adult need...?

**Plenary Discussion**
One person from each small group displays and presents its list of needs to the large group.
Using the displayed lists, point out common needs running throughout all the stages of a person (H2, ‘We all need’)
Next, highlight the needs specific to each stage. (H2, ‘A child needs, An adolescent needs, An adult needs’)
Finally, help participants to see that needs can be categorized into three groups: material, social, and psychological needs. This can be done in different ways:

**Option A**
Prepare cards before the session using the list of 25 needs on H3. Use different color cards for each category – material, social, and psychological. Put up the cards according to the 3 category headings on a board, starting with the needs the participants listed then adding the needs not mentioned by the group.

**Option B**
Using three different colored markers, clearly mark the items that fall into the three categories of needs directly on the lists presented by groups. Add any needs not mentioned by the group. (H3)
• Be clear about what is meant by NEEDS. Some groups, especially when answering the question for adolescents, think about what the adolescents are supposed to do instead of their needs. For example, “adolescents need to respect their elders and parents” is more of an expectation of parents than a true need of the adolescent at this stage. In a later section, Development of a Person (H6-7 and M 18 - 20), this seemingly contradictory stage will be explored in depth. As stated in the introduction section regarding group work, one facilitator should go with each group to clarify questions and guide them. Facilitators should focus them on their own experiences as a child, adolescent, or adult. It also helps to write the focus question on the top of each group’s large sheet of paper.

• Some of the needs presented will be desires instead of needs. In the plenary discussion, it is the role of the facilitator to identify the need behind what is presented.

   **Examples**
   - **To look good** = behind this desire there are the inner needs to be recognized, appreciated, receive love, develop self esteem.
   - **To have money** = behind this desire, there are the inner needs of independence at adolescent stage and the growing need of responsibility as an adult.
   - **To have my own hut** = this desire is a manifestation of my inner needs of independence and privacy linked to my culture.

• It is possible to divide the groups into a child 0-4 years old, a child 5-11 years old, adolescents, and adults in order to be more consistent with the next section on Development of a Person. However, we found that it was difficult for participants to think deeply about an infant’s (0-4) needs. Therefore, we combined these two stages into 0-11 years old, and gave two groups the stage of adolescence, which is a challenging age group to discuss.

• At this point in the training the Definition of Psychosocial is presented. Refer to H 1, and the explanation on M 11.
A human being is essentially a relational being. As a child grows and develops, he interacts with more and more people in his world. When the child communicates her needs and receives a positive response, her needs become her inner resources. As the person grows from a child to an adult there is a growth and strengthening of inner resources.

**Plenary Discussion (H 6).**

The outer circles of the diagram represent the circle of people that surround a person and with whom a person interacts throughout his/her development from birth to adulthood. By placing drawings of a baby, child, adolescent and adult in turn at the center of the circles, the facilitator can demonstrate the expanding ways in which a person learns and communicates. Through the participatory approach described below participants can identify the increasing interactions with more and more people as the child grows into an adult. Two facilitators should lead this discussion.

One facilitator (F1) focuses on how one learns and communicates. During this session F1 adds to a list of the ways a person learns and communicates at each stage (include items on H4-7).

The other facilitator (F2) focuses on inner resources built through positive responses to the expression of needs. Throughout this session F2 makes a list of inner resources developed at each stage (include resources on H4-7).
A child from 0-4 years has many needs and is unable to meet them alone. As the child communicates his needs and receives an encouraging response from his parents, he begins to develop trust and to feel attached to his mother and father.

When the child communicates his needs, by crying for example, and the mother responds in a positive way, the child slowly begins to understand that he can trust and feel attached to others. He also begins to have a sense of belonging to his parents.

F2 adds trust, attachment, and sense of belonging to the list of inner resources.

How does this child learn about the world around him?

How does this child communicate his needs?

From participant responses start to make a list of the ways a person learns and communicates, using H4 as a guide for this list. Keeping in mind the participatory approach (M1), the facilitators use questions and examples to draw out what people know from their own experience. Highlight that this child communicates mostly with parents and close family members, as shown by their proximity to the centre of the diagram.

INNER RESOURCES

- Trust
- Attachment
- Sense of belonging
A child 5-11 years old is becoming more aware of herself and those around her. As a child interacts with family, friends, teachers, and others, she develops more inner resources.

Cover the center of the diagram with a drawing of a child between 5 – 8 years old or a group of children playing together. Follow the same procedure as in step 1.

How does this child learn? Point out that a child’s way of learning is often through the new attempts she makes and through the activities children like to do at this age — play, make believe, and exploring.

How does this child communicate her needs? For example, when this child needs recognition, what does she do? Point out on the diagram that this child begins to communicate and interact with more people: family, teachers, neighbours, relatives, and friends. Add to the list of ways to learn and communicate. (H 5)

When this child communicates her needs and receives a positive response like compliments, answers to questions, or small tasks to do, she begins to develop new inner resources like competence, confidence, and awareness of self, others and rules. Add to the list of inner resources. (H 5)
Adolescence can be characterized by: physical changes, rebellious behaviour, sexual desires, insecurity and confusion, anxiety, reactive emotions, and criticism of parents and elders. As the adolescent passes from childhood to adulthood, he searches for his own identity and place in the community. Through the ups and downs of this stage, an adolescent needs both space and communication from peers, parents, teachers and others in the community, in order to develop inner resources.

H6  Cover the center of the diagram with a drawing of a group of adolescents.

F1  What do you think about adolescents?

How do you feel about communicating with, educating, and parenting them? Allow participants to express their points of view and experience. Depending on the response from the participants, the facilitators can focus the discussion on the following important points:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Adolescence is a difficult stage</td>
</tr>
<tr>
<td></td>
<td>It is the critical point of passing from childhood to adulthood and entails body changes and sexual attraction, which brings insecurity and anxiety.</td>
</tr>
<tr>
<td>2</td>
<td>Adolescents communicate in strange ways</td>
</tr>
<tr>
<td></td>
<td>They try to find their own identity. Rebellion, criticism, withdrawal, and risky behaviour are some of the ways they communicate. This is a consequence of their state of insecurity and confusion about who they really are. These are their ways of searching for stability and a sense of self.</td>
</tr>
<tr>
<td>3</td>
<td>Adolescents, even more than when they were younger, need positive responses from adults</td>
</tr>
<tr>
<td></td>
<td>Through understanding the critical period of adolescence and reflecting on their own adolescent stage, adults can begin to look at their responses to adolescents. Usually adults respond by disciplining harshly or leaving them completely on their own. Both of these are inadequate responses. Adolescents need a balance between set guidelines and freedom to choose and to express their desires and feelings. They need adults to be role models as a point of reference and stability.</td>
</tr>
<tr>
<td>4</td>
<td>If adolescents receive a positive response, they are able to develop new inner resources.</td>
</tr>
<tr>
<td></td>
<td>These resources include identity, purpose in life, independence, and the ability to solve their problems.</td>
</tr>
</tbody>
</table>

Interaction with others continues to grow. The interactions of adolescents now include more than the last stage – community, peer groups, church, clan, and government. Again, add to the list of ways to learn and communicate, and to the list of inner resources. (H 7)
**DEVELOPMENT OF A PERSON**

**Adult**

4. **An adult has built many inner resources and begins to pass her resources to others by giving positive responses to others’ needs.**

- **H7** Cover the center of the diagram with a drawing of a mother with children.

- **F1** As adults, we have more capacity to take care of ourselves. Now we also begin to take on responsibility for others, helping the next generation to develop their inner resources. Although we have our own capacity to cope with life, we still need our relatives, church, neighbours, and others to help us maintain our purpose and sense of values. As an adult, we continue to learn new things and to develop and strengthen our inner resources. For example, you participants are here to learn how to cope better with difficult situations and to help others — you are continuing to grow and develop as adults.

H8. **Complete the two lists (ways to learn and communicate, and inner resources) as a summary of development.**

After exploring the four stages of development, these lists show how inner resources begin to grow from the first stage of life and continue growing throughout a person’s entire life. These resources strengthen as a person develops, while new resources are added at different stages. It is a continual process and each stage of life has a lasting impact on a person’s growth. For example, a 4 year old child who receives trust and love is more able to love and trust others as an adult.

Note that inner resources take root in us and begin to grow over time.

- This session in particular requires the participatory approach (*review M 1*). It is the art of the facilitator to engage the participants in the process of learning by drawing the main points of the session from their experience. The facilitator must teach and lead or correct responses from the participants in order to focus their learning on the important points. Remember what you experienced and observed when you were a participant, and when you observed other facilitators during your own training.

- As an example, to make a list using the participatory approach the facilitator must remain focused on what is needed. Only then can the facilitator assist the people in sharing what they know by asking questions to bring out that information. In listing activities for ages 5-11 the facilitator could give examples of what children of this age like to do (e.g., cook or play sports). Ask participants if they were this age and someone complimented them on their cooking or sport, how would they feel? “Proud” or “happy” are common responses. Ask what is behind these feelings? How would they feel the next time they tried doing that activity? This is called confidence or self-esteem.

- More time is needed for the discussion about the adolescent stage than the other stages. Participants usually express a lack of understanding, frustration and even anger about adolescents. It is important to be sensitive to these feelings and yet to find a way to challenge some traditional views of this stage, encouraging the adults to discover positive ways to interact with this invaluable group of people in their community. This can be a very beneficial discussion as it can bring a better understanding to the adults about this stage. The participants can then begin to improve their capacity to deal with adolescents, thus benefiting themselves and the youth.
Inheritance includes physical characteristics, material resources, and internal resources.

All that people receive as inheritance becomes a part of them as their resources, which they may choose to use.

If you remember what you inherited, you can cope better with your present life.

Inheritance gives a sense of belonging and a sense of continuity of life.

Plenary discussion

Brainstorming

What do you think, what immediately comes to mind, when we talk about inheritance? (materials: cows, land, etc).

How do you know what to do with the cows or the land? (I receive the skills from parents, through seeing them, listening to them, by doing what they did.)

What else did you learn from your parents: values, beliefs, behaviour?

What did you learn from their good example? (Sense of humour, patience, forgiveness, friendliness, etc.)

Facilitator offers a personal example (i.e., My father always faced difficult situations with a sense of humour. Now, when I encounter difficulties, I can always find something positive. I can always laugh).

For further reinforcement and clarity, the facilitator can have participants share examples.

All that we receive – physical characteristics, material resources, and internal resources – become a part of who we are, building our inner resources. During difficult times, we may focus only on our struggles or our many needs. To remember these gifts of inheritance can help us to live positively and to cope with our present life.

• This discussion may also bring up a parent’s bad example or behavior. Without straying from the main topic, you may just mention that we also have freedom to choose what we want to follow and whether or not to use the inheritance or inner resources we are given.

• If it seems useful for participants, you can have them work on their own after the training and list all the things, qualities and capacities they have received which have become a part of them. Making the list can help the participants increase awareness of themselves, and increase self esteem or pride in themselves, thereby increasing their strengths. The next day you can start the morning session by asking if some participants want to share their lists with the group.

• An extra example from the facilitator can show that inheritance gives us a sense of belonging and continuity of life: “If my father dies, I have two choices — to remain fixed only on his death with feelings of depression, anger, and revenge; or, I can remember all the good that he lived and what he has given me. I can live with him as part of me.”
Plenary discussion

What is important in the life of a human being? Think about your own life.
What is most important to you?
Facilitator takes the participants answers and focuses them into categories

- RELATIONSHIPS
  - What relationships are important to you?
- ACTIVITIES
  - What are you capable of doing?
- SPIRITUALITY
  - What gives you purpose in life?
  - What values are important to you?
  - What are your beliefs?

Display the list of inner resources from Development of a Person.

Which of these inner resources do you develop through your relationships? (trust, love, sense of belonging)
Which inner resources do you build by doing your activities? (confidence, initiative, competence)
Which inner resources do you develop through spirituality? (purpose in life, self esteem, identity)
Remember, spirituality is not only religion but also one’s beliefs, values, culture, and purpose.

Resilience is built through my relationships, activities, and spirituality. Relationships, activities, and spirituality are strengthened by my resilience.
Resilience is the capacity to transform oneself in a positive way after a difficult event.

30 MINUTES
Plenary discussion

Resilience  is built through my relationships, activities, and spirituality. Relationships, activities, and spirituality are strengthened by my resilience.
Resilience is the capacity to transform oneself in a positive way after a difficult event.

This is another way to look at a person and how one builds his/her inner resources through relationships, activities, and spirituality. Understanding our inner resources and resilience, and how they develop, is a basis for comprehending how a difficult situation affects us and how we are able to recover (the focus of the following sessions).

Show the pyramid (M 52 for instructions) as a symbol of the whole person with the three aspects.
If I am faced with a difficult situation, all **I HAVE, CAN, AM** form a strong base of resilience that helps me to overcome difficulties. Our ability to cope, or our capacity to use our inner resources, is called resilience. *(definition on H11).* Show the base of the pyramid.

Give a simple life-example of resilience, a time when after facing a difficult situation, you were able to overcome the difficulty or deal with it in a positive way. As a result you became stronger, better able to face other difficult circumstances. A personal example is best.

Ask two or three participants to give examples of their own resilience. This allows a good time for sharing and is a way to check for their understanding of resilience.

We can also think of this in the sense of a community.

- We have good relationships in our community. **WE HAVE**
- We can do more together. **WE CAN**
- We have a sense of identity and purpose together. **WE ARE**

Together we build our **RESILIENCE.**

Most cultures have a story that illustrates the concept of resilience and the importance of community. The Acholi story on *H11* is one such example that ties in this concept of resilience with the local folklore and culture.
Plenary discussion

Brainstorm

What makes a traumatic experience distinct from a normal difficult situation? List the 5 characteristics of a traumatic event (H12).

Individual work

Prepare the participants for the difficult task of thinking about and expressing a personal experience of a traumatic event. As this exercise of sharing can be a difficult and painful experience, it is important to create a safe and accepting environment. Prepare the participants by requesting maximum silence, profound respect for one another, listening without commenting, laughing, judging or making fun. Emphasize respect for each person, many of whom continue to suffer a lot from the experience they are sharing, even if another’s story seems unimportant or not that painful. It is important not to judge. What is painful for one person may not be for another.

Think about one personal experience in your life which included all or some of the characteristics of a traumatic event. On a sheet of paper, write the event in just a few words along with the first thing that comes into your mind when you think of the event.

Give some examples to be clear:

1. “I was abducted. I saw a woman raped in front of me.”
2. “Rebels came into my house, took my brother and killed him in front of me. I was horrified by the way they did it – they cut him to pieces.”
3. “They abducted me and forced me to bury people that were still alive.”

Explain to participants that after they work individually, they will briefly share their experience one by one. Inform them that no one is obligated to share.

Allow 2 - 3 minutes for them to work individually.
Plenary discussion
Remind participants of the need to respect one another. Then, one by one participants share their experience and one memory in a few sentences with the others. Participants should not share their event in detail. Make a list of the experiences and memories. The facilitator can also involve him/herself in the sharing.

Song and Dance
After all have shared, it is a good time to perform a cultural song and dance that expresses grief and gives hope for the future. This helps to relieve some of the participants who are experiencing grief and would like to cry after sharing painful memories. Through this experience the participant’s level of emotions and feelings of pain are heightened. After dance and song in which the facilitator involves all of the participants, the facilitator can propose praying together. The facilitator can lead the prayer, offering to God all the painful feelings and wounds that people have in their hearts. These are some methods to conclude the session in a positive way.

- Keep in mind that the purpose of sharing is to create a sense of solidarity among the participants and to raise awareness about their experiences. It is not to be a therapeutic experience. Therefore, it is important that participants are given only a brief amount of time to think about and share their event. This helps to contain the sharing without opening up deep wounds which cannot be dealt with in this setting.
- There are many types of traumatic events which include all or some of the characteristics on H12. Throughout our trainings in Northern Uganda, almost every participant had a traumatic experience due to the armed conflict in the area. If the training is not in a conflict area, the examples given need to be adjusted to the situation.
- Later, the group will be able to identify positive results from sharing together. This small experience of expression is a way for them to understand the reasons and the importance of promoting sharing among the community. The characteristic effects and sharing are all based on personal experience in order to bring awareness and understanding of oneself, so that the CVCs can then promote the same in their communities.
- An option for children or people who cannot write, is to form a group of 15 (or maximum 20). Ask them to draw the event and one by one they can explain what is happening in the drawing – the feelings and emotions they had. If the time is short, divide the group into smaller groups of 5-6 where they can have more familiarity in order to share their drawings. In plenary, each of the small groups can choose one drawing to present which is representative of a traumatic experience.
• With some groups the facilitator can go more deeply into the explanation of one of the characteristics of a traumatic event – attack of the senses. But it is also important for the facilitator to better understand what happens in an experience of trauma.

We must know what’s going on in our physical body and in our soul. Suddenly and unexpectedly there is an event, my body is mobilised, my senses are alerted to what I see, touch, hear, taste and smell. This is fixed in my memory, accompanied by emotional tension, fears and anxieties. These memories will often return spontaneously, or through normal events which trigger reminders of the past. (Galli, Devreux, Muzirandoni, and Castelli. Approach to War Traumatised Children: Our Experience, AVSI, p.10.)

**Examples**

A man who hears a door bang and is reminded of a bomb; another avoids anyone in military uniforms because it reminds her of the war and what has been done to her; some people can no longer see or use a panga because they saw too many bodies injured with this instrument.

During the lesson you can draw a person on the blackboard (see above diagram) and ask participants to help you write under the five senses some of the abnormal things they saw, touched, smelled, heard, and tasted during the traumatic event.
The effects of trauma are normal reactions to abnormal situations. People may experience the same traumatic event, but the effects or reactions are unique for each person. People can better help themselves and others when they can identify and understand all types of effects — those that influence thoughts, feelings, body, mind and behaviour — and identify their own personal effects of trauma.

**Plenary discussion**

Facilitator explains that during a traumatic event — with all that a person sees, hears, smells, touches or feels — there are physical and emotional effects on the person. One may feel paralyzed, another starts shaking or may feel their heart beating fast. Some may have a lot of feelings, such as fear, sadness, confusion, anxiety, anger, abandonment by God, or not understanding what or why this happened to them. However, the focus here (in this session) is on the effects after the traumatic experience, not during the event, but after it — when the event is already past. It could have been yesterday, a month ago, or 5 months ago that it happened.

Facilitator puts a chair in the front of the group which represents the personal traumatic event that participants focused on and shared in the previous session. Point out that the space on one side of the chair was their life before the event, and on the other side is their life after the event.

1. **Before the traumatic event, how did you think? How did you relate to people, God, and the environment?**
   - What were your desires and hopes for the future?

2. **After the event, something changed! How did you think? How did you relate to people, God, and the environment?**
   - After one week? After 2 months? After one year?
   - How did your values and beliefs change? How did your desires and hopes for the future change?

Have a few participants answer to give examples.

Your way of thinking, behavior in relationships, beliefs about yourself, others, God and reality have probably changed. You may have problems sleeping and nightmares. You may become withdrawn, aggressive, or confused. These are some of the effects and feelings after a traumatic event. These effects can remain for 2 months, one year or longer, depending on the severity of the trauma linked with the background of the individual.
**Group work**

Facilitator divides the group into small groups of 8-10 each.  
Task of the small groups: Try to identify your own personal effects, the change you saw in your life after your traumatic experience.  
Focus on the personal traumatic experience that you shared in the previous session. Share with others in your group, and write on a piece of paper all the different effects coming from the people in your group. Some will be similar and others will be unique.

**Plenary discussion**

Facilitator makes a list on the blackboard of all the effects expressed by the entire group.  
Facilitator can add some effects not mentioned or identified by the group (H 13 has a complete list) complete the list.  
These are normal reactions to abnormal situations, and they remain only for a period of our lives. This helps to finish in a positive way.

In this Manual and the Handbook, there is a simple explanation of trauma and its effects. However, for further understanding as a facilitator and for use with groups who are more experienced or knowledgeable in this area, following are details of trauma and its psychological consequences. It is important for the facilitators to learn more about the severity or degree of trauma, about the disconnection between thoughts and feelings especially for children, and about all of the effects shared by the CVCs. It is useful for the facilitator to better understand the effects of trauma in case it is requested by the participants. In addition, this information can be useful during follow-up sessions when CVCs are dealing with cases and want to understand better what is happening and how they can help.

**THE DEGREE OF PSYCHOLOGICAL TRAUMA**

The degree of trauma depends on different factors:

1. Man made (e.g., war) vs. natural catastrophe (e.g., bushfire or flood)  
2. Duration and frequency of the trauma  
3. Intensity and severity of the trauma  
4. Closeness of relationship with someone who is injured or dies, or with the perpetrators of violence  
5. Personal background and history  
6. Isolation and separation from significant people or relationships

**Examples**

• During an attack by rebels, a young child who escapes without his parents is more traumatized than the one who is accompanied by parents. (Isolation and separation from significant people or relationships.)  
• A person is more affected by seeing his/her child killed than by seeing unrelated children killed. (Closeness of relationship with someone who is injured or dies, or with the perpetrators of violence.)

**Conclusion**

An event is considered traumatic when it has one of the characteristics listed at the beginning of this section. However, trauma is subjective. An incident that traumatizes one may not traumatize another, depending on the personality and history of the individual.
DISCONNECTION BETWEEN THOUGHTS AND FEELINGS

Normally, thoughts and feelings from an event are linked together and are expressed immediately.

Example
If I do well in school or in my job = I feel happy and I smile
If my relative dies in a time of peace = I feel sad and angry but I have time to manage my feelings by talking to friends, going to the funeral, and praying.

Thoughts and feelings are intertwined and work together.

However, in a traumatic event, thoughts and feelings become disconnected because the assault on the senses is so overwhelming that one does not have time to attend to feelings – the focus is on survival.

Example
A child was hiding under the table when rebels attacked and he saw his mother being killed. He felt paralyzed from fright, yet wanted to help his mother. Afraid that he too would be killed, he ran for safety. He was unable to express his many feelings during that difficult time.

The traumatic event causes a disconnection, a break between thoughts and feelings of the event.

In order to survive at the moment, we make a block to cut off painful feelings. This block is to protect ourselves; it is normal because the feelings are too strong. We feel we want to forget pain, and for a short time, it is possible. But in the long run, the feelings may come up again.

Example
During this attack there was a storm, so whenever it rains, the child may re-experience the situation. The child’s feelings of anger, fear, sadness, and loneliness from the event recur but they are not connected, not linked with his thoughts about the event. This is because all of his senses experienced the trauma, but he did not deal with his feelings at that time.

Conclusion
Our memories of a traumatic event can persist for months or even years. During the event there is a break, a disconnection between thoughts and feelings in order to survive. After the event it is necessary to re-connect these thoughts and feelings.

Re-connection
It takes time to understand, and to find an appropriate expression of feelings. This helps one to better understand what happened and to cope with the aftermath of a trauma.
CHARACTERISTICS OR EFFECTS OF A TRAUMATIC EVENT

The effects of traumatic events on a person (as listed by the CVCs) can arise shortly after an event or after a longer period of time. These can be categorized in the following three types of effects:

INTRUSION (Internal and External)
Feelings or memories of anguish from the traumatic event in the form of flashbacks (images, smells, or tastes) occur suddenly and unexpectedly, disrupting one's daily life. (internal)

Example A boy kept twitching his nose and was unable to explain why. After he began to talk about his experiences during the war, he realised that he was smelling dead bodies. He was able to connect this intrusive sensation to memories of witnessing killings and having to smell dead bodies. This child had problems concentrating at school because these images and feelings that he had experienced during a trauma kept recurring.

Nightmares are another example of intrusion. They are often images of past traumatic experiences that disturb one's sleep.

A person can also respond with an intense emotional reaction (anxiety, fear, sadness, etc.) to an external reminder (e.g., music, sounds, objects, smells) in daily life which brings painful memories.

Example Grace lost a sister in a bus ambush. She is reminded of the sad event each time she sees a bus.

AVOIDANCE AND NUMBNESS
These are defense mechanisms manifested through behavioural and emotional reactions that help people to escape from the painful traumatic event.

Avoidance is the attempt to escape the memories of the traumatic event and the situations linked to it such as people, places, thoughts and feelings. In the above example, Grace refused to ride a bus and avoided traveling near the bus station.

One can also experience a void of memories concerning some aspects of the traumatic experience.

A person can also experience a sense of estrangement to the surrounding reality and his/her own identity. This is lived out in a sense of non-belonging to the world of feelings of others who are perceived as different and distant. This can be termed as numbness which is a feeling similar to being dead. This effect is shown through apathetic behavior without reactions, emotions or feelings. It is linked with depression, lack of hope or purpose in life, as well as absence of desires or wishes for the future.

AROUSAL
Arousal is a state in which the person is in a constant condition of irritability, tension and alertness with exaggerated emotional reactions to external situations and full of fear that something traumatic will happen again.

Example A door slams and a man jumps and runs for cover because of his experience of gunshots and bombs in a war.

Along with all of these symptoms there can also be feelings of guilt for having survived the trauma.

ALL THESE ARE NORMAL REACTIONS TO AN ABNORMAL SITUATION.
Trauma disrupts the **World of a Person**.

This disruption can affect each person in a different way and with different intensity.

**When the world of a person is disrupted, that person may forget about his/her resilience for a period of time.**

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**10 - 20 MINUTES**

**Teaching**

Show how the effects a person experiences after a traumatic event disrupt a person’s relationships, activities, and spirituality — the world of a person.

For a visual example of how the person is affected, cover the sides of the pyramid with prepared cards:

<table>
<thead>
<tr>
<th>MISTRUST</th>
<th>INSECURITY</th>
<th>HOPELESSNESS</th>
</tr>
</thead>
<tbody>
<tr>
<td>LOSS</td>
<td>FEAR</td>
<td>CONFUSION</td>
</tr>
</tbody>
</table>

**MISTRUST** and **LOSS** are a summary of how relationships are affected (loss of family and friends, fear of people, lack of trust, withdrawal from relationships).

**INSECURITY** and **FEAR** are a summary of how activities are affected (fear of going in the field to dig because rebels could return, feeling of insecurity in my own home).

**HOPELESSNESS** and **CONFUSION** are a summary of how spirituality is affected (no hope for the future, no interest in life, questioning my beliefs in God).

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**When affected by trauma, I can forget what I HAVE, CAN AND AM, because my feelings from the trauma cloud my vision of my world.**

Remind the participants that the base — resilience — is still there even if for a period of time I forget about it and focus on what I lost and my painful situation.

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*Try to remember how in difficult situations, you can become focused on your pain, your problems and what you have lost.*

*Think of a time when you needed help to remember all the good things in your life — all you have, can and are.*
Referring to the diagram, ask, **Who can help this community?** Think of all the resources and support structures in your community. Here refer to the entire community even though there are members of the community who need special care. (Teachers, parents, elders, CVCs, women’s groups, traditional birth attendants, traditional healers, cultural leaders, religious leaders)

**What extra support or special care do those experiencing long-term effects need?**
Participants usually answer similar to the above and may include more specialized or trained counsellors. It is important to emphasize that these people can be helped in the community but often need continual support and more patience.
What extra support or special care do the mentally ill need? 
(Health workers and psychiatric nurses or doctors)

What can the community do to help? (Support must come from the community. CVCs can help to sensitise people not to stigmatise, instead to accept the mentally ill and show them kindness. This can help to reduce some reactive and aggressive behaviour in the community.)

Option 2 Demonstrative Role-play

Using the above information regarding the make-up of effects on individuals in the community, create a simulation of a community using the whole group. Ask the participants to imagine that they are all members of a community that has just experienced a rebel attack. All of them had some of the normal effects of such an event. Ask the participants who was able to help them and how? They usually respond that they all helped each other, naming those that play specific helping roles within the community, as listed above, and that through sharing together, praying, and helping each other, they have resumed their daily life and are coping in positive ways.

Choose 10% of the participants (volunteers) to stand and explain that these individuals are experiencing long-term effects after many months. Explain each case. For example, this man is drinking a lot and has become very aggressive with his wife and children. This woman has lost interest in life and has isolated herself, ignoring her children and not taking proper care of them. Make up the cases according to the size of the group.

Ask the participants how these individuals can be helped and by whom. Common answers include: family members can visit and comfort them; CVCs can come and listen to them and encourage them to join a group; one can be referred to the trained counsellors in the district and helped after several visits. After a solution is suggested for each one, ask that participant to sit down. It is important to emphasize that these people can be helped in the community but often need continual support and more patience.

Finally, choose one confident participant or a facilitator to be a case of someone with a mental illness. Explain the above section on the mentally ill. Ask participants who can help this individual. They will usually point out the resources of health workers, psychiatric nurse, or other specialists in the area. What can the community do to help? Encourage discussion about how communities can stop stigmatising such a case, treat the person with kindness, accept his/her differences, sensitise others and educate children about how to treat him/her.

At this point the facilitator may refer back to the psycho-social definition, emphasizing the interaction and influence of a person’s thoughts and feelings with his or her environment. The participants will be able to understand more clearly how, when an individual is affected by trauma, his or her relationships and environment are also affected. For example if a person withdraws and isolates him/herself, the person’s family and friends are affected. As relationships begin to break down, the entire community is affected which, in turn, affects individuals.
Coping mechanisms — resilience in action — are ways to rebuild relationships, activities, and spirituality. There are many coping skills which people use to help rebuild themselves after a traumatic event. Each person has unique ways of coping. By expressing one’s feelings, thoughts and beliefs about a traumatic event, a person can recover more effectively. There are many benefits or advantages of expressing oneself in a group or to someone trustworthy.

Prepare someone ahead of time to give a testimony on their personal coping mechanisms. The testimony should give a particular example — the words of advice, thoughts, beliefs — that helped him/her to look at life in a new light. A good example of a testimony is the “Reorganization” stage of the Life Wheel (H 21).

Plenary discussion
How did you find a way to recover, to feel better, to live again in a positive way after experiencing the effects of a traumatic event?
Ask for a few examples from participants in order to check their understanding. Next, have the person giving the testimony share their prepared example. Usually people identify general coping mechanisms (H 17) but through this testimony, people are provoked to identify their personal way to cope as well as their general methods.

Group Work
Divide into the same groups as you did in ‘Effects of Traumatic Events’. Ask participants to share their individual coping mechanisms. Have them list these to share later with a large group. When the groups share with the large group, compile a list of participants’ answers on the board. Some typical responses are: “Advice from a friend helped me”; “Reading the Bible helped me.” It is the role of the facilitator to help them specify which advice, or word of the Bible, was so important to change their perspective and find new direction.

It is helpful to share our methods of coping with each other because my way of coping can become a witness for someone else. However, I should not assume that the advice that I received will help someone else. Each of us is touched in a different way.
Using the list of participants’ coping mechanisms, show that these are ways to rebuild relationships, activities and spirituality.

**Examples**

**Through sharing with friends**
- cultural activities
- advice
  - we rebuild relationships, and re-establish trust, a sense of belonging, and feelings of being cared for and loved

**Through communal work**
- cultural activities
- changing environment
  - we rebuild activities, and re-establish confidence and competence through resuming activities in a safe place

**Through accepting the problems**
- cleansing ceremony
- advice, spiritual help, rituals, values and beliefs
  - we rebuild spirituality, re-establish hope for the future, find sense or meaning in what has happened, and re-evaluate the situation.

The coping mechanisms are not fixed on one aspect of the pyramid but can help to rebuild one or more of the sides, as together the sides represent aspects of the whole person.

20 - 30 MINUTES

**WHY WE NEED TO EXPRESS**

**Plenary discussion**

Now that we have shared personal traumatic events, effects and coping mechanisms, what are your feelings and thoughts about the experience of sharing together as a group? Feel free to express your opinion.

(I feel more relief, I realize that I am not alone, some people have a similar or even worse experience, I can accept what has happened to me, I can better understand and accept that life and death are not in my power.)

**Example**

After a quarrel with a friend, it helps to share thoughts and feelings with someone else. This helps one to feel relief and find solutions.

**Brainstorm**

List the benefits of sharing with someone you trust *(H 28)*. Use the following list as a guide.

**Benefits of Sharing (Why We Need to Express)**

- It breaks the isolation.
- I do not feel alone.
- I feel relief.
- I can manage my feelings.
- I think more clearly about what has happened to me.
- I can explore options or solutions and make better decisions.
- I feel accepted, cared, and valued by the person who listens to me. This rebuilds my trust in someone, thereby rebuilding relationships.
- Because I feel accepted, find solutions, and understand better, I therefore develop confidence and build self esteem.
- It brings personal change and development.
- It promotes resilience.
- It encourages community action.
- It prevents bad feelings from coming out as strange or aggressive behaviour.
Part of coping skills is TO EXPRESS. Expression of one’s feelings, thoughts, and beliefs - and not just the chronology of the event - helps a person to recover more effectively.

*Explain the thorn in the foot (H17).*

After the traumatic event we try to forget bad memories, in order to protect ourselves, but in the long run, the feelings may come up again. To forget is impossible.

Expressing one’s feelings, thoughts, and beliefs is a way to revisit what has happened to us. We need to share our pain with someone we trust, in order to find a new purpose in life, and meaning about what has happened.

Expression in such a way is not always easy. Painful feelings and the desire to cry can arise like the pus that needs to be removed from an infected foot. Trauma, like an infection in a foot, is an internal wound.

We cannot completely forget what happened, but expression can help us to find a new perspective concerning the past event. To remember it does not affect us as it did before. This is like a scar that remains instead of the wound. Look at the pyramid (H18), rebuilt but not the same as before. There are some scars.

*Example*  I can not forget the death of my father, or the way he was killed, but I can have a new view of the effect and a new hope for my life. I have the freedom to choose revenge for all my life or to choose to live the inheritance my father gave to me by remembering his values and love.

Some participants express that sharing a painful experience is not beneficial. “Why provoke the pain?” they ask. The facilitator can explain that the pain is already there, like the thorn in the foot. Sharing does not cause the pain, but it can help to relieve it.
Refer to H19-22 for a full explanation.
Make the Life Wheel to display in front of the group. Each stage or arrow should be separate. The accompanying feelings should be on cards as shown on H19.

1 - 1 1/2 HOURS

Plenary discussion
Use one participant’s example (i.e., “Rebels attacked my home and killed my child.”) as a case study.

Place each stage or arrow on the blackboard one by one, explaining, as in the “Explanation” column of the Life Wheel (H 20 - 22), but linked with the example of the case study chosen above. Add the cards with feelings along with the stages. The facilitator should involve the participants’ experience and feelings in explaining the stages and adding the cards.

After going through the entire Life Wheel step by step, you can add or emphasize these points.

- Life is a process with ups and downs, joys and sorrows.
- I should not be judged or feel guilty for the bad feelings I identify in myself.
  For example, if I feel a lot of revenge and desire to kill the one who killed my wife, this does not mean that I am a killer! I become a killer only if I decide to put my feelings of revenge into practice. Just because I have these feelings does not mean that I will carry them out. It helps to express these feelings in order to feel relief, decrease the tension and find new solutions, and to find the freedom to make another choice.
- All the feelings we experience in this process are normal, and it is important not to reject or deny them. Most of the time we need to express these feelings to somebody, in order to go on and not get stuck in one of the stages of the Life Wheel. Emphasize the importance of expression again.
- Every situation we go through can teach us new values and open new possibilities in life.

The Life Wheel is a healing process that is unique for each person.

The Life Wheel is an overview of traumatic events, their effects and how we cope. It is normal to go through the process of grieving (Life Wheel) after a very difficult situation in order to recover. This is the process of healing. Life Wheel is a healing process that is unique for each person.

Apply a personal experience to the Life Wheel, identifying your own experiences in the different stages of the Life Wheel.
EXERCISES TO COPE AND REORGANIZE

**Exercise A**

**Option 1**

**Teaching**

Using this figure the facilitator reminds participants that in the past, before the current painful situation, there were good things in their lives and ways to overcome difficult situations. This inheritance and resilience remain as part of them. Suggest that participants list for themselves all the good things of the past so they can be mindful of these.

Even while going through a painful situation you can recall the good things happening around you. Because the difficult situation can be so central to your thoughts and feelings, you may need the help of a friend to recognise the good things that are also present. Later on you may be able to help other people stuck in a painful situation. It is also important to identify and express desires and plans for the future. These help restore hope, and give purpose in life and a direction to follow. To see the continuity of life helps one not to remain stuck in a difficult situation which is generally accompanied by depression and/or anger. A painful situation is only one part of my life but not all my life.

**Option 2**

**Group Work**

1 HOUR

Divide participants into small groups. Each group is given a large sheet of paper and assigned to complete different drawings, with each member of the group contributing.

The task assignments are as follows:

- **First group** - The good things of the past
- **Second group** - The bad and difficult situations in the present
- **Third group** - The good things in the present which remain even though we experience a difficult situation
- **Fourth group** - The desires, hopes, and plans for the future

Each group presents their drawing to the large group. The facilitator can add some comments (see F.C. above).
Exercise B
Plenary discussion
Ask a volunteer to sit near you in front of the group. Draw the diagram (Exercise B, H23).
Put the name of the volunteer in the middle of the diagram. Ask the volunteer and participants who know him/her for qualities, abilities, roles, values, and beliefs of this person. Write the responses in the sections of the diagram. Include the difficult time of the volunteer in one of the sections.

Painful situations are only one part of my life but not all my life.

If for a period of time, I can only see my current painful situation, doing this exercise with the contribution of friends can help me remember all my qualities, beliefs, and values (I AM), my abilities (I CAN), and my important relationships (I HAVE).

Generally, this is a very important exercise for the volunteer, who suddenly discovers all that he IS, CAN and HAS, by looking at the completed diagram. More importantly, he discovers what he is for his friends and how much they appreciate him. This builds confidence, gives a new perspective, and hope and courage to go on.

• During exercise B, focus the attention of participants on the positive qualities of the volunteer. Allow honest weaknesses in order to have a realistic view, but do not focus on them.
  
  In one training, participants came up with a weakness of the volunteer of drinking too much. We included this habit in the diagram along with his positive qualities. At the end, the volunteer looked at all his qualities, roles and responsibilities and concluded, “I have a lot of responsibilities and roles. In order to do them well, I have to reduce drinking.”

• Participants can also use this exercise to help someone in their community by involving the person’s friends and relatives.
The building blocks of helping are an overview of the whole range of attitudes, approaches and helping skills that make one a more effective helper/CVC. This is a frame for seeing how the many skills, attitudes and approaches work together to build an effective CVC. The building blocks of helping can be used to assess one’s strengths and areas for growth as a CVC (H46,47).

Although these building blocks are not presented specifically as part of the training, these concepts are reinforced throughout the training by the following methods:

- The participatory approach exemplifies these attitudes and approaches.
- The facilitators are role models who demonstrate the building blocks (e.g., respect, patience, flexibility, listening, etc.).
- Reinforcement of the building blocks during role plays by facilitators and participants, especially during the evaluation of role plays.
- Reinforcement of the building blocks during follow-up sessions and supervision.

The building blocks of helping are given to the CVC only in the Handbook, which is distributed after the training. This can then be used for purposes of review, clarification, and self-assessment. These building blocks are used as a self-evaluation tool (H46-47). The CVC can use this tool to reflect on his/her abilities and areas for growth, and then use supervision or group feedback to improve in identified areas. Sharing in the context of supervision can lead to increased self-awareness, openness, experience of expression, and group support.

Once a CVC understands how a person develops inner resources and learns to cope with difficult situations, it is important for the CVC to develop skills, attitudes and approaches that can enhance his/her ability to help people in his/her community. The CVC can assist people to use their inner resources to better cope with difficult circumstances. (NOTE: This section is not presented in the training, but is integrated throughout the training as explained below.)

How do you feel about being a role model during the training sessions? How can you prepare for this aspect of being a facilitator? Assess yourself on how you think you modeled each of the building blocks during your time as facilitator. Discuss with your team where you feel strong and where you want to improve.
LISTENING SKILLS

**Energizers**

**Back to Back**

Have participants pair off and stand back to back. Partner A begins to tell Partner B a story or something interesting about him/herself. Allow one minute of talking then have them change speakers. Remind participants to remain back to back without turning around.

- How did you feel when you were talking?
- What made it difficult to share?
- To listen?
- What would make the listening or sharing easier?

**Face to Face**

Keeping the same partners, have participants stand or sit face to face. Have Partner A tell Partner B the same story as in Back to Back Exercise. This time, Partner B stays facing Partner A but shows behaviour that indicates he/she is not listening. After one minute, tell partners to change roles.

- How did you feel while you were talking?
- How did you know that your partner was not listening to you?

**Plenary discussion**

**Brainstorming**

**Drawing from the experience of these two exercises, what qualities would you like in someone who listens to you?**

Make a list of the responses. Use H29 as a guide.

Using this list, highlight the important qualities of a good listener. Point out that we need to listen with undivided attention. The ears are not enough to listen - we also listen with our eyes, our body, and our heart. Someone who is sharing with us can sense whether we are giving our full attention and whether we are listening with our heart.

**Listening is one of the most important skills of a helper.**

We listen not only with our ears but also with our eyes, mind, body and heart.

2 - 2 1/2 HOURS

One of the most important ways a CVC can help in his/her community is to listen to people who have the need to express themselves. As seen in the Recovery Process, listening is a powerful tool because it encourages expression of thoughts, feelings and beliefs. It can help a person to feel relief, think more clearly, find solutions, develop confidence, and build relationships. Listening is something we do naturally in relationships with others but it is also a skill to improve upon. Therefore, it is important to discuss together and understand what we want from others when they listen to us so that we can become better listeners for those in our communities who need to express themselves.

**Using this list, highlight the important qualities of a good listener.**

Point out that we need to listen with undivided attention. The ears are not enough to listen - we also listen with our eyes, our body, and our heart. Someone who is sharing with us can sense whether we are giving our full attention and whether we are listening with our heart.
Skill practice

Listen and Repeat  Keeping the same partners, have participants stand or sit face to face. Ask Partner A to tell Partner B the same story again. This time tell Partner B to do his/her best to listen to Partner A. Allow two minutes for the story then instruct Partner B to repeat what he heard back to Partner A. Allow sufficient time then have the partners switch roles.

How did it feel while sharing this time? Did you find listening and repeating easy or difficult? (Most participants will state that it was difficult to remember all that was said by their partner.) Point out that as helpers, they may be required to listen for a much longer length of time. It is important to listen attentively when people come to them for help but it can be a difficult task. Just like any skill, we can improve our listening skills with practice and willingness to learn and grow.

Energizer

Mirror  Have participants pair off with new partners and stand face to face. Tell Partner A to begin to move and Partner B to try to imitate their movements like the reflection in a mirror. After a few minutes, have partners switch roles so that Partner B leads the movement and Partner A follows.

Did you prefer to lead or follow? (Most participants say that they enjoyed leading because it was easier than following.) Point out that listening is like this exercise of following someone’s reflection. You don’t know what your partner is going to do next and you need to be watching each move to be sure you follow correctly. You do not tell your partner where to go – you follow where you are led. In the same way, when listening to someone, you need to be open to what that person is saying, paying careful attention to his/her communication, both verbal and non-verbal, without judging or assuming he/she feels the same way you do. If you are able to listen in this way, you will help the person express true feelings, and help him/her find the best solutions to the problems being faced.

Didactic role play

Using the scenario on H 30, facilitators prepare a role play. The scenarios on H 30 - 32 have been simplified for handbook format, but the role play should be performed as an intervention with both the mother and son. One facilitator plays the mother and another plays the 14-year-old son. Explain the background of the situation to the participants as done at the beginning of H 30, and ask them to think about how they would approach the family to help as a CVC. A third facilitator then plays an example of a “bad” CVC, similar to Scenario A, H 30: demonstrates poor listening skills, treats the son harshly, does not give full attention, shows lack of empathy to the mother, etc. Using the questions below, a fourth facilitator leads the participants in a discussion about the CVC’s approach.

Discussion questions

Questions to players  How did you feel about this CVC’s approach?  What did you appreciate?  What do you want him/her to do differently?

Questions to observers  What is the problem from the boy’s perspective?  What is the problem from the mother’s perspective?  What do the boy and mother need?  What did the CVC do well in his/her approach?  How could he/she improve? What would you do differently? Why?
After the discussion, the facilitator asks for a volunteer to try an improved approach with the mother and son. Again, a discussion follows using the questions to players and observers about the CVC’s approach: what was done well and what improvement can be made? Depending on the size of the group and the time available, ask 2 or 3 participants to play the CVC. Finally, a facilitator shows a better approach (similar to scenario B, H 31 but with both the mother and son) to emphasize points that are brought up throughout the different role plays.

**Plenary discussion**

Summarize the listening skills by emphasizing any needed points from the DO’s and DON'Ts of Good Listening (H32).

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- Refer to M 6 for important information about didactic role plays.
- It is essential for facilitators to practice this role play together before the session. This role play can be an effective teaching tool if it is prepared and performed well.
- The facilitator can use the didactic role play and discussion to emphasize the importance of CVCs working together and to encourage teamwork in the field. It is also essential that one identifies needs and resources of a person as part of planning and intervention.
- It is important to show appreciation to the participants who volunteer in the role play. It can be difficult and even embarrassing to volunteer in front of the group, as one is opening oneself up to observation and criticism. It is the role of the facilitator to create a non-judgemental atmosphere, emphasizing that all of us make mistakes and that it is part of learning. Also the facilitator must ensure that any criticism given to participants is given in a friendly, positive way. Do not allow observers to make harsh criticisms or be destructive. Make the criticisms specific and constructive.
- Listening skills and communication in general can differ from culture to culture. Every culture has ways of communicating and expressing feelings. As a facilitator, it is important to understand the context in which the listening skills will be used, as there are variations in the way societies use both verbal and non-verbal communication. If the facilitators, participants, or those being helped are from a different culture, the cross-cultural aspect of communication should be discussed.

---

What qualities are important for you in someone who listens to you?
What are your strengths as a listener? Areas where you need to improve?
Children have many thoughts and feelings to express, however, it takes a lot of time to build their trust. Development of a person can be applied to one’s approach in helping children by recalling the needs of the child at various stages.

The ways in which children communicate are often different from adults. Learning questions to ask and activities to do with children helps one to better communicate with them.

**30 - 45 MINUTES**

**Plenary discussion**
The case study on H 33 (or another local situation) can be shared as a story with the group to help the participants understand the child’s point of view. Questions to participants during discussion can bring out the special attention points. For example:

- What did you notice about the way Bosco perceived things that might not have occurred to you before, or might have surprised you?
- Why might it be important to understand Bosco’s thinking and feelings in order to help him?
- What would you do to help Bosco?

**Brainstorm**

- **What are the ways in which children communicate?** Make a list on board. *(Use H 36 as a guide.)*

Underline the importance of children’s need to express and of their means of expression, especially for children in difficult situations. Discuss with the group some of the activities they can do with children and some of the questions they can ask to help them understand the child better. Ask participants for examples from their experience.

- Children are particularly vulnerable in areas of conflict where they can become separated from family or abandoned, experience deprivation and mistreatment, or witness violence. Such children need to have their material needs met, but they also need connections with people they can trust. They need people who will listen and understand their feelings, and support them in coping with painful emotions and difficult behaviour that results from stress. The CVC can be such a person, but needs to be aware of the special issues in helping children.
- The training done for the CVCs in Kitgum District only had a small session on this subject. However, it is important information for those working in the communities. This topic can be expanded and various methods — teaching, discussion and role play — can be employed to develop the topic thoroughly. See booklet, Communicating with Children, published by Save the Children for detailed information. *(M 51)*
Cultural values help to build inner resources in a person and a community. They can also help to rebuild broken relationships, activities, and spirituality. Cultural values bring the spirit of togetherness, unity, solidarity, and peace among the community. Cultural roles and values play an important part in the lives of people by giving them a sense of belonging and identity in the community. However, all cultures change and progress so it is important to promote the positive values and meanings in traditional ways while remaining open to necessary changes and creativity.

Plenary discussion

Refer to the list of individual effects of traumatic situations from H 13
What effects of the conflict/difficult situation do you see in your community?
(Poverty, sexual promiscuity, alcoholism, theft, breakdown of the family, violence, lack of trust among the people, children lack respect and discipline, homes are not taken care of)
Choose one of the effects to analyze in plenary. (e.g. youth are disrespectful, promiscuous, and indisciplined)

Brainstorm

What are the reasons behind the problem?
What were the traditional ways to avoid or to address the problem?
Which values did the traditional ways teach or instill?
What are the changes that have occurred that hinder the traditional ways?
What can be done today to rebuild values and cope with the effects? What are some new ways that the important values can be promoted today?
In this discussion it is easy to become lost in all of the fascinating details of a culture, losing the relevance of the traditions in healing and sustaining people. It is, therefore, important for the facilitator to remain focused on the needs and values behind the traditions.

Participants may also want to discuss the reasons behind the changing or breakdown of the culture. This can be done in a brief plenary discussion before or after the group presentations but it is better not to dwell on this topic, as the purpose of this section is to move past it and look at what can be done to promote positive cultural values.

When faced with problems in the community, participants often point to solutions that other people – government, leaders, churches, NGOs, etc – should do, instead of focusing on what they themselves are able to do. From the beginning of this session, focus them on their role in helping people to cope and be sure to re-focus them if they begin to talk about “the others”.

Go step by step, making a flow chart like the example below.

Encourage participants to be as concrete as possible in their suggestions, as it can provide them with good ideas for one of the CVCs’ roles in the communities.

**Group work**

After going through this process thoroughly for one of the effects with the whole group, divide participants into groups of 6-8. Give each group one of the community effects that they identified earlier. Ask each group to develop a flow chart like the example done in the plenary for the problem they are given. Give the groups adequate time to complete the task. Each group presents their work in the plenary.

**PROBLEMS**  ➔  **WHY**  ➔  **TRADITIONAL WAYS**  ➔  **VALUES BEHIND TRADITIONS**  ➔  **CHANGES**  ➔  **WHAT WE CAN DO TODAY**

<table>
<thead>
<tr>
<th>PROBLEMS</th>
<th>WHY</th>
<th>TRADITIONAL WAYS</th>
<th>VALUES BEHIND TRADITIONS</th>
<th>CHANGES</th>
<th>WHAT WE CAN DO TODAY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Youth: Promiscuity</td>
<td>Disrespectful</td>
<td>Wandering</td>
<td>Marriage ceremony with dowry</td>
<td>Fire place to tell stories, teach morals, share food</td>
<td>Traditions for building relationship with uncles and aunts</td>
</tr>
<tr>
<td>Loss of confidence, loss of hope in the future, confusion, no value/respect for marriage, loss of value/belief in traditions, mistrust in relationships with parents/elders, abduction</td>
<td></td>
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The knowledge and theory in this workshop is an approach for CVCs to use in their everyday work and interactions with people in their communities. The helping skills are approaches, attitudes and skills to be used in a practical way.

Each situation that a CVC faces will be different and will have varying challenges. CVCs can learn and grow in every situation, if they are open and reflect on each case they handle. They can benefit from the input of other CVCs and supervisors.

Role play provides CVCs an opportunity to apply the knowledge and skills they have learned throughout the workshop in a practical situation. It helps the CVCs to practice new methods and ideas before going back to their communities, allowing them to learn from difficulties and mistakes, clarify questions, and develop more confidence in themselves. It also helps the facilitators assess the CVCs’ understanding of the workshop sessions as well as identify various strengths and weaknesses in the CVCs’ approaches.

It is important to give scenarios that are relevant to the circumstances and communities in which the CVCs will be working. If you are not familiar with the situations in their communities, these could be developed together with the whole group first before dividing into groups for the role plays.

If the workshop is residential, it is beneficial to divide the groups and give the scenarios at the end of an afternoon (see the sample schedule on M 8). The CVCs can work together after the sessions conclude to practice and prepare. The role plays can then be presented the following day in one of the sessions.
The CVC is not alone in promoting the well-being of people. The CVC is part of a network. The CVC needs to know the network of helpers in the community and their roles so that appropriate referrals can be made.

30 - 45 MINUTES

Plenary discussion
After the dramas in the previous section, discuss with the participants their role as a CVC. What do you feel is your role in the communities? Answers may vary according to their personal role or work in their communities. These may include the roles on H 43 as well as these typical responses from participants:

- Uniting people
- Consoling/comforting people
- Educating/sensitising people
- Giving ideas and alternatives
- Loving people
- Helping others
- Listening to people
- Mediating conflicts or disagreements among people
- Organizing and promoting cultural activities
- Defending youth/adolescents

It is important to point out that this workshop does not give the participants another job or a particular title in their community; rather, it is an approach to use in the work they already have and the help they already give to others. As they have been selected by their communities because of their importance and value to those they live with, they can continue this role with increased knowledge, understanding, and skills.

Brainstorm
List all of the different stakeholders who are working in the area for the well-being of their communities. Define each of their roles, being as specific as possible. Discuss ways of linking together. If possible, design a diagram (example of Kitgum District network on H 43) for future reference.

- It may also be important for the participants to discuss their title (in this case, CVC) in the local language if the workshop has been conducted in English.
- Remember, the aim is not to train professional counsellors, but to enhance the effectiveness of those identified by their community – for this reason they are called, and are in effect, “volunteer counsellors.”
- We found it encouraging and motivating to give each participant a T-shirt to identify them as helpers, as they expressed the desire for such identification.
Planning and recording helps the CVC to:

- Keep accurate records to guide in planning future visits
- Refer difficult cases
- Gauge the progress of those they work with
- Think more clearly and profoundly about their visits
- Process their own feelings, reactions, and questions

Planning and recording helps supervisors to:

- Support and encourage CVCs
- Plan follow-up meetings with CVCs
- Link CVCs with others for referred cases

30 MINUTES

Plenary discussion

Using a case study, go through the guiding questions on H 44. Together with the participants make a sample report for them to use as a guide when they are reporting in the future. Decide with the participants on the best way to collect the reports.

- This is only one example for planning and recording. Make sure that the format you choose is easy to use and provides both parties with the relevant information.
- Plan an efficient system of how to collect the reports. Make sure the system is explained clearly to the CVCs.
- Another part of this session can be to discuss necessary steps for CVCs when they return to their communities. For example, it was important in our program for the CVCs to introduce themselves to the local government leaders and then meet together to choose a leader or representative, who facilitated their monthly meetings, turned in reports to the office, and represented them as a group when the need arose.
- This system of reporting can be a very useful tool for both the CVCs and supervisors. Be sure that when reports are turned in, they are reviewed and responded to as soon as possible. Consistent and thorough responses encourage the CVCs as they feel supported in their work.
**Self Evaluation**

Self evaluation is essential for becoming more aware of oneself in order to better understand others. Self evaluation is important as the basis of being able to share with other CVCs and with supervisors in follow-up visits, in order to enhance personal growth and competence both individually and as a group.

**Plenary discussion**

Discuss the importance of self awareness and self evaluation through planning, record keeping, and reflection questions on **H 45 - 47**. Facilitators should also clearly explain the method of follow-up that will occur after the training. (**suggested follow-up on M 55**)

**Self awareness and self evaluation help the CVC.**

- The better you understand yourself, the easier it is to understand others.
- Differences among people become more acceptable.
- The more you know of yourself, the more opportunities there are to share yourself with others, and they with you.
- Reflection on your own interests, values and beliefs can expand your way of sharing and getting to know others.

**Follow-up visits from programme supervisors are important for:**

- The possibility of growth – as a person, in skills and knowledge, and in competence as a CVC
- An opportunity to receive guidance on difficult cases
- The chance to get support from the group of other CVCs
- A safe place to express oneself – joys, disappointments, frustrations, etc.
- A way to communicate between the field and the administrative/program level
- A place to get updates on the program.

**In using the Building Blocks as a tool for self evaluation, the CVC will learn:**

- The importance of assessing one’s own growth over time (i.e., before the training, after the training, and sometime in the future)
- That one’s strengths are clarified and reinforced
- To highlight areas for growth that can then be developed or discussed in supervision
- To use this tool as a way of evaluating one’s role modeling as a facilitator.

Self evaluation enhances self awareness and is extremely important to the role and approach of the CVC. Reflection on oneself provides an opportunity to grow and develop, both as a person and as a CVC. Self evaluation is useful when done both individually and in the context of supervision where the CVC can receive feedback from others on strengths and areas for growth.
RIGHTS OF A CHILD

All children are entitled to their rights. The right of a child to express him/herself and be listened to is also one of the main steps in the process of healing trauma.

A child’s needs are his/her rights.

Rights cannot be separated from responsibilities.

Responsibilities increase as a child grows and develops.

It is important for CVCs to understand and promote Children’s Rights in their communities. In this workshop, one of the main focuses is the importance of expression and communication as a step in the healing process of a traumatised person. This is connected with the Rights of a Child. Children have the right to express themselves and be listened to. The Rights of a Child come from the needs of a child (refer to Needs of a Person and Development of a Person, H2-9). The things a child needs to grow, develop and live a healthy and satisfying life are his/her rights.

In conflict areas, there are countless abuses of human rights at all different levels. Understanding these rights is the first step in eliminating these abuses. It is therefore important to find practical ways of promoting changes in attitudes and behavior, so all – especially children – can live healthy and satisfying lives.

Many people do not have a proper understanding of human rights and their significance in daily life. We have found that misunderstanding of Children’s Rights can bring resentment and conflict between adults and children, instead of helping to build healthy relationships and a better life for both. Children in some of the communities where we work began to demand their rights from parents and teachers who were struggling to survive however they could in a conflict situation, but the children were not taking any part in their own responsibilities. It is essential that these two aspects – rights and responsibilities – are taught together. It is also important that people work together to find solutions and not simply to administer blame to others for not fulfilling their rights.
The following are references to some of the resources useful for the CVC training.


Galli, G., Devreux, A., Muzirandoni, D., Castelli, L. *Approach to the War-traumatised Children: Our Experience*. AVSI.


Tolfree, David, Restoring Playfulness: *Different Approaches to Assisting Children Who are Psychologically Affected by War and Displacement*. Stockholm: Radda Barnen (Swedish Save the Children), 1996.
MODEL FOR CONSTRUCTING PYRAMID

1. Using a sheet of stiff paper, manila paper or cardboard draw an 30cm per side. One easy way to do this is to use the edges of the long sides of 3 sheets of paper. Mark 30cm along each of the edges and join the points as shown in the diagram above. Trace the inside of the triangle created.

2. Mark the centre of the three edges and join them as shown. Four triangles are created. Colour each of these triangles a different colour. Draw three flaps, making them about 3cm in width.

3. Label each side of the pyramid as suggested in these diagrams:
   - I HAVE
   - I CAN
   - I AM
   - RELATIONSHIPS
   - ACTIVITIES
   - SPIRITUALITY
   - Label the bottom (middle) triangle: RESILIENCE

4. Cut out the triangle model.

5. Fold tabs back and under the triangle faces and glue them.

Prepare small cards of contrasting colors to attach or remove from the pyramid as needed during training.

- MISTRUST
- LOSS
  (For I HAVE)
- INSECURITY
- FEAR
  (For I CAN)
- HOPELESSNESS
- CONFUSION
  (For I AM)
## CHECKLIST FOR CVC TRAINING

### Pre-Training
- Invitations sent to CVCs two weeks prior to training
- Copies of invitation sent to necessary government officials
- Planning meeting held with all facilitators
- Pre-training report written
- Advance payment to venue for training and accommodations
- Order made for materials needed (notebooks, pens, T-shirts)
- Photocopies done (handouts)
- Certificates made
- Letter sent to Guest of Honor for the closing ceremony
- Invitations sent to PSSP supervisors

### Materials needed
- Manila paper
- Markers/Chalk
- Pre-written objective, timetable, lessons…
- Crayons
- Evaluation paper
- Notebooks (2 per CVC – one given for notes, the other at the end of the training)
- Pens (1 per CVC)
- Camera
- Film

### During Training
- Registration of CVCs (including name, parish, sub-county, sex)
- Registration submitted for preparation of allowance sheet and certificates
- Handbook or handout (1 copy per CVC)
- Certificate (1 per CVC)
- T-shirts (1 per CVC)
- Allowance sheet with final sum
- Allowance (transportation)
- First Aid Kit available

### Post Training
- Evaluation meeting with facilitators
- Post Training Report
- Detailed Report with evaluation – highlighting any changes in content
- Payment to venue
- Follow-up plan scheduled
ENERGIZERS

TOUCH BLUE  Everyone finds a space and stands in it. The leader says ‘Everyone touch blue’ (or another color). Players must touch that color on another person. You can also introduce objects and body parts (i.e., touch elbow to elbow, touch a watch).

KNOTS  Everyone stands in a circle, shoulder to shoulder with closed eyes. Hold arms outstretched and move forward together towards the middle and wave arms around to shuffle them. Take another person’s hand in your own and, when each person has two hands, then open eyes. Now, without dropping hands, try to untangle yourselves. The group works together to try and untangle the knot.

LAP SITTING  Everyone stands in a circle, shoulder to shoulder. Have everyone face to the right and then take a side step toward the center of the circle to tighten it up. When everyone is pressed together in a tight circle, give instructions to sit at the count of three. Each player sits on the lap of the player behind.

FORM A LINE  Start by having everyone form a line. Then, without talking, have them make the shortest line they can; then, the longest. Continue by having them arrange themselves in a line from shortest to tallest or a line from youngest to oldest, all without talking.

DUCK, DUCK, GOOSE  Everyone stands in a circle shoulder to shoulder. One person walks around the outside of the circle and taps someone on the shoulder and continues walking quickly around the circle. The one who has been tapped walks quickly around the circle in the opposite direction. Both players are trying to get back to the empty space in the circle first. When the players meet halfway around the circle, they shake hands and say hello and then continue around the circle until one is back in the empty space. The person “left” walks around the circle and taps someone else.

THE TRAIN IS COMING  Everyone finds a partner and forms a circle by having partners one in front of the other, forming an inner and outer circle. One person stays without a partner and in the middle of the circle. He begins to walk around the middle of the circle saying, “the train is coming”. The partners on the outside of the circle begin to move around the circle, leaving the inside partner standing in their place. When the person in the middle says, “the train has stopped”, everyone, including him, has to find a place in front of a partner. One person will be left standing and will become the conductor in the middle.

RAIN, WIND, STORM, SUN  Everyone stands in their place. When the leader says, “rain”, everyone stomps their feet. When the leader says, “wind”, everyone waves their hands above their head and says “woooooaaa”. When the leader says, “storm”, everyone stomps their feet, waves their hands above their head, and says “wooooooaaa”. When the leader says “sun”, everyone stretches their arms slowly above their head and says “ahhhhh”.

FISHERS OF MEN  Display the following words at the front.

I will make you fishers of men, fishers of men, fishers of men
I will make you fishers of men
If you follow me, if you follow me, if you follow me.
I will make you fishers of men, if you follow me.

Everyone sings together. The men stand when a word begins with ‘M’ then sit back down, and females stand when a word begins with ‘F’ then sit back down.
CVC FOLLOW-UP
Consistent follow-up is essential in a program involving a network of helpers. It promotes continued growth and development, opportunities to share reflections and questions, collaboration on difficult cases, and coordination with other similar programs. It is also invaluable for encouraging volunteers in their work, especially when faced with the difficulties of living in a conflict area. Be creative in your follow-up meetings. Use different methods from the training, including role-play, discussion, brainstorming, group work, individual work, etc. You can also include energizers to create a warm, friendly atmosphere. Allow the follow-up to be centered on the CVC; their questions, concerns, and ideas from the field should be the focus during the meetings. The following ideas and questions are examples to be used in a follow-up with Community Volunteer Counselors.

Listen to the impact the training had on their lives.

- From the training, what was useful for your life and the difficult situations you have had?
- Have you changed your behavior toward and your relationships with your wife, husband, or children?
  Are there any changes in your family? What sort of changes?
- You were chosen from your community because you help people in your community.
  Is there any change, after the training, in the way you help others, in your behaviour, in the skills you use?

NOTE: This is a way to review the training and to see what was useful for them. It is a way to see the impact it had on their life. Remind them that their first role is to be a witness of what they understand and to put into practice in their own lives. The training is an approach.

Learn about the practical situations they face and how they address them.

- How did you put your skills into practice with the people in your community? Tell me about some cases, home visits, or sensitisation you have done. Which skills did you use?
- Were there some difficult cases to follow? Please explain them and tell me why it was difficult for you.
- Choose 2 or 3 cases to show through role play. Ask them to act the scene exactly as they remember:
  What did they do? What did they say? How did they answer? Was the problem solved? How?
- (Observe closely). Do they immediately give advice or do they take time to understand the person’s feelings?
  Do they give them the freedom to speak, to express feelings, emotions, questions, and problems?
  Do they try to understand the needs of the person behind the behavior that he or she is showing?
- After the role play, discuss the CVC’s approach (as done in the training).
  What skills were used? What would you do differently? How can he or she move forward or find alternatives?
- After discussing the above, you may want to ask someone else to do the same role play, using the suggestions from the group.

NOTE: Even if they ask you for solutions, do not immediately give them advice. Have them share ideas together as a group. You are to help them share and encourage each other.

Ask about their ideas for identifying psychosocial problems.

- What criteria do you use to identify vulnerability? Who is vulnerable? Why? (material, physical, emotional, or mental vulnerability)
- Why did you choose to visit certain people? What did you look for?
Discuss the problems in their community.

Tell me about the problems in your community.
- Stigmatisation
- Alcohol
- Depression
- Numbness
- Returned abducted children
- Elders and youth

How many? Health problems? Psychological problems?
How are they being reintegrated?
How are the relationships between the elders and youth in your community?

Inquire about their relationships and communication with children.

How is your relationship with children in your community? How do you think you can improve in your relationship with children?
Where do you need help or support?
How do you handle the attitude of adults who just punish or beat their children without listening to them?
How do you know which children have been abducted in your community?
What is your approach with these children? Individual approach? Group approach?

Find out how they sensitised the community in order to understand the CVC’s roles and the psychosocial approach

How can you build confidence and trust in people without giving them material things?

Talk about positive cultural values

Which aspects of the culture do you think are important to restore? What role do you as CVCs have in restoring these aspects?

Promote activities

What sort of activities can you promote to address problems in your community? What activities could help people to express grief?
What activities can help build coping mechanisms that will help the community?
For example, song, dance, drama, role play, games, sports, communal work, prayer, etc.

Inquire about the network

How is your relationship with teachers, health workers, catechists, and Advisory Committee? How often do you meet?
What sort of cooperation is there among you?
What other groups of youth, women and peer group leaders have you identified?
What NGOs are present in your area? What do they do?
Describe your relationship as CVCs. Who do you go to for support?

Motivate and encourage!

Give a lot of encouragement to the CVCs for the work they are doing and its positive results.
TOGETHER WE SUPPORT THE CHILD