

Evaluation and Technical Advice

“Post Election Violence: Counseling and Conflict Recovery in Trans Nzoia District”

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Maria Curia, Clinical Psychologist Technical Adviser from



“The essential transformation that takes place through the peacebuilding process is the creation of new political subjects, both individuals and groups, who are capable of breaking through the war conditionality to create their own vision of the future, their own social affiliations and attain a social status of their own choice.” (Skrabalo, 2003)

LIST OF ACRONYMS

CBO	Community-Based Organization
CFP	Community Focal person (community mobilizes)
HI	Handicap International
IASC	Inter-Agency Standing Committee
IDP	Internally Displaced Person
IGA	Income Generating Activity
KAPC	Kenyan Association Professional Counsellors
MoE	Ministry of Education
MoH	Ministry of Health
MSF	Médecins Sans Frontières (Doctors Without Borders)
KRCS	Kenya Red Cross Society
SGBV	Sexual and Gender-Based Violence
ToR	Terms of Reference
TYSA	Trans Nzoia Youth Sports Association
UNHCR	United Nations High Commissioner for Refugees
IRC	International Rescue Committee
STI	Sexually Transmitted Infection
NGO	Non-Governmental Organization
SS	Kitale Social Services
PEV	Post-Election Violence
HIV	Human Immunodeficiency Virus
AIDS	Acquired Immune Deficiency Syndrome
PwH/A/D	People With HIV/AIDS/Disabilities
PTC	Post Test Club
IEC	Information, Education, Communication
FGD	Focus Group Discussion

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1. Introduction

Founded on 19th July 1982, Handicap International is a non-governmental, non-religious, non-political, and non-profit making association specialized in the field of disability.

Between January 2008 and December 2010, Handicap International (HI) developed a comprehensive psychosocial intervention program to provide support to internally displaced people (IDPs) and host communities deeply affected by the violence faced after the Dec 27th general elections in Trans-nzoia district. Handicap International implemented practices and strategies meant to respond adequately to the social and psychological priorities during different stages of the humanitarian crisis (emergency; acute phase, early reconstruction phase and stabilized one).

Most of Kenya's post-election violence took place in January and February 2008.

The fighting resulted in 1,133 casualties, at least 350,000 internally displaced persons (IDPs), approximately 2,000 refugees, a significant, but unknown number of sexual violence victims, and the destruction of 117,216 private properties and 491 government-owned properties including offices, vehicles, health centers and schools.

During the emergency and acute phase (2008-2009) H.I. implemented “Care and Protection of the Internally displaced persons in Transnzoia district” project and afterwards, in early reconstruction phase (2010), the “Counseling and Conflict Recovery Project”. H.I. psychosocial team utilized the strategy recommended by IASC Guidelines on Mental Health and Psychosocial Support in Emergency Setting (Geneve, 2007), where an “intervention pyramid” is recommended to build local capacities, supporting self-help and strengthening the resources already present through a community-based approach.

Handicap International worked at the beginning in the geographical setting of the IDP formal and informal camps and later on by supporting IDPs during the “Rudi Nyumbani Operation” for their reintegration within their communities.

The key-strategy of H.I. intervention has been strengthening the capacity of the community to respond inclusively to conflict and other disabling situations in order to address the trigger factors which played an important role in the explosion of post-election violence such as socio-economical tensions and inter-generational conflicts; In order to reach these objectives Hi developed a broad psychosocial approach that takes into account counseling and healing for the emotional and social wounds, as well as transformation of attitudes, livelihoods, and education. During the three annual projects, Handicap International implemented three types of actions: actions related to “Counseling and incident debriefing, involving MoSS, MoH and MoE”; actions related to “Inclusive Community Development” that address vulnerability through cohesive community development activities; and

actions related to “Reaching the next generation for peace, involving community members and local community based institutions working on peace and conflict transformation in the District”. In each target community H.I developed a specific village-based program in health care, peace-building and economic empowerment. Each component has been linked, and is influenced by the others.

The Psychosocial interventions implemented by Handicap International have continuously evolved since 2008 up to now due to an expansion of its team, a greater knowledge of the field, and particularly to the changing of circumstances and problems affecting the target communities, bringing out different expressed needs and demands which require specific and contextually specific responses. Any discontinuities that exist in the actions, in the beneficiaries, and the activities do not betray the comprehensive approach adopted by Handicap International but highlights the social ecology approach that enhances the community mobilization’s process and has allowed the communities to negotiate for interventions based on their own solutions and resources.

In the light of a fragile but renewed political stability and change of level of awareness in terms of personal and community issues regarding pro-social behavior and coping strategies, it is evident that there is an urgent need for intervention or prevention objectives and target individuals that are extremely well specified, and for activities that are properly and homogeneously implemented in order to provide long-term and community-based sustainable responses.

1.1 Term of reference

In the last three years technical consultancy for psychosocial support was conducted by Maria Curia (refer to earlier consultancy reports by the author dated 13/03/08 - 30/03/08; 15/08/08 - 05/09/08; 15/04/09 - 01/05/09; 25/08/09 - 10/09/09) in several missions in order to strengthen the Counseling and Conflict Recovery team in Kitale. Trainings were conducted for CCR and local counselors to enable them to effectively provide psychosocial support to individuals, families and groups in targeted communities. In addition, specific monitoring and data collection tools were developed and have since been adopted for use in the field.

1.1.1 Overall objectives according to the terms of reference

In 2010, Counseling and Conflict Recovery focuses on three key objectives:

- 1) To strengthen the provision of appropriate counseling services to affected communities
- 2) To Enhance community based structures towards peace building and conflict transformation.
- 3) To Support partnership for greater resources towards conflict resolution

HI required specific support to further strengthen the CCR Project team through advising on the training for community based counselors, reviewing the monitoring system and developing a strategy and implementation process. Further, the consultant has been requested to help the team to capitalize on its experience and the community mental health approach implemented.

1.1.2 Specific objectives according to the terms of reference

The consultant particularly has been requested to achieve the following objectives:

- 1) to support Kenyan Association Professional Counsellors (KAPC) to promote psychosocial knowledge that takes in consideration local understanding and learn from local culture, practices and resources in accordance with Handicap International psychosocial conceptual framework.
- 2) to advise on the training for community counsellors in order the KAPC training's module will match capacities, responsibilities and situation the staff will be required to handle
- 3) to develop monitoring tools in accordance with the qualitative evolution of psychosocial interventions

- 4) to conduct workshop on strategies and implementation process in harmony with the change of circumstances and context for a short term and long term future.

1.2 Methodology

The consultant proposed a methodology based on analysis of the following points:

- the rationale of the projects
- the quantity and quality of the carried out actions and achievements
- the stakeholders and their interactions
- the means and resources
- the project environment

A participatory approach was adopted and based on :

- Analysis of the project documentation and other documents related to the context and post conflict issues in Western countries and in particular in Kenya
- Working meetings with HI teams
- Workshops with community counsellor (two days), teachers counsellor (one day) and H.I professional team (three days)
- Individual interviews with representatives of HI main partners and umbrella institutions: KAPC, MoE, MoH, MoSS representatives
- Focus groups discussions with local representatives of all target communities

2. Contextual analysis of target communities

2.1 Impact of re-settlement on Trans-Nzoia Communities

It is important firstly to underline that calm has been restored across the country and many displaced people having been resettled through efforts of the government and aid agencies.

The people who succeeded to be re-integrated in their previous communities are aware that ethnic issues and tensions prior to the conflict are still there, but they seem really oriented towards the present situation and their future, seeking new ways of living together.

However, three years later, a large number of people continue to live in IDPs camps, suffering from extremely poor life conditions and struggling to survive.

The IDPs occasionally get relief food from the government and relief agencies. For daily survival, many residents engage in small business or work on nearby farms as casual labourers.

According to a July brief on the status of IDPs by the Ministry of Special Programmes, all IDP camps countrywide have been closed, leaving only transit sites and self-help groups.

A total of 7,626 IDP households countrywide have not received the KSh10,000 start-up funds to which each household is entitled.

The Minister for Special Programmes, Esther Murugi, recently announced that the thousands of IDPs still in camps (no clear data are available) would be resettled by December 2010. It is evident that delays in acquiring land for resettlement of post-election IDPs in transit sites has increased IDPs vulnerability (see next paragraph) at the physical, psychological and social levels.



Patwaka IDP s camp

2.2 Land issue as a source of potential instability in the political history of Kenya

Land issues have represented an important source of ethnic conflicts in Kenya, both in the long term and in the short term. The issue of ethnicity and land ownership are deeply interwoven and still remain a very sensitive and explosive aspect of Kenya's historical and contemporary political economy.

The land issue has its origin in the colonial history of Kenya. Indeed large tracts of agriculturally potential land (i.e. white highlands) were alienated by the British colonial administration.

As a result of the massive land alienation activities in the early period of colonialism, many of the hitherto cultivating populations were pushed into the 'infertile' native reserves that were not conducive for arable farming. The displaced populations lived as farm labourers, casual workers, tenants as well as squatters. The process of land alienation was also extended to the pastoral ethnic groups like the Maasai, Samburu, Nandi, Pokot and other Kalenjin speaking communities.

The British administration, on the eve of independence, worked out a formula of handing over land to the indigenous ethnic groups in Kenya.

The obvious expectation during the struggle for independence was that the land would be freely distributed to the people since it had in the first place, been forcefully taken away from them.

This didn't happen but as, as is on record, the largest beneficiaries of this land distribution programme were the Kikuyu and their allies, thus the Embu and Meru.

Apart from their easy access to land, the economic success of the Kikuyu region in the first ten years of Kenya's independence was understandably resented by other ethnic groups. The Kikuyu also enjoyed good modern roads, abundant school and education facilities, expanded health services, piped water, electricity and other forms of infrastructure (Hazlewood, Arthur: *The Economy of Kenya: The Kenyatta Era* (O.U.P.N.Y. 1979), Chap.I, pp.46.)

The same trends of unequal distribution of land, infrastructure and other national resources have been witnessed in the Moi regime, where the Kalenjin ethnic group has been 'perceived' to have benefited more than others. However, just like for the Kikuyu, not all Kalenjins have benefited.

It is only a cliché that surrounds the mantle of power (i.e. executive) of those who seem to have enjoyed in the Moi era. (Nyukuri Barasa, 1993: *Of Ethnicity and Leadership in Kenya: An article published by the Daily Nation newspaper's Weekly Platform*, 3rd April, Nairobi).

It is beyond the scope of this report to recall all the events that characterized the Kenyan political history in the last decades, but simply to highlight the ancient roots of ethnic rivalry and the fact that is clear from numerous reports newspaper articles, press statements and other documents that leadership has played a crucial role in fuelling these clashes, manipulating feelings of marginalization and injustice for creating divisions and spoiling the meaning of multi-partism for

tribal interests; indeed violence has been the norm in every election cycle since the return of multiparty politics in 1992.

2.3 New Constitution toward national unity and equity

On 27th August Kenyan Government promulgated a New Constitution. The document contains Kenya's first-ever Bill of Rights, which states that every Kenyan has the right to such basics as clean water, decent housing, sanitation, and an adequate supply and quality of food.

The new constitution has moreover created a National Land Commission, and de-centralized political power.

The National Land Commission will have the power to re-possess illegally-occupied public land. It is also charged with forming a national land policy, something Kenyans have been advocating for decades, and with ensuring that women are able to inherit land.

Professor Yashpal Ghai has published a detailed analysis of the constitution, available at <http://www.kara.or.ke> website's address. Some pertinent excerpts from this paper are reported here:

“Land reform

Article 60 of the constitution contains seven major provisions which aim to secure land rights and ensure equitable access and ecological maintenance of land – an important consideration, given the rapid growth of Kenyan cities. The constitution creates a new category of community land which includes ‘trust land’: land governed on customary terms during independence. The law bestows control of these areas to traditional communities, which means that issues like land disputes, for example over grazing rights, can be resolved at the community level. Community control holds many benefits because remedies available at national Government level are often limited and difficult to access. The size of land holdings will be regulated by the independent national Land Commission, which will not interfere with matters of individual property rights. Colonial and historic land injustices will not be formally dealt with, so groups like the Masai will not receive any redress.”

“Gender equality

The constitution contains extensive gender provisions designed to equalise men and women's status. Kenya is a signatory to the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), adopted in 1979 by the UN General Assembly, and spearheaded the Nairobi Forward-Looking Strategies for Women initiative in 1985. As part of the 2000 National Gender Policy, a National Commission on Gender and Development was enacted through an Act of

Parliament in 2003. The constitution expands the country's existing commitment to gender equality. It protects gender equality in land ownership with provisions that counter customary-law restrictions on women's land ownership. Only 4% of current land owners are women. The constitution also guarantees representation for women by reserving seats for them in the Senate and the National Assembly. Article 27 requires the State to implement "the principle that not more than two-thirds of the members of elective or appointive bodies shall be of the same gender."

It is clear that the new constitution may take up to five years to be implemented¹ but **represents a very important step forward to inter-ethnic harmony, peaceful co-existence and promotion of a sustainable nationhood.**

2.4 Understanding the challenging context of the target project areas

As we have seen in the previous paragraph the new constitution finally and formally recognizes the key role played by indigenous communities for solving ancient disputes on land².

In reality, the indigenous communities in Trans-Nzoia involved in the recent turmoil are still claiming the aforementioned historical injustices, and advocating particularly for to redress the following issues:

- 1) Human Rights abuses (due to total absence of health facilities, work's and education's opportunities)
- 2) Forced Displacements from their ancestral lands
- 3) Discrimination in many areas of their lives (minority ethnic groups still lack access to clean water, decent housing, sanitation, and an adequate supply and quality of food)
- 4) Exclusion in the decision-making process especially in the areas that directly affect their lives (due to little participation by the people on the ground, in government, civil service and public life generally).

One common thread that runs through indigenous communities discourse is their notion of land rights. To these people, land does not belong to an individual but to the whole community. Despite the introduction and adoption of modern forms of land tenure, which lays emphasis on individual ownership with the concomitant notion of absolute and exclusive use and access to land by individual owner, African customary law - which governs Indigenous peoples - recognizes only one

¹ Tom Maliti, 'Kenya gets new American-style constitution', Associated Press, 27 August 2010

² The constitution creates a new category of community land which includes 'trust land': land governed on customary terms during independence. The law bestows control of these areas on traditional communities, which means that issues like land disputes, for example over grazing rights, can be resolved at the community level.

kind of land tenure – communal land tenure. Land being communal or a common property of all the members of a particular community, contributed to a very large extend to communal cohesion.

2.5 H.I. target Communities: psychosocial habitat

HI Intervention projects focused in 3 districts of the larger Trans-Nzoia District, which has a population of 763,205 (386,353female), namely Trans-Nzoia West, Trans-Nzoia East and Kwanza. In the post emergency phase, around 18 communities were targeted (as shown in the table below). These communities were considered highly vulnerable due to being psychologically deeply affected by losses and traumatic experiences during the post election violence and are still a theatre of animosity due to land issue, inter-ethnic struggle for power and cattle rustling. In 2009 Trans-Nzoia district has been affected by severe drought as well, which further raised tensions among communities for resources.

Trans-Nzoia West	Trans-Nzoia East	Kwanza
Teldet, Gitwamba, Pango, Kalaha Cheptuimbelio, Embakasi, Patwaka	Amani, Bahati, Geta, Milimani	Endebes Estate, Chepkirrot, Kolongei, Gatatha, Cheptendani, Khalwenge Salama A and B

The following section provide a general description of the target-communities habitat, providing updated information about how local community involved in H.I projects understand their situation and experiences; who they perceive as vulnerable people, and on which bases they consider themselves an an integrated community. This analysis is specifically focused to highlight **the emergency context characterizing the lived hood conditions of land-less communities.**

Kwanza district

Violence from West Pokot in the form of cattle rustling has affected the lives of non-Pokots in areas bordering them. This has lead to an arm race among the communities living in the area to counter attacks by Pokots. This has several dimensions: 1) Pokots continue to acquire arms from neighboring countries of Uganda and Sudan. (2) Socio-cultural – little value is given to education in Pokot, thus wealth is determined by the number of cattle one owns. (3) Environmental – severe

drought in 2009 has further aggravated the situation through loss of livestock which is the economic mainstay of Pokots.

In **CHEPKIROT** community, different tribes as Sabaot (majority one), Teso, Luya, Turkana, Ndorobo and Sebei live together.

KALAHA community is a remote village composed by several tribes as Sabaot, Luo, Turobo, Kikuyo, Kamba, Teso, Nandi, Kisii.

Tribes within the **KOLONGEI** location include Sabaots, Luyiahs, Tesos and Nandis.

ENDEBESS and **KHALWENGE** communities are composed by Luyias, Sabaots, Tesos and Kikuyu tribes.

Kolongei football teams



IDP EX- GATHATA community:

Ex Gathata community is composed of 150 IDPs who used to be land laborers. After Rudi Nyumbani Operation in 2008, IDPs from Gathata farm returned home and discovered that the previous owner sold the land to a new one, who employed only a part of the ex-laborers, leaving the majority without job and shelter.

In 2008 they squatted the piece of land where they lived in the last decade, asking the local authority to provide them with a new land. The government did not recognize this group of people as IDPs and in December they have been obliged to vacate the land, without receiving any alternative or economical support.

They live in harsh and precarious conditions. Some of them still live in tents, and others in rented ramshackle houses.

Trans Nzoia West

IDP TELDET community camp:

Teldet's community is land-less and live in an IDP camp composed of 2680 persons. No electricity nor public transportation is available.

The community is composed of the following tribes: Sabaot (the majority), Bukusu and Kikuyo (the minority).

All members participate to the community status providing contributions for buying land.

Any (male and female) member is called to participate in the elders meeting for making decisions regarding the community. The community keeps their own traditional habits such as the purifying ceremony and circumcision rite. In Teldet women and men have formed gender self-help groups.

The population seems quite resilient and self-empowered through HI Psychosocial and Developmental activities.

They feel less marginalized compared to one year ago, although economical and educational difficulties still affect the most vulnerable groups.

The vulnerable groups identified are youth due to lack of education opportunities; people living with physical (HIV, epilepsy, diabetic) and mental illness; orphans, widows and widowers, barrens and albinos (seruseru). There are increased cases of teenage pregnancies attributed to transactional sex resulting from parental pressure on girls to bring income to the family.

Historical Background

Teldet's community has been affected twice due to post election violence; they used to live in the forest and during post election violence had to flee their homes. Rudi Nyumbani Operation allowed them to return to the nearby land-forest, but they have been refrained to come back into the forest

by the Government Authority, considering the forest a natural reserve to be protected from deforestation.

Since 2008 Teldet the community is living in tents.

The community set up an MoU (see ANNEX 1,) to advocate land issues in front of local authorities.

IDP PATWAKA community camp:

Patwaka is an internally displaced group of people living in Kiswaji location with an estimated population of 348³ people in 120 households, composed of 5 tribes i.e. Turkana, Kambas, Luhyas, Saboots and Teso's. Patwaka is located Teldet sub location, Saboti division and constituency in Trans Nzoia West district, Rift Valley Region in Kenya. The people living in the above camp were casual workers who also were the squatters of Mrs. Priscilla Kamau the owner of the land in the period of, 1973-1991. In the 1992 tribal clashes, Patwaka community was highly affected since they were claimed to be non inhabitants of the Saboti Region. A majority lost their property through looting and theft, increasing their vulnerability to poverty and abuse and particularly sexual gender based. The ensuing confusion caused the landowner to migrate to other land leaving the Kenya Seed Company to take over the control of the land. The majority, including young children are employed as casuals on farms, earning little stipend for their survival. This type of employment has drastically affected the enrolment of children to schools contributing to the increasing the extreme poverty affecting most of the families.

Though the land is on sale, the Patwaka community has not been given any priority. The cost is 150,000 per acre and though 100 acres of land has been set aside for them. This is too costly for them to afford.

The situation was worsened by the 2007 post election violence that led them to lose even the little property that they had accumulated, moving them to the IDP camps at the Show ground.

During the 12th May, 2008 operation Rudi Nyumbani resettlement process, their issues as squatters were still ignored by the government. They received 10,000/- from the government, and still claim the remaining 25,000/- as promised by the government through the Ministry of Special programmes.

They still demand to be allocated land just like other IDPs in Kenya. Life in the tents is pathetic, malnutrition is common among children, increased water borne related illnesses and chest infection have witnessed the death of 8 adults this year (2010) and is mainly attributed to poor shelter.

³ Therefore the following Data indicates the average number of individuals per each group. Men – 45; Women – 66; Youths – 92 ;Children 6-11 years – 55; Young children 0-5 years – 90; Widows – 12.



Teldet IDPs camp community leaders

EMBAKASI is a tiny community composed by 46 families. No electricity neither public transportation is available. The tribes living in Embakasi are Sabaot (as majority), Teso, Luya, Mukaba, Kikuyo and Luo. After Operation Rudi Niuambani all the families have been supported by HI and IOM to re-build the houses destroyed by PEV.

PANGO community is composed by different tribes as Sabaod, Bukusu, Teso, Wakamba, Turkana, Sabei, Ndorobo.

In **CHEPTUMBELIO** live the follows tribes: Sabaot, Bukusu, Teso and Kamba.

A vulnerable sub-tribe is Ndorobo, who use to live in the forest and is considered as primitivedue to their traditional life-style.

SALAMA A and B have a population of 5,000 people, composed by Luhyas (majority) and others minority tribes as Sabaot, Kisii, Luos and Kikuyos. Salama community' members belong to Salama Co-operative Society, owning one share of land equivalent to 2 acres. Any (male member) is called to participate to elders meeting for taking decision, the woman are responsible for the household.

In **GITWAMBA** town live different tribes as Kikuyu Sabaots Ndorobos and Luyias. During PEV Gitwamba town has been completely destroyed. Gitwamba used to be an important centre for market and commercial exchange.

Gitwamba town being located nearby Mount Elgon District has been seriously affected by Mt Elgon's conflict, where civilian population has found itself trapped between the violence of the Sabaot Land Defence Force (SLDF) and a large-scale Kenyan police operation called "Okoa Maisha" ("Save Life") launched in March 2008 in response to local violence and lawlessness.

Trans Nzoia East

In Trans Nzoia East, the government has put up police posts in places perceived to be hot spots. This has led to general calm in the area but according to the feedback from the local community, there are underlying and unresolved issues, manifested by student referral to other ethnic groups as "those ones or others" during Focused group discussions and counseling sessions.

BAHATI and **AMANI** communities are composed by Marakwets Senkwers Kikuyu Nandi and Luyias. These communities seem to be a corridor for cattle rustlers; indeed the situation is very grave in that students and parents experience rape and defilement with sporadic cases of abduction by rustlers. Young girls escaping from violence or gun battles are usually raped by the cattle rustlers and security forces. The people live in fear and stay kilometers away from their farms at night only to come back at daytime for fear of being killed or robbed.

In **MILIMANI** and **GETA** live different Tribes as Kikuyu, Marakwets, Kissis Luyias Nandis. The situation apparently is calm, but still fear and suspicion are affecting the population

Milimani dialogue hut build through H.I psychosocial project



2.6 Community sense of belonging vs sense of exclusion: an inclusiveness approach

All the communities engaged in the project are clearly multiethnic and despite this, all the community members share common land (farming together), rituals (circumcision ceremonies, wedding, etc) and values. The idea of interdependence and the sense of affiliation to a specific community characterizes all members in their being, and mode of life.

Community is the first level that provides accountability; it offers the environment in which their members can formulate their thoughts. This accountability guards against maverick and individualistic views. It provides a check against selfish and self-serving conclusions and by those who lack the perspective to see beyond their own circumstances. Community is what make the environment “tick”. It is where one exists, where one regards to be member, and where one finds security.

Ifeanyi A. Menkiti in *Person and Community in African Traditional Thought* paper refers that:“in the African understanding, priority is given to the duties which individuals owe to the collectivity, and their rights, whatever these may be are seen as secondary to their exercise of their duties. (...).The various societies found in traditional Africa routinely accept this fact that personhood is the sort of thing which has to be attained, and is attained in direct proportion as one participates in communal life through the discharge of the various obligations defined by one' s stations . It is the carrying out of these obligations that transforms one from the it-status of early childhood, marked by an absence of moral function, into the person-status of later years, marked by a widened maturity of ethical sense--an ethical maturity without which personhood is conceived' as eluding one”.

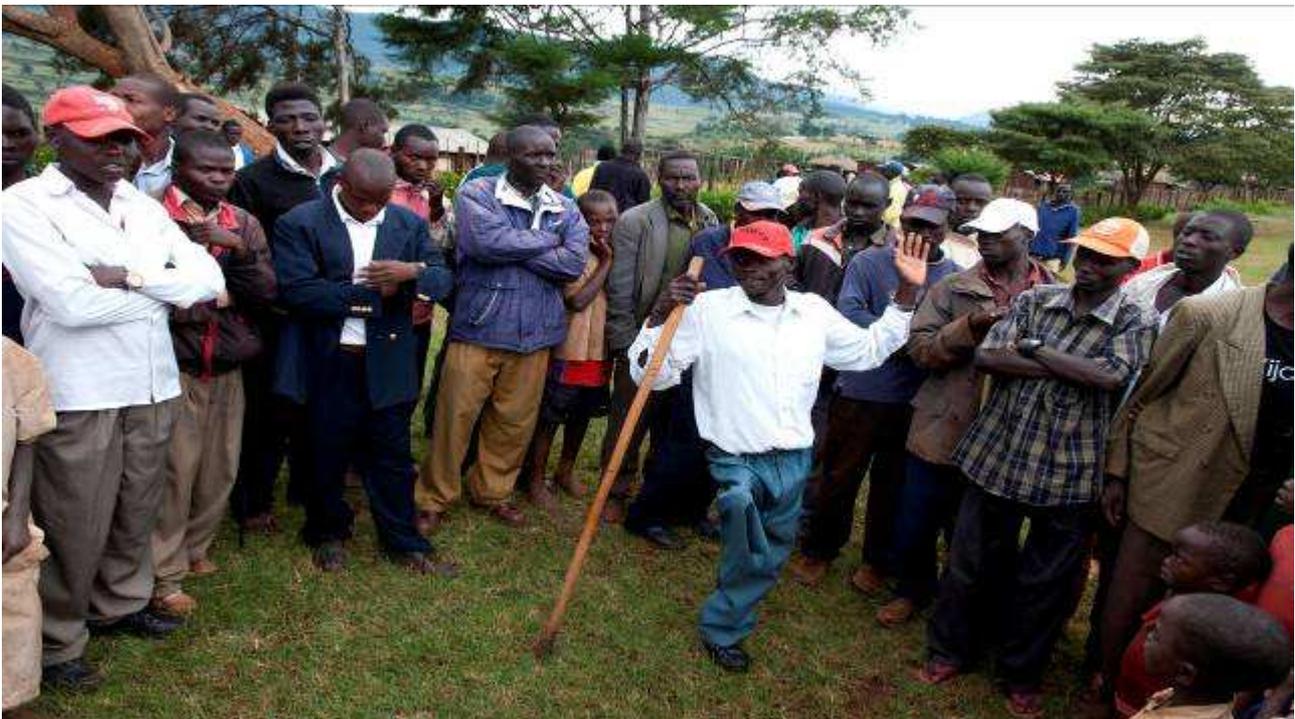
The community’s representatives of H.I. target area recognize among them two big vulnerable groups; one is represented by people living with physical disability (H.IV., epilepsy, diabetic), mental illness, orphans, widows and widowers and barren woman. These sub-groups are at risk of exclusion or marginalization because, not being able contribute to community duties and obligations, are often seen as a burden.

The other vulnerable group identified by community representatives are the youth. As Ifeanyi A. Menkiti explains “younger persons, generally, are notoriously lacking in moral perception. Most often they have a tendency toward self-centeredness in action and a tendency to see the world exclusively through' their own vantage point . This absence of moral function cannot but have an effect on the view of them a persons.”

Community Representatives clearly highlighted that the “youth issue” represents a critical and crucial aspect in term of vulnerability: in these area the population of young people is estimated approximately around 150.000, most of who have little or no access to education and jobs.

It is well known that young people have been used as mean of chaos and conflict during PEV by political leaders. Since they are impoverished and marginalized by economic realities, the youths are often available and ready for mobilization and for offering service to the highest bidder. In general the youth are the group most excluded from the social, economic and political order of the society. They are amenable and can easily be manipulated.

In almost all the communities, youth are seen as dangerous and in some how out of community union; for all these reason community members advocate for supporting youth and restoring their natural role within their community.



Community Assessment Meeting at Kolongei community - September 2010

3. Capitalization of the experience of Counseling and Conflict Recovery Project

3.1 The rationale of the project: How H.I. addressed psychosocial needs of target communities

During emergency and acute phase (2008-2009) H.I. implemented “Care and Protection of the Internally displaced persons in Trans-Nzoia district” project and afterward in early reconstruction phase (2010) “Counseling and Conflict Recovery Project”. Handicap International psychosocial intervention focused on three needs:

- The need to provide affected individuals and groups with support and care in order to prevent and treat their psychological problems due to PEV;
- The need to strengthen the capacities of the social actors to cope with the environmental stressors and the psychological problems affecting target communities;
- The need to enhance the links and collaboration between these social actors for peace building.

In order to do so, HI developed a community-based intervention program by working in the geographical setting of the communities and IDPs and by adopting a flexible approach based on the crucial notion of community resilience.



“Social Theatre in Teldet IDP camp” - August 2010

Handicap International' approach was to on one to provide direct psychological support (through individual and group counselling at community and school level) and on the other to strengthen the personal and collective capacity of its members to influence the course of social and economical change (through training and capacity building), and therefore enhancing the community's resilience.

3.2 Strategic priorities in CPR and CCR interventions

In 2008 H.I.'Care and Protection of the internally displaced persons" project was mainly focused on the following actions:

- 1) Post traumatic care and stress support for victims and survivors of violence through counselling activity at different levels and in different context
- 2) Child care and protection to meet psychosocial needs and GBV issues of children and youth.
- 3) Peace building and conflict transformation to enable local authorities, NGOs/Community groups to address protection rights and risk issues.

In 2009 -10 H.I. "Care and Conflict Recovery" added a **fourth component** aimed at improving community coping mechanisms:

- 4) Inclusive community development in order to mobilize community resources and facilitate community social support and self-help. Inclusive sustainable development projects as social connectors aim at enhancing dialogue and social integration among target communities.



Fish Farming Inclusive Development project in Kalaha community

3.3 Analysis of the Actions Developed by H.I.

3.3.1 ACTION 1: Post traumatic care and stress support for victims and survivors of violence through counselling activity at different levels and in different contexts.

Due to the strong collaboration between H.I ad MoH, SS, MoE professional counsellors in 2008 a massive counselling activity has been carried out in IDP and Transit camps of TransNzoia to provide psychological assistance to survivors and affected community members

The main setting of counselling activity is the Group, recognized as best approach to access the community and identify a specific individual caseload.

The individualized sessions are utilized to offer opportunity to individuals to express personalized confidential matters that would not otherwise be addressed in group therapy session.

As the need of those affected increases, so does the objectives of the counseling activity along the time become more and more specific and directed to :

- Provide clients with a safe and supportive environment for the free expression of their fears, worries, expectations, and difficulties faced in their daily life
- Provide men and women separately an opportunity to share feelings and experiences of what happened and together support each other with ideas of ways forward and aids in emotional recovery building on the community resilience and coping mechanisms
- Follow-up individual case with family/schools in order to address situations of exclusion/marginalization or conflict.
- Refer clients particularly in need of social support (to be involved in IGA)
- Refer clients SGBV Survivors, PwD, PwH to local health facilities for receiving a proper aid and treatment

In 2009-2010 Psychosocial intervention focused on establishing a basic psychosocial delivery service in 13 identified communities. Psychosocial Intervention is now moving from a perspective of operation and technical assistance to one of capacity development and training. From relief, to the recovery and finally to the development phase, the community members have been progressively empowered and allowed to raise their issues not as victims but as active members.

The target communities that are benefiting effectively from community counseling activities are the following ones: Kalaha, Salama B and A, Chepkirot, Teldet, Embakasi, Pango, Patwaka, Cheptumbelio, Gitwamba, Endebbes, Amani, Kolongei, Khalwenge, Milimani, Geta, Kiptiror.

H.I. psychosocial team worked in two different phase: 10 community mobilizers were selected and trained in 2009 - and another 15 were recruited in 2010. Actually 25 Community Mobilizers from target community (two for each one) are involved to play a paraprofessional role (see ANNEX 1).

The **community mobilizers** play a crucial role for mobilization, sensitization, referral and networking activity among H.I counsellors and community's members affected by psychosocial and physical issues. choose

It is remarkable that the community representatives chose community counselors taking into consideration as prior criteria ethnic diversity in order to strength ethnic dialogue and coexistence. The community mobilizers have been selected by elders as well on a community-based criteria (as cultural, language education and economical affinity) and a sense of deep commitment for addressing collective and individual vulnerability and to activate participative responses.

It is also pertinent to mention the high level of involvement, motivation and responsibility owned by them, considering the voluntary basis of the engagement.

The level of education among 25 community mobilizers differs quite a lot, reflecting in some way the cultural and historical background of each community.

Community Mobilizers have been supported by H.I. psychosocial staff step by step in their training through an ongoing process that includes regular follow up and clinic supervision.

In October 2010 all 25 community mobilizers underwent a one month “Counselling Training” conducted by Kenyan Association Professional Counsellor Institution in order to acquire competence as community counsellors.

H.I. asked the Consultant to advise on the training for community counsellors in order the KAPC training's module matched the capacities, responsibilities and situation the staff is required to handle. In response, a document entitled “Recommendations for KAPC Training Institution in charge of “Counselling training” activity in contextual challenging communities after post election violent in Trans-Nzoia district” (ANNEX 2), was developed and shared with KAPC before the implementation of the training.

CURRENT SITUATION:

During the different phases of project, the partnership approach adopted by HI was extremely appreciated by community representatives who felt empowered and had a greater feeling of ownership and responsibility towards the project. Having been involved in every part of the conception of the activity and having succeed to mobilize community members and carried out the

pre - counseling activities (sensitization, mobilization, networking, creation of groups) all by themselves was most probably an effective means for the acquisition of the skills and an effective step towards the autonomy of the community counseling activity.

H.I professional counselors work hard to offer continuity to the counseling group / individual sessions in such challenging environment. However, they still need support at an organizational and supervision level for improving the consistency of counseling sessions, and setting up a “definitive” monitoring system, especially now that the community counselors are taking active part in counselling process and need to be well monitored.

Monitoring tools:

The consultant worked with psychosocial team to improve monitoring tools and adequate them to new recovery context and needs. In ANNEX 3 two new monitoring tools for psychosocial activities in community have been developed: One is for Community Counsellors and one for Psychosocial Professional Counsellors.

RECCOMANDATIONS:

As the responsibilities of the community / teachers volunteers counselors increase, so does the responsibility for those responding and in charge of the program.

At this stage, it is recommended that H.I. selects a Psychosocial Team Leader in order to better design, implement and monitor psychosocial counselling activities in communities and schools.

H.I professional counselors could focus mainly on capacity building and supervision of 25 community counselors with precious support of MoH supervisor, MoE and SS professional counselors.

A team Psychosocial Team Leader would be responsible to:

- Liaise with, MoH, MoE, SS local authorities, health organizations, WHO, UNICEF and others.
- Ensure that the community and teacher counsellors are well supervised and trained on-job by H.I professional counselors
- Continuously asses, monitor and evaluate needs and activities.
- Organise outreach activities and supervision sessions with MoH professional supervisor counsellor, MoE and SS counsellors
- Conduct monthly meetings with H.I. professional counsellors and MoH professional supervisor counsellor, MoE and SS counsellors for establishing periodical plan of action based on field' needs

- Prepare for transition from recovery to development: taking responsibility for the next phase implementation's process



Health post in Geta renovated by H.I. represents inclusive community connector

3.3.2 ACTION 2: From Child care and protection toward reaching the next-generation:

Child Care and Protection activity during post acute phase meant to provide children with proper tools for expressing and elaborating traumatic experiences. In the later “Conflict and Recovery project” this has been rewritten with a broader focus titled “Reaching the next generation”.

Reaching the next generation activity's had a double purpose:

- Service providers as Primary and Secondary Schools and government line ministries, local organization as C.B.O. and community structures recognised the potential in youths and appreciated youth involvement in dialogue and peace promotion activities. The schools have been recognized as target site to develop a inter-generational dialogue and cultural exchange.

- In line with Unicef recommendation,⁴ H.I psychosocial team created a strong collaboration with most vulnerable schools and counsellors teacher in order to design, implement and monitor best practices for developing Child-Friendly schools approach (see paragraph in BOX 1).

In the last two years H.I succeeded to train at least 30 counselor teachers of 13 target community in trauma and basic counseling skills; However, out of 30 teachers trained only two are still working in the same schools, due to the high level of mobility affecting in particular the most competent teachers. To tackle this problem, the Psychosocial team managed to collaborate with new entry counselor teachers providing them monthly supervision sessions conducted by a qualified H.I. counselors supervisor. Moreover seven Parent's Teachers Association committees were supported to mainstream disability in schools contributing to increased enrollment of children with disability and retention of school going children in targeted schools

The schools effectively benefiting from school counselling supervision by H.I. are the following ones: Teldet, Endebbes Estate, Pango, Bahati, Amani, Cheptumbelio primary schools and Geta secondary schools.

An important exercise that has been conducted is a pre-implementation Assessment for Schools Counseling service in Trans-Nzoia conducted by H.I psychosocial team early this year and that allowed the psychosocial team to assesses not only the status of the counseling services but the contextual difficulties that children, teachers and parents face in each community school as well as coping mechanisms.. The consultant utilized the assessment information (in the teachers workshop) for developing the strategy for "Reach Next generation" activity in the future.

CURRENT SITUATION:

Most of the schools involved have been of the primary level due to the emergency engagement of H.I. after post election violence and the need to deliver psychological support to children affected by traumatic experiences and provide assets to the most vulnerable ones (such as uniforms and schools material).

With time, the H.I. psychosocial school component moved from technical assistance to capacity building for training teachers counsellors on peace education curriculum and basic counseling skills.

⁴ http://www.unicef.org/publications/files/Child_Friendly_Schools_Manual_EN_040809.pdf



Three Plantation Ceremony in Teldet: Primary level pupils supported by H.I. psychosocial team

It is evident that the psychosocial component in the target schools need to be strongly reinforced for different reasons and that include:

- The counselor teachers once trained are often transferred
- No proper space for confidential counseling session is available
- Poor collaboration among different school social actors (head teachers, teachers counselors and teachers)
- No mechanism in place to detect particular vulnerable group such as orphans, drop out, and survivors of sexual abuse.

However the teachers who received the training last year and were still working in same schools succeeded to put in practice their learning, networking with other teachers and parents.

A strong advocacy activity has been conducted by trained teachers in two communities to prevent early marriage and FGM, bringing as result a drastic reduction of the mutilation ritual.

The counselor teachers during supervision sessions confirmed to be able to work in challenging and dangerous conditions and find their own solutions (although they didn't receive proper training); during the workshop conducted by consultant with 12 teachers they demonstrated to be motivated and very aware of the problems of teacher-centered approach and were willing to involve more and more parents and community members to address critical issues toward adopting a child-friendly approach.

They asked to be assisted with a proper monitoring system, and which has been developed on the basis of their recognized competences (see ANNEX 4).

RECCOMANDATIONS:

The consultant highly recommends for next year to strength the psychosocial component in the schools because the counselor teachers are a precious resource for developing and spreading at different levels the child-friendly schools approach(with parents, with community, with local authority and at school level).

We became aware that the teachers counselors have to focus more on the prevention of psychological problems and promotion of the well-being rather than on the treatment because of the impossibility for them to offer professional help as well as the institutional limitations (Ex: often a teacher can be a sex offender also).

The consultant highly recommends for next year:

- To Enlarge the number of target schools: 4 secondary schools have been identified (Geta, Gitwamba, Christophas, St Francis) for addressing youth issue (SGVB, peace mediation, early marriage, drugs addiction)
- To Reinforce capacity building component as main for increasing capacity of local stakeholders (Counselling Training of 12 Counselors Teachers from Primary schools and 8 from Secondary schools)
- To Strengthen knowledge at school level about Child Rights and Ethic School codes

- To Promote social and effective psychological parenting action, for involving parents on challenging topics as FGM, Early pregnancy Prevention and early marriage, family life education.
- To Encourage community participation for inclusiveness through school management committee and Parenting Teacher Association mobilization to handle specific issue concerning security of children and teachers, gender-based support, drug and sex abuse resistance.

BOX 1:

Recommendation and suggestions from “Child-Friendly Schools Manual” (published by Unicef in May 2009) for teacher counsellor, teachers, health workers and parents:

While all children may be exposed to threats to their security and wellbeing in and around school, some are at particular risk.

The most vulnerable groups include children with special needs, disabilities or health impairments; those affected by abuse, discrimination, exploitation, war or natural disaster; orphans and children affected by HIV and AIDS; minority children; those in remote, rural areas or urban slums; and girls. Children who face a combination of these factors are at an even higher risk of discrimination and physical and psychological violence, exploitation and abuse (United Nations, 2006).

Child-friendly schools pay particular attention to these groups, these children and bring them to school. To better address their needs once they are in school, teachers must be trained in specific promoting inclusiveness and developing special measures to ensure that children’s rights to health, safety and are fulfilled.

Child-friendly schools and learning spaces rely on the community to help identify educational methodologies and disability assessment tools.

Additionally, the school must provide teaching and learning aids, supportive services such as counselling, and training in social and psychological parenting; must encourage community participation in planning, implementation and monitoring; and must sensitize communities, parents and children to the rights and needs of children with disabilities and the benefits of inclusive education.

Child-friendly schools must also be sensitive to how gender differences put children at risk. In general, girls and boys are threatened differently.

For example, research suggests that boys are more likely to suffer from corporal punishment, while girls are more likely to be victims of sexual violence.

Schools need to focus on a growing phenomenon, the risk faced by children affected by or infected with HIV.

These children, together with the category referred to as ‘orphans and vulnerable children’ , are often subjected to stigmatization and discrimination due to lack of knowledge about the disease among teachers, parents and other children.

They are often excluded from school and, if in school, can be subjected to harsh treatment that may cause psychological and physical trauma.

School authorities need to work closely with parents and communities to protect orphans and other vulnerable children in and around school and within the community.

Child-friendly school principles and practices provide a unique opportunity to identify and respond to the psychosocial needs of children orphaned by AIDS and other children in especially difficult circumstances. Using data on students’ family situations, health, personal environment and learning achievements as tracked by the school based information system, schools can tailor support measures to meet the needs of specific students.

Special measures to protect orphans and other vulnerable children include:

- Teacher training in counselling, building self-esteem and helping children deal with death;
- Life skills camps for orphans and guardians to foster communication, especially through art therapy;
- Collaboration in planning for the child’s future;
- Peer-helping and counselling programmes;
- Livelihood skills training incorporated into the curriculum to support orphans’ income generating skills;
- Drug and sexual abuse resistance training;
- After-school interest clubs (Life Skills Development Foundation, 2000).

These types of psychosocial support measures have proved successful in integrating orphans and vulnerable children into the school community, resulting in improved mental health, reduced behaviour problems and drop out rates and higher completion rates (Attig & Hopkins, 2006).

3.3.3 ACTION 3: Peace building and Advocacy

We can surely affirm that local peace institutions including the government District peace committees, non-governmental organizations, community based organizations and government security system contributed all together to maintenance of calm and peaceful co-existence among the different ethnic communities in the District.

The enormous achievement obtained by H.I. ‘bottom-up approach’ to conflict transformation and focused on “peace building from below” and indigenous-led, self generating mechanisms or cultural peace building methods is also evident.

Community work allowed to deal with polarization of the community by the creation of spaces for reflection where the exchange of experience of violence is still allowed, and where the memories of the survivors are accepted as part of their history.

The community have been encouraged to work together in the search for the solution regarding reconciliation and integration of ex-militia group, youth involved in violence, family of perpetrators.

The following are the main peace building achievements reached in the last three years:

- 11 Peace Community have been established: the community peace members were selected through a community driven accepted criteria facilitated by HI:
- 20 Focus Groups Discussions Facilitators were trained by Handicap HI from 20 communities facilitating peace meetings in the community for reintegration and reconciliation .
- Copious Peace and reconciliation forums, Dialogue and Advocacy initiatives have been carried out by Inter-community Peace Committees through under the tree method with involvement of local authorities and community’s leaders
- 5 Dialogue huts built across communities
- Monthly Rounds per each target community with community representatives and peace facilitators
- Teldet and Gitwamba community benefited of social connectors projects: a water spring in Teldet and 44 market shades in Gitwamba community and one disable friendly pit latrine for the market shade represent Key Social Connector sites to promote coexistence among different ethnic tribes
- Intra and Inter generational radio talks shows on peace and conflict transformation at Imani radio station in Kitale.

CURRENT SITUATION:

The consultant have noted that the peace building initiatives realized up to now has contributed to a shared understanding of the peace as key stone for community development; indeed most of community recognized themselves as multiethnic and the interdependence as a value for social and cultural development.

Participants demonstrate an increased awareness of their civil rights and obligations, and a greater degree of shared analysis with regard to the causes of conflict in their localities as well as an enhanced capacity to envisage non-violent processes of resolution.

RECCOMENDATIONS:

a) Firstly we propose that the Conflict and Recovery project adds a fifth important component: Advocacy and Communication in order to address the issues affecting the target groups in different social and environment context: **Youth, IDPs and Minority tribes** (see previous chapter).

It resulted palpable (see previous chapter) in almost all the community that youth are seen still with suspicion and in some how out of community's unity because of the involvement or supposed involvement in the PEV; community members clearly advocate in peace meeting for supporting youth and restoring their natural role within their community.

As well indigenous community raised up during conflict transformation program issues about human rights abuses (due to total absence of health facilities, work's and education's opportunities) and discrimination in many areas of their lives (especially minority ethnic groups still lack of clean water, decent housing, sanitation, and an adequate supply and quality of food) and exclusion in the decision-making process. Among them IDPs are advocating for their right to be resettled or to be supported in the reintegration process.

The advocacy activity for sensitization and mediation on human protection will allow :

- to supports and promotes target group needs (career guidance, social involvement, health education and equal-gender rights) as well as enhance community health and policy initiatives that focus on the availability, safety and quality of basic heath service
- to enhance access to information and its use for improved decision-making and performance in improving the life of most vulnerable
- to build coalitions and networks that can articulate the messages, identify and target decision-makers who have the power to change policies, and implement successful campaigns

The advocacy activity need to be structured in any case on an assessment survey aimed at identifying issues of common concern, planning effective advocacy messages and campaigns.

b) A second major recommendation concerns the peace building practices that suggests that effective grassroots peace building emerges from and draws on the distinct social and cultural resources and traditions of the local environment in which it operates.

The consultant highly recommends the **Reinforcement of community-driven PEACE MEDIATION** mainly through seeking :

- to manage the participation of the powerful actors (Council of elders, women leaders, youth group leaders, administrators, politicians, ambassadors of community specialist healers) in the peace program (training, intra and inter peace community meetings)
- facilitating a traditional healing process by fronting and allowing the community elders and Laibons (traditional prophets) to take a leading role in the “de oathing” (traditional cleansing) of the ex militia youth in the target area⁵ .

Mechanisms for public participation in the political processes of conflict transformation, when responding to and inclusive of local tradition and resources, can assist in legitimizing the outcomes of peace processes, widening the agenda of issues debated, modelling a more participatory form of democratic politics and contributing to the sustainability of agreements reached.

The consultant recommend that inter-community meetings balances tradition and modernity, and are based on equality and respect for all involved.



Radio talk activity at Imani Radio Station of Kitale

⁵ FPFK Peace and Rights Programme baseline survey highlighted the fact that the ex militia youth were passed through oathing. Oathing includes taking a concoction of blood and herbs prepared by trusted magicians. The fighters also wear charms around their waists. They believe this, together with the blessings of the Laibon, protects them against the effect of bullets and confuses or dulls security agents during a fire exchange.

3.3.4 ACTION 4: Inclusive Community Development and conflict transformation

Inclusive Development component is the most recent one and more challenging because it means to integrate different modes of activity to address issues at the root of violent conflict as well as transform the dynamics of interaction between different social actors.

Inclusive Development component intend to facilitate local initiatives aimed at to enhancing ethnic coexistence through promotion of interethnic community projects (mainly through C.B.O.s) and community connectors initiatives (renovation of health post, Teldet water spring protection and Gitwamba market shades and latrine).

Actually 10 Community projects (5 horticulture, 5 cereals) aimed at reducing vulnerability among communities different communities are ongoing.

The Farm projects resulted really challenging and not producing so much impact at community level on poverty alleviation because there was however challenges on market fluctuation for the products. The off-farm projects as fish farming, three nursery and bee keeping ended to be more sustainable and have bigger impact at community level.

Inclusive development initiative: Gitwamba market rebuilt by H.I after P.E.V. destruction



CURRENT SITUATION:

It is evident the inclusive development initiatives and particularly social connector projects succeed to facilitate community resilience throughout:

- Mobilization of social support
- Continuation of traditional activities and festivities
- Involvement of respected leaders in community
- Rehabilitation of social structures and orders

Participants feel the development projects has enhanced their self-esteem, enabled them to make small but significant advances in reconstructing their houses and other infrastructure, offered special benefits to women through personal and economic empowerment; led to local processes of reconciliation; minimized recourse to litigation and led to improved family relationships and community cohesion.

RECCOMENDATIONS:

The consultant means to highlight the need in next phase to involve specific target group in consideration of the new strategy foreseen such as:

- Youths, IDPs and specific vulnerable sub-groups in each community identified as reintegrated militia, person with disabilities, widows of ex-militia, youth with special talent)

Moreover the consultant highly recommend Gendered and Generation diversification into farm, off-farm and non-farm Inclusive Projects – trade, services - in order to promote the inclusion of specific vulnerable sub-groups based on current skills and potential capacity available as capital human resources in the communities.

Cheptobot community asks H.I help for improving health facility



4. Strategy and Implementation process draft for a next short term phase

This section is based on a series of workshops with H.I. CCR team and other relevant stakeholders including MoH, MoE, SS professional counsellors, community and teachers counsellors. The goal was to develop the H.I strategy and proposal implementation process for the future. The results are discussed below.

The proposed title of the next phase interventions is:

HARMONIZATION AND EQUALITY FOR CONFLICT RECOVERY IN TRANS-ZOIA.

Given the positive results and improvement gained through psychosocial approach since the last three years, H.I. psychosocial team is moving toward the direction to reinforce the specific strategy, taking into account the new resources and competences available in the field and supporting the most vulnerable groups identified as Youths and IDPs. for creating equal livelihood opportunities.

A comprehensive strategy that allows vulnerable groups to meet their basic personal and social needs, to be safe, be valued, be useful, and to build skills and competencies that allow them to function and contribute in their daily lives, is the most crucial in post conflict settings to ensure sustainable development.

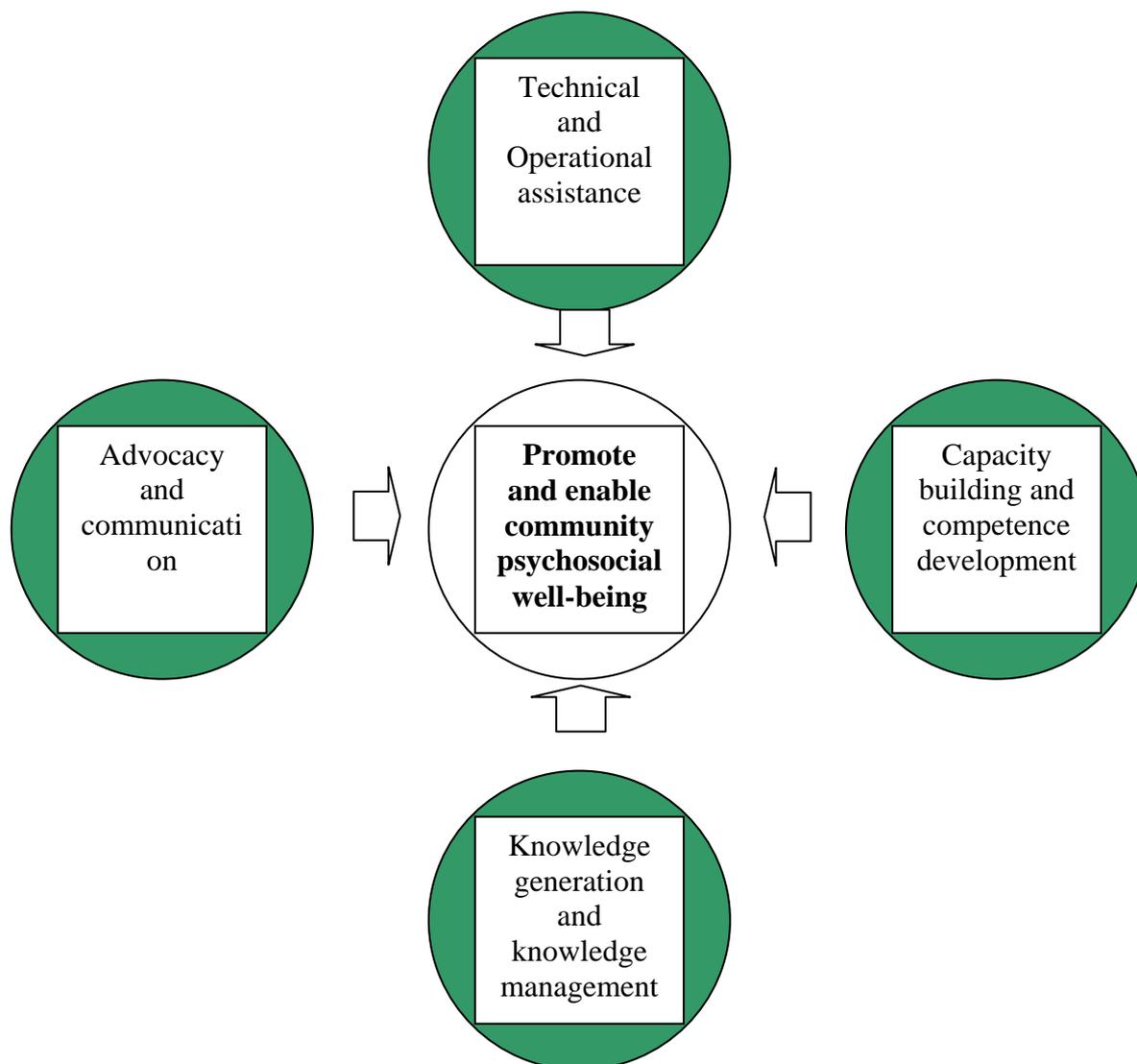
Here after a scheme to clear out the next phase's intervention framework aimed at developing a strategy focused on :

- the investment and engagement of the human resources within the community involving development of new relationship between the knowledge, capacities, linkages, values and physical and social capital of a community. Vulnerable groups should be encouraged to get involved in social entrepreneurship programmes that enable them to contribute meaningfully to society, while developing themselves

Such process is recognized as one of key element of conflict transformation and sustainable development.

- Advocacy and Knowledge generation and management are considered two necessary approaches to be envisaged (as already recommended in the previous chapter) in next phase. The psychosocial program aims at promoting not only training but also at developing services (ex: Youth Friendly Services) and activities focused on offering knowledge on human protection issues in order to address factors (ignorance, prejudices, lack of information, etc) that inhibit or obstacle the access to equal life opportunities.

Strategic scheme for grassroots peace building and sustainable development:



4.1 TARGET GROUPS:

Evidence are given in the report (see chapter 2) to acknowledge that most vulnerable groups in this specific stage are considered Youth and IDPs people and need to be particularly supported due to the risk of marginalisation and isolation and insecure life conditions.

In the second chapter the consultant has already clarified the reason for considering IDPs as vulnerable group in need of particular attention.

Hereafter we present considerations referring to the thought of Dabesaki Mac-Ikemenjima ⁶ expressed in an article entitled “Youth development, reintegration, reconciliation and rehabilitation

⁶ International NGO Journal Vol. 3 (9), pp. 146-151, September, 2008 Available online at [http:// www.academicjournals.org/INGOJ](http://www.academicjournals.org/INGOJ) ISSN 1993–8225 © 2008 Academic Journals

in post-conflict West Africa: A framework for Sierra Leone, Liberia and Cote d'Ivoire". He wrote that "Young people are susceptible to being used as perpetrators of conflicts and civil disorders, yet they remain the most vulnerable and the most affected in post conflict communities. However, young people are also the greatest resource to achieving reconciliation and reconstruction. This is because of the obvious reasons of their innovation, energy, and long-term perspective".

They are perceived as assets of their communities.

He continues, saying that "It is therefore imperative to generously invest in youth development in post conflict settings in order to prevent reoccurrence of a crisis and to ensure that their energies are channelled towards sustainable development."

Therefore, priority actions to be taken into consideration for next phase project need to focus on the youth as specific target-group of intervention to improve their status and promote their development, reconciliation and rehabilitation in society.

It is imperative to note that youth issues are cross cutting and need to be mainstreamed into broad based development activities.

Community meeting with ex-militia youth people and community elders



4.2 ACTIONS TO BE DEVELOPED:

Based on discussion presented above, the following are recommended action to be considered in a future project planning and need to be considered in subsequent logical frameworks as well monitoring and evaluation systems (and indicators).

ACTION 1: Psychosocial counselling at community level

1. **Strengthening of Psychosocial collaboration** with local partners (MoH,MoE,SS) for development program
2. **Community Mobilizers Refresher course for 25 Community Mobilizers** on Psychosocial Counselling carried out by training institution and Mentored by HI Professional Counsellors
3. **Community mobilization and Sensitization on specific topics** (FGM, HIV and AIDS, SGVB, Referrals,) given by CM with HI Professional Counselor support
4. **Individual and Group Counselling** by H.I. Professional Counsellors
5. **Supervision and Refreshing course trainings** for HI Psychosocial staff and full board exchange programs (seminary, conference, visiting to Counselling Centre in Kigali) for HI counsellors
6. **Workshops for Counselor Mobilizers for reflections and supervision** (personal and professional development)

ACTION 2: Psychosocial counselling at school level

1. **Introducing and strengthening child rights activities** in most vulnerable schools (Bahati, Endebbes, Teldet primary due to IDP issue and high level of conflict; Christophas -close to Bahati- and Geta secondary school due to gender-balance inequality) in collaboration with Kenyan Human Rights: to allow openness and ensure that physical / psychological injuries are dealt, ethic codes of conduct are know and met through training on school ethic by HI Counsellors, Parents Teachers Association groups.

2. **Counselling activities based on child friendly approach carried out by Counselor teachers with HI Supervision:** detection, counselling and follow-up of vulnerable ones, especially orphans, drop out, children living in un-safe area (Bahati, Amani are communities on conflict cross-border among west Pokot and Transzoia), survivors of sexual abuse.
3. **Counselling training of 12 Counselors Teachers from Primary schools and 8 from Secondary schools** (Geta, Gitwamba, Christophas, St Francis)
4. **Social and effective psychological parenting carried out by Counselor Teachers with HI Supervision:** Focus Group discussions with parents on challenging topics as FGM, Early pregnancy Prevention and early marriage, family life education.
5. **Encouraging community participation for inclusiveness through school management committee and PTA mobilization with the supervision of Hi Counsellor:** to handle specific issue concerning security of children and teachers, gender-based support, drug and sex abuse resistance.
 For e.g. **invest in girl' education:** Girls and young women are often the highest victims of conflict situations. They are mostly abused and raped and are hardly able to defend themselves. Thus special considerations need to be taken to ensure that the factors that inhibit the access of girls to education are effectively addressed in the educational system.
6. **Workshops for Counselor Teachers** for reflection and supervision

ACTION 3: Inclusive Community Development

1. **Empowerment of 13 Youth Group based on ethnic diversity:** they must be given ample opportunities to initiate **economical** enterprises as a means of livelihood and personal development. The type of employment created must necessarily contribute to sustainable community development and reinforce the self-esteem and self-worth of young people;
2. **Inclusion of specific vulnerable sub-groups based on current skills and potential capacity** (such as reintegrated militia, person with disabilities, widows of ex-militia, youth

with special talent) Example: Re-charge.shop; shoes-repairing; poultry keeper; shaver in one self-help group

3. Empowerment of Social Youth Group enterprise programmes based on ethnic diversity:

Young people should be encouraged to get involved in social free enterprise programmes (for example: community radio station, drama groups) that enable them to contribute to community, while developing themselves. Social enterprises not only will deliver economic benefits to young people but also maintain and help rebuild the environmental and social wealth.

Innovation projects for environmental and social well-being able to enhance available resources (competences, skills for development activities)

5. Empowerment of Teldet, Patwaka, Ex-Gathata IDP communities

IDP communities actually become very vulnerable because of indecent livelihood conditions. The need of economical support is quite conspicuous to prevent any cause of conflict for resources and address human basic needs (decent shelter, enough food, clean water), that are evidently lacking.

Off-farm IGA activities for IDP Groups based will be funded on the following criteria: Economically vulnerable (people in charge of child-headed families, people with disability,...) and skilled people (with special talents) Groups for innovative projects. Example: fish-monger, business, hawking, harvesting, boda-boda.

6. Improvement of management skills for Individual and groups

7. Exchange program for refreshment training in Inclusive Development in post conflict areas for HI Development Officer

ACTION 4: Reinforcement of community-driven PEACE MEDIATION among adversarial groups (Nandi, Kikuyo, Sabaot, Kisii, Luya, Teso, Sengwer, Marakwet, Pokot, Ndorobo, Soy, Bukusu) :

1. Pre-Implementation Assessment in the target area for peace mediation targeting youth (15-35) in Gitwamba, Kalha, Cheptumbelio, Kolongei, Embakasi, Salama, Geta, Milimani,

Amani, Bahati, Chepkiror, Pango : the assessment must aim to explore the level of conflict, accessibility of peace mediation activity, the know-how on reparation mechanism (symbolic, economic, judicial) and inform H.I. for intervention.

2. **Workshop to discuss the findings of pre-assessment and implement a IEC campaign on issues affecting the youth.**
3. **Second level trainings for N. 11 active peace focal persons already involved in conflict-mediation activity** on peace building conflict management by H.I. peace Officers in order to inform, mobilize, coordinate peace activities within the communities. The training will focused on primary mobilization skills, communication and early warning system skills, community dynamic analyses to play a link role at intra and inter communities level and external stakeholders.
4. **Intra and Inter Peace Community based peace meetings:** in order to share historical memory, migration, dispersion and presence settlement and cooperate on evaluation and implementation of traditional conflict solution systems as supportive tools for peaceful coexistence.
5. **Scale up and training to “COUNCIL OF ELDERS, WOMEN LEADERS, YOUTH GROUP LEADERS, ADMINISTRATORS, POLITICIANS, AMBASSADORS of COMMUNITY SPECIALIST HEALERS”** to learn how to practice Conflict management skills, Non violent dispute solution systems, Diversity and Prejudice Reduction, traditional psychosocial intervention as means of trauma healing.
6. **Mainstreaming of community specialist healers in peace building:** healing and reconciliation workshop with involvement of *Traditional Prophets* to facilitate cleansing rituals for target-communities in conjunction with community elders, group leaders, administrators, politicians.
7. **Re-connecting (at spiritual, social-cultural and geographical level) activities through Historical Memory Records at intra community level and socio-cultural awareness (** focus-group discussions, radio-peace talks, bike-sharing -among communities- for peace sensitization, drama events, sport events).

8. **Peace Party in all target areas as final demonstration of coexistence and harmonization among ex-adversarial groups.** Social gathering activity will follow at the end of peace-mediation process community-driven as symbolic space of social, spiritual and moral healing at large level.

ACTION 5: Advocacy for sensitization and mediation on Human Protection (IDP/youth/minority groups).
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1. **An assessment survey** to address the issues affecting the target groups in different social and environment context (for IDPs ; for minority ethnic tribe; for Youth living in target communities).
2. **Identification of advocacy team** based on communication and community-based skills
3. **Capacity building training** for selected different Advocacy Group (IDPs, Minority and Youth) for advocacy on affecting issues
4. **Staff training** in advocacy strategy, tactics ad research
5. **Advocacy in IDP Teldet, Endebbes, Patwaka community** means to build community and government capacities for integrating social considerations into longer-term site planning and address equity issues in legislation on land rights.
Advocacy Groups will be supported by H.I. Peace Component to link to external stakeholders to met theirs social needs and to require “formal audience” in front of local authorities on land issue to agree on MoU.
6. **Advocacy for Indigenous Human protection** for minority ethnic tribes as Ndorobo discriminated at social, cultural and economical level in order to be supported and compensated in their lacking basic needs (education opportunities, food, shelter).
Advocacy Indigenous Group will be supported by H.I. Peace Component to arise awareness about their traditions, values and culture, to spread a tolerant social policy and to lobby for provision of basic needs

7. **Advocacy Group for Youth** in all target areas for Equal Social Opportunities to include career guidance, social involvement, health education and equal-gender rights. Advocacy Group will be the referral

8. **Youth friendly Services in Gitwamba and Kiptoror** (close to Milimani) utilizing Chanuka experience, carried out by HI professional Counsellors, Community Mobilizers, Counsellor Teachers:

Young people often face a challenge discussing issues related to drugs, sexually transmitted infections and pregnancy with older or likely hostile health workers, thus adequate care needs to be taken to establish youth friendly desks in available health facilities to take effective care of the peculiar needs of the youth.

Gitwamba and Kiptor are selected as pilot-service due to the PEV high level conflict context, early marriage's and FGM's recurrence.

In Gitwamba the health facilities is the referral site for such activity, in Kiptoror the community room meeting.

Annex 1: H.I Community Mobilizers and curricula’s description

GROUP A of Community Mobilizers and curricula's description:
This group A is composed by old Community Mobilizers involved since
2009 in H.I. CCR project

- 1. Name:** Makokha Khaemba (from Kalaha) **Male**

Education Level: Level 0
Training attended: 2 days training “Coping with Trauma and collective violence” by H.I. in 2009
- 2. Name:** Joyce Moraa Mogere (from Salama B) **Female**

Education Level: Level 0
Training attended: 2 days training “Coping with Trauma and collective violence” by H.I. in 2009
- 3. Name:** Paulex Kimtai (from Chepkirot) **Male**

Education Level: Level 0
Training attended: Two weeks training in counselling by NEKEKI in 2006
- 4. Name:** Winslaus Barasa (from Salama A) **Male**

Education Level: Level 0
Training attended: 10 days training in basic skills counselling by H.I. in 2008 and 2 days training “Coping with Trauma and collective violence” by H.I. In 2009
- 5. Name:** Vincent Ngaywo (from Teldet) **Male**

Education Level: Level 0
Training attended: 5 days of training on rapid incidence response by H.I. and 2 days training “Coping with Trauma and collective violence” by H.I. in 2009
- 6. Name:** Stephene Nyoka (from Embakasi) **Male**

Education Level: KCPE
Training attended: 2 days training “Coping with Trauma and collective violence” by H.I. in 2009
- 7. Name:** Victor Kennedy Naibei (from Pango) **Male**

Education Level: KCPE

Training attended: 12 days training in basic skills counselling by H.I. in 2009 and 2 days training “Coping with Trauma and collective violence” by H.I. in 2009

8. **Name:** Melzer Chepkesis (from Teldet) **Female**

Education Level: KCPE

Training attended: 4 days of training on rapid incidence response by H.I. and 2 days training “Coping with Trauma and collective violence” by H.I. In 2009

9. **Name:** Emily Oshara (from Patwaka) **Female**

Education Level: KCPE

Training attended: 2 days training “Coping with Trauma and collective violence” by H.I. In 2009

GROUP B of Community Mobilizers and curricula’s description:

This group B is composed by new Community Mobilizers involved since 2010 in H.I. CCR project

1. **Name:** Moses Chemiat (from Cheptumbelio) **Male**

Education Level: Level 0

Training attended: 4 days training by IOM in 2009 on Basic Community Counselling and 1 day in Communication skills by H.I. in 2010

2. **Name:** Philis Mukung (from Gitwamba) **Female**

Education Level: KCPE

Training attended: 3 days training as facilitator by H.I. in 2009

3. **Name:** Michael Okongo (from Endebbes) **Male**

Education Level: KCPE

Training attended: 1 day training in communication skills by H.I. in 2010

4. **Name:** Peter Kimtai (from Amani) **Male**

Education Level: KCPE

Training attended: 1 day training in communication skills by H.I. in 2010

5. **Name:** Carolyne Chemtai (from Kolongei) **Female**

Education Level: KCPE

Training attended: 1 day training in communication skills by H.I. in 2010

6. **Name:** Dan Muchai Mwangi (from Gitwamba) **Male**

Education Level: Level 0

Training attended: 2 days training on SGVB by IRC in 2009

7. **Name:** Judith Mwiruka (from Khalwenge) **Female**

Education Level: Level 0

Training attended: 1 day training in communication skills by H.I. in 2010

8. **Name:** Stephen Ndungu (from Milimani) **Male**

Education Level: Level 0

Training attended: 1 day training in communication skills by H.I. in 2010

9. **Name:** Scophiah Chelangat (from Cheptumbelio) **Female**

Education Level: Level 0

Training attended: 2 days training in communication skills by H.I. in 2010

10. **Name:** Juliet Michoki Maoga (from Geta)
Female

Education Level: Level 0

Training attended: 1 day training in communication skills by H.I. in 2010

11. **Name:** Richard Mwaniki (from Patwaka) **Male**

Education Level: Level 0

Training attended: 5 days training in Community Development Project

12. **Name:** Rachel Korir (from Kiptoror) **Female**

Education Level: KCPE

Training attended: 2 days training in communication skills by H.I. in 2010

3 new Community Mobilizers are in the process of selection to participate in the forthcoming training.

Nairobi, 8th September 2010

Annex 2: Recommendations for KAPC Training Institution in charge of “Counselling training” activity in contextual challenging communities after post election violent in Trans-Nzoia district.



Recommendations for KAPC Training Institution in charge of “Counselling training” activity in contextual challenging communities after post election violent in Trans-Nzoia district.

The consultant has been requested to advice on “Counselling training” that will be carried out in the next coming month September 2010 by KAPC Training Institution for community mobilizers involved in H.I. Counselling and Conflict Recovery Project since 2009.

The **community mobilizer** play a crucial role in the H.I. Psychosocial Intervention in Trans-Nzoia for mobilization, sensitization and networking activity among H.I counsellors and community’s members affected by psychosocial and physical issues.

A careful, integrative understanding of multiple dimensions of such context is needed to inform training design and implementation within a complex social and political environment in which multiple sectors and stakeholders seek a voice in the reconstruction process.

Understanding the context requires an integrative analysis of the complex interplay of multiple spheres evolving over the time, as anthropology, economics, psychology and sociology.

The 24 community mobilizers selected belong to different 13 target communities (Gitwamba, Kalaha, Cheptumbelio, Kolongei, Embakasi, Salama, Geta, Milimani, Amani, Bahati, Chepkiror, Pango, Teldet) characterized by high level of conflict due to ethnic diversity.

The fertile richness of the land surrounding all the communities sharply contrasts with the depressed socio-economic environment in terms of infrastructure. There are no tarmac roads, health facilities, or easy access to media, communication, or schools. The level of education and health/hygiene awareness is very low. Communities are isolated and access to and from the identified villages is challenging to say the least (especially during the rainy season).

Such information have to be taken into account to understand the need to integrate the training in general development efforts brought by H.I. Psychosocial intervention in order to support the reestablishment of a stable social environment.

Repair of the social environment involves re-establishing the structures, the institutions and cultural framework that moderate the impact of mass losses and injustices. Due to this the community mobilizers have been chosen by elders on community-based criteria (as cultural, language education and economical affinity) and sense of deep commitment for addressing collective and individual vulnerability and activate participative responses.

It is also remarkable to notify the high level of involvement, motivation and responsibility owned by them, considering the voluntary basis of the engagement.

The level of education among 24 community mobilizers differs quite a lot, reflecting in some how the cultural and historical background of each community.

- 12 Community Mobilizers owns -0- level, 9 reached KCPE. Kiswahili is the common and very well known language by all of them.

- Out of the 24, 9 Community Mobilizers are engaged in the psychosocial intervention since 2009, 12 joined the program this year and 3 are in the process of selection (because of this, the level of education is still unknown).
- Almost all of them received only 2 days of training in “Coping with Trauma and collective violence” and only 4 had two weeks of basic skill counselling training.

Given such information, the consultant means to express the following recommendations:

1) **After a training need assessment, it resulted evident the need for all community mobilizers to be well trained in basic counselling skills and practical skills.**

2) **We believe that the forthcoming training will cover self-care in order to avoid vicarious traumatization and affect trainee’s effectiveness.**

Almost all of them experienced situations of sufferance and had to copy with losses, threats and injustices; the trainers have to take into account the possibility for the trainees-group to express their own personal histories in confidential and voluntary setting, experiencing for some of them as first time the meaning of counselling.

3) The consultant means to highlight the crucial and critical community mobilizers’ role in advocacy, sensitization and educational activities to address and fight stigmatization. Due to the low level of education, the consultant highly recommends through “Counselling Training” to improve life-skills knowledge and provide basic understanding (that it has been assessed quite poor) about essential health issues affecting prejudices and malpractice within the target communities.

The consultant suggests accompanying different case-discussions, role plays with Educational-learning modules on the following topics: HIV and AIDS, Diabetic illness, Epilepsy, Health Reproduction and Sterility, Sexual Prevention (for reproductively and diseases), chromosomal diseases (down syndrome, albinos), Physical Development of human being (Life-cycle: childhood, puberty, adolescence).

It is clear the level of acknowledgment is required to be essential and easy to spread within communities’ environment.

4) Training needs to be tailored to match the responsibilities and situations the community mobilizers will be required to handle in their voluntary activities.

It is recommended to **help trainees to understand the limits and to seek assistance in handling particularly complex situations.**

The consultant recommends making use of the “Community Outreach Intervention” tool (here after attached) for helping the mobilizers to understand the diversity and variety of the psychosocial intervention they could deliver, according to their building capacities and training received.

In the next project phase they are requested to refer complex and vulnerable individual cases to H.I Counsellors and accompany H.I. counsellors in the counselling sessions for on job appraisal.

The long-term strategy of HI Psychosocial Intervention is to upgrade the Community Mobilizers to the role of community counsellors and creating connections and contacts with other local resources / structures existing within the communities as Teacher Counsellors, Health facility and Hospital for more appropriate referrals.

5) We consider as well important to **enhance a trans-cultural approach**, valuing and underling cultural and traditional mechanisms (cleansing ceremonies, healing rituals...) for building or rebuilding social and spiritual networks.

The community mobilizers need to recognize the traditional knowledge and role of existing indigenous human resources (e.g. traditional healers, formal and informal leaders) and learn, in the time, to collaborate with them for the potential effectiveness of their intervention.

6) We consider very important for all of them to receive “Counselling Certificate” for the enormous dedication they demonstrated to their communities although they will require more experience and training before to become effective counsellors. It is H.I. psychosocial team’s concern to follow up the community mobilizers in their daily activities and supervise them.

These recommendations are given to facilitate a collaborative approach between KAPC Training Institution and H.I. Humanitarian Organization, in order to accomplish together our major objective for promoting and improving social and psychological well-being in neglected and marginalized communities.

Nairobi, 7th September 2010

Maria Curia,
Clinical Psychologist Technical Adviser
PhD in Clinical Psychotherapy
Email contact: curmarit@yahoo.co.uk

**Annex 3: NEW MONITORING TOOLS FOR PSYCHOSOCIAL
ACTIVITY IN COMMUNITIES**

1) FOR COMMUNITY COUNSELLORS

**2) FOR H.I. PSYCHOSOCIAL COMMUNITY
COUSELLORS**



Vivre debout

COMMUNITY MOBILIZER'S NAME:

DATE:

COMMUNITY:

- 1. **INDIVIDUAL**
- 2. **FAMILY**
- 3. **GROUP INTERVENTION**

Name and contact's address:

TYPES OF COMPLAINT:

- 1. Physical
- 2. Psychosocial (widows, widowers, orphans, lack of basic needs as food and shelter, mental or physical disabled, victim of discrimination, other).....
- 3. Violent incident (specify.....)
- 4. Family or community conflict

INDIVIDUAL INTERVENTION:

- 1. Referral to

H.I. Counsellor <input type="checkbox"/>	Teacher Counsellor <input type="checkbox"/>
Health Centre <input type="checkbox"/>	Hospital <input type="checkbox"/>
- 2. Information
- 3. Counselling
- 4. Family mediation
- 5. Other _____

GROUP INTERVENTION:

- 1. Mobilization
- 2. Sensitization
- 3. Group Counselling
- 4. Community Focal Discussion on _____

N. OF PEOPLE ATTENDING AND COMPOSITION:

- 1. Men _____
- 2. Women _____
- 3. Boys _____
- 4. Girls _____

Name of Professional Counselor :



Vivre debout

PSYCHO & SOCIAL FORM for H.I. Professional Counselors

Serial N°.....

Date.....

BIOGRAPHY

Full Name.....Age (or date of birth).....

Sex: M F

CONTACT ADDRESS

.....
.....
.....
.....

Status: single married divorced widow/er orphan

School attendance: none primary secondary university

Occupation[Current].....
.....

Family: total members.....residents: M..... F.....workers with income

House settlement:

IDP camp

Concrete house

Originally from.....

Psycho-Social EXPLORATION

Psychological stressors

Death of Family member	<input type="checkbox"/>	how many?
P.E.V. survivor	<input type="checkbox"/>	
Lack of basic needs (shelter and food)	<input type="checkbox"/>	
Episodes of discrimination	<input type="checkbox"/>	

Physical disorders

intellectual retardation

chronic sickness

specify.....

physical disability

specify.....

.....

LEVEL OF SUFFERING

Thoughts

Prolonged grief

Confused

Flashback of traumatic events

Behaviors

Alcohol/drugs abuse

Difficulty talking about events

Suicidal Attempts

Hyperactivity

Hostile/Aggressive

Apathy

Strange behaviours

Risk-taking behaviour

Relationship

Self-isolating

Lack of self-care

lacking of caring family

Careless for other people

Discriminated/stigmatized

Feelings

Excessive happiness

Suicidal thought

Anxiety

Headache

Body aches

Specify.....

Depressive/Sadness

Hopelessness

Fear

Anger

COPYING STRATEGY AND DAILY FUNCTIONING

School attendance YES NO

If no, specify.....

Daily activity YES NO

If no, Specify.....

Family support system YES NO

.....
.....

Annex 4: PSYCHOSOCIAL FORM FOR COUNSELLOR TEACHER



Name of School:

Name of Counsellor Teacher:

Vivre debout

PSYCHOSOCIAL FORM FOR COUNSELLOR TEACHER

SERIAL N°.....

DATE.....

BIOGRAPHY

Full name.....age (or date of birth).....

Sex: m f

Contact address (name, address, phone).....
.....
.....

FAMILY STATUS : Orphans Child-headed
Living with his/her parents Living with Foster parents

SCHOOL ATTENDANCE:
Regular Irregular Misses

FAMILY MEMBERS: Male..... Female..... Workers with income: N.....

HOUSE SETTLEMENT:
Originally from..... IDP camp Concrete House

SOCIAL EXPLORATION OF NEEDS

lack of uniform other specify:.....
lack of stationery
lack of food
difficulty to pay school fees

PSYCHOLOGICAL STRESSORS

death of family member how many?
at risk of safety
(insecure area, long distance from house) victim of violence
child-labour

victim of discrimination/ bullying

PHYSICAL DISORDERS

intellectual retardation
chronic sickness
specify.....
physical disability
specify.....
.....

LEVEL OF SUFFERING

THOUGHTS

Academic Decline	<input type="checkbox"/>	Learning difficulty	<input type="checkbox"/>
Inability to pay attention	<input type="checkbox"/>	Flashback of traumatic events	<input type="checkbox"/>
Confused	<input type="checkbox"/>	Inability to speak clearly	<input type="checkbox"/>

BEHAVIORS

Regressive behaviour	<input type="checkbox"/>	Bed wetting	<input type="checkbox"/>
Refusal to attend school	<input type="checkbox"/>	Sleep-problems	<input type="checkbox"/>
Hostile/Aggressive	<input type="checkbox"/>	Difficulty talking about events	<input type="checkbox"/>
Apathy	<input type="checkbox"/>	Hyperactivity	<input type="checkbox"/>
Alcohol/drugs abuse	<input type="checkbox"/>	Risk-taking behaviour	<input type="checkbox"/>

RELATIONSHIP

Withdrawal	<input type="checkbox"/>	Careless for other people	<input type="checkbox"/>
Lack of self-care	<input type="checkbox"/>	Discriminated/stigmatized	<input type="checkbox"/>
Bulling peers	<input type="checkbox"/>	lacking of caring family	<input type="checkbox"/>

FEELINGS

Excessive numbing	<input type="checkbox"/>	Depressive	<input type="checkbox"/>
Anxiety	<input type="checkbox"/>	Fear	<input type="checkbox"/>
Headache	<input type="checkbox"/>	Body aches	<input type="checkbox"/>
Anger	<input type="checkbox"/>	Specify.....	

KEY INFORMATION REGARDING THE VULNERABILITY:

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.....
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