SELF-HELP PLUS (SH+)
A group-based stress management course for adults
Juba Arabic and English version adapted for people from South Sudan
HEALTHRIGHT
SELF-HELP PLUS (SH+)
A group-based stress management course for adults

Juba Arabic and English version adapted for people from South Sudan

© 2023, HealthRight International, Inc.

This translation was not created by the World Health Organization (WHO). WHO is not responsible for the content or accuracy of this translation. The original English edition (Self Help Plus [SH+]: a group-based stress management course for adults. Generic field-trial version 1.0. Geneva: World Health Organization; 2021. Licence: CC BY-NC-SA 3.0 IGO) shall be the binding and authentic edition.

This translated work is available under the CC BY-NC-SA 3.0

Note: HealthRight International, Inc. has developed an alternative adaptation of this manual for South Sudanese men at risk for substance use problems. This alternative adaptation is intended for use alongside the Alcohol, Smoking and Substance Involvement Screening Test (ASSIST) and the ASSIST-linked brief intervention (ASSIST-BI) for hazardous and harmful substance use. This alternative adaptation has not yet been tested for effectiveness but is available upon request to Nawaraj.Upadhaya@healthright.org.
Contents

Preface ................................................................................................................................. 4
Acknowledgments .................................................................................................................. 6

Part 1: Essential Information ................................................................................................. 7

1. Introduction ......................................................................................................................... 10

2. What is SH+? ....................................................................................................................... 12
   2.1 Overview of SH+ ......................................................................................................... 12
   2.2 Who is SH+ for? ......................................................................................................... 14
   2.3 Who can facilitate an SH+ course? ........................................................................... 14
   2.4 How to implement SH+ .............................................................................................. 14
   2.5 Translating and adapting the SH+ course ................................................................... 15
   2.6 The core skills of SH+ ............................................................................................... 16
   2.7 SH+ encourages learning by doing ............................................................................ 16

3. Training and supervision in SH+ ......................................................................................... 17
   3.1 Facilitator training overview ..................................................................................... 17
   3.2 Supervision overview ............................................................................................... 17

4. Roles of course facilitators ................................................................................................. 19
   4.1 Facilitator and co-facilitator roles ............................................................................. 19
   4.2 Ethics and principles of being an SH+ facilitator ....................................................... 20

5. Basic helping skills ............................................................................................................. 22
   5.1 Introduction to communication ................................................................................. 22
   5.2 Maintaining confidentiality ....................................................................................... 23
   5.3 Validating, acknowledging and communicating concern ........................................... 23
   5.4 Acknowledging emotions ......................................................................................... 23
   5.5 Using non-verbal communication ............................................................................ 24
   5.6 Putting aside personal values and avoiding giving advice ........................................... 24
   5.7 Practising self-care .................................................................................................. 25

6. Running an SH+ course ....................................................................................................... 26
   6.1 Preparing for a course ............................................................................................... 26
   6.2 Adapting the SH+ course .......................................................................................... 27
   6.3 Starting an SH+ course .............................................................................................. 28
   6.4 How to facilitate an SH+ course and respond to common challenges ....................... 29
   6.5 Talking with individual participants ........................................................................... 33

7. Managing imminent risk of suicide and other immediate safety issues ......................... 39
   7.1 Suggested procedure for responding to safety issues ................................................. 40
   7.2 Asking about suicide or self-harm ............................................................................. 42
   7.3 Responding to a person with a plan to end their life in the near future ....................... 42

8. Troubleshooting guide for other challenges ..................................................................... 43
   8.1 Participants have dialect or language difficulties ....................................................... 43
   8.2 Participants request material assistance ..................................................................... 43
8.3 Participants arrive intoxicated........................................................................43
8.4 Participants complain that exercises are making them feel stressed ..........43
8.5 Participants become upset when doing exercises ........................................44
8.6 Participants complain that skills are too simple, basic or repetitive .............44
8.7 Participants argue or disagree with one another ...........................................45
8.8 Participants become angry or aggressive during the group .........................46
8.9 Use of mobile phones causes disruption during the course .......................46
8.10 Participants bring children who are disrupting the course .........................46
8.11 Participants have problems with home practice .........................................46
8.12 Participants attend late or irregularly or want to leave the course ..............48
8.13 Participants are inattentive, unhappy or not engaging with the course ..........49
8.14 Many participants seem inattentive, bored or dissatisfied with the course ....50

Part 2: SH+ Session Instructions........................................................................51
How to use the Session Instructions ..................................................................52
Information for all sessions ..................................................................................54

Session 1 instructions .........................................................................................56

Session 2 instructions .........................................................................................87

Session 3 instructions .........................................................................................117

Session 4 instructions .........................................................................................145

Session 5 instructions .........................................................................................177

Appendices ............................................................................................................204

Appendix 1: Summary of SH+ skills .................................................................205

Appendix 2: Brief summaries of SH+ sections and exercises .........................208

Appendix 3: Materials to prepare before each session .....................................212

Appendix 4: Welcome script for Sessions 2, 3, 4 and 5 ....................................222

Appendix 5: Pictures and activity sheet .............................................................225

Appendix 6: Post-session review form ...............................................................249

Appendix 7: Script for grounding exercise .......................................................251

Appendix 8: Alternative awareness exercise ....................................................253

Appendix 9: Example protocol for imminent risk of suicide ............................261
Preface

All over the world, people face numerous forms of adversity, from personal difficulties and work- or family-related stress to problems that affect whole communities, such as violence, disease and lack of economic opportunity.

To support people who are experiencing such adversity, WHO has developed Self-Help Plus (SH+), a multimedia, guided self-help stress management course delivered over a period of five weeks to groups of up to approximately 30 people at a time.

The SH+ course is delivered by supervised, non-specialist facilitators who complete a short training course and use pre-recorded audio and an illustrated guide to teach stress management skills. The large group format combined with pre-recorded materials make this innovative course potentially scalable. The format of SH+ also makes it well suited for integration with other interventions, for example alongside other mental health interventions, as a first step in a stepped care programme, or as a community intervention delivered alongside broader community programming.

Research already supports the use of guided self-help approaches for reducing psychological distress, and testing of SH+ in randomized controlled trials has added to what we know about guided self-help by demonstrating that not only is SH+ effective in reducing stress but that it can also prevent the onset of mental disorders.

SH+ can be adapted to suit diverse contexts and may be especially relevant for settings with substantial needs but limited humanitarian access. Since the course content is delivered through pre-prepared audio and illustrated materials, alternative ways of providing SH+ could also be tested, such as online delivery via webinars, videos or digital self-help applications.

We are excited about the release of SH+ and hope that, following any necessary adaptations to local contexts, it will be widely used by governments and civil society as part of an effective and comprehensive mental health response in communities affected by adversity.

Dévora Kestel
Director
Department of Mental Health and Substance Use
World Health Organization
Acknowledgments

Self-Help Plus (SH+), is WHO’s stress management course for coping with adversity. It was initiated by Mark van Ommeren (Head, Mental Health Unit, Department of Mental Health and Substance Use, WHO) as part of the WHO Series on Low Intensity Psychological Interventions.

Content creation
Building on his previous work, Russ Harris (Melbourne, Australia) created the SH+ content. This comprised the overall approach of the course, the content of the book (initial illustration sketches and text) and the SH+ session scripts. Edits and revisions to the course content and delivery format, as well as the development of new materials such as training manuals, were subsequently made over a five-year period while SH+ was tested. The following people contributed substantially to this process at different stages: Teresa Au (WHO), Felicity Brown (WHO), Kenneth Carswell (WHO), Brandon Gray (WHO), JoAnne Epping-Jordan (Seattle, USA), Claudette Foley (Melbourne, Australia) and Russ Harris (Melbourne, Australia).

Project coordination and management
Kenneth Carswell (WHO) (2015-2021) and JoAnne Epping-Jordan (Seattle, USA) (2014-2015) managed the SH+ project, including the development of all parts of the SH+ package.

Project development group (alphabetical, with affiliations at time of contributions)
At different stages of this project, the following people contributed to the conceptualization and development of the SH+ project: Teresa Au (WHO), Felicity Brown (WHO), Kenneth Carswell (WHO), JoAnne Epping-Jordan (Seattle, USA), Brandon Gray (WHO), Claudette Foley (Melbourne, Australia), Claudia Garcia-Moreno (WHO), Fahmy Hanna (WHO), Russ Harris (Melbourne, Australia), Cary Kogan (WHO) and Mark van Ommeren (WHO).

Illustrations
Julie Smith (Melbourne, Australia) provided illustrations and artwork.

Manual production
David Wilson (Oxford, United Kingdom) was responsible for text editing, and Alessandro Mannocchi (Rome, Italy) for graphic design and layout.

Narration, production and editing of SH+ audio
Sanjo Ogunseye (Lagos, Nigeria)

Administrative support
Ophel Riano (WHO), Zahiri Malik (WHO)

Content review, adaptation and improvement of SH+ (alphabetical, with affiliations at time of contributions)
Throughout the testing and development of SH+, many people were involved in reviewing content, adapting SH+ for different cultures and providing feedback to improve it. The following people contributed to this process:
Feras Abou Saleh (Ulm University), Eman Aboubaid (University of York), Ceren Acartürk (Koc University), Niyi Adepeoyibi (Brisbane Australia), Sena Akbay (Istanbul Sehir University), Nuriye Akbıyık (Istanbul Sehir University).

The following organizations supported the development of SH+ through testing: HealthRight International’s Peter C. Alderman Program for Global Mental Health (in collaboration with Government of Uganda, Ministry of Health, UNHCR Office in Uganda, WHO Office in Uganda), Johns Hopkins Bloomberg School of Public Health, Department of Global Health, University of Washington, and the United Nations High Commissioner for Refugees (UNHCR). The following organizations supported the testing and implementation of SH+ in Austria, Finland, Germany, Italy, Syria, Turkey, Uganda, and the United Kingdom.

Testing (alphabetical)

The following organizations supported the development of SH+ through testing: HealthRight International’s Peter C. Alderman Program for Global Mental Health (in collaboration with Government of Uganda, Ministry of Health, UNHCR Office in Uganda, WHO Office in Uganda), Johns Hopkins Bloomberg School of Public Health, Department of Global Health, University of Washington, and the United Nations High Commissioner for Refugees (UNHCR). The following organizations supported the testing and implementation of SH+ in Austria, Finland, Germany, Italy, Syria, Turkey, Uganda, and the United Kingdom.

Testing (alphabetical)

The following organizations supported the development of SH+ through testing: HealthRight International’s Peter C. Alderman Program for Global Mental Health (in collaboration with Government of Uganda, Ministry of Health, UNHCR Office in Uganda, WHO Office in Uganda), Johns Hopkins Bloomberg School of Public Health, Department of Global Health, University of Washington, and the United Nations High Commissioner for Refugees (UNHCR). The following organizations supported the testing and implementation of SH+ in Austria, Finland, Germany, Italy, Syria, Turkey, Uganda, and the United Kingdom.
School of Public Health, the RE-DEFINE consortium (University of Verona, Istanbul Sehir University, Koc University, University of Liverpool, University of York, Medical University of Vienna, University of Turku, Ulm University and Vrije University Amsterdam) and the WHO Country Office in Syria.

Funding (alphabetical)
European Commission (Horizon 2020) research and innovation programme Societal Challenges, RE-DEFINE grant agreement 779255; Research for Health in Humanitarian Crises (R2HC) Programme (managed by Elrha Grant Number 30955); United Nations Fund for Action Against Sexual Violence in Conflict; and the WHO Country Office in Syria, which supported the initial development of the course.

Coordination and management of the Juba Arabic adaptation
Teresa Au (WHO), Felicity Brown (WHO), Kenneth Carswell (WHO), JoAnne Epping-Jordan (Seattle, USA).

Audio narration of the SH+ audio in Juba Arabic
Waida Hellen (HealthRight)

Translation into Juba Arabic
Ocen Godwin (Arua Bits), Amama Faiza (HealthRight), Marx Leku Ronald (HealthRight), Waida Hellen (HealthRight), Hilal Naseem Ajotia (HealthRight), Dudu Peace (HealthRight), Safina Yusuf (HealthRight), Sarah Yusuf (HealthRight).

Production and editing of Juba Arabic SH+ audio
Don Junior (Producer), Enizu Ronald Peace (Producer) Safina Yusuf (HealthRight), Waida Hellen (HealthRight).

Content review, adaptation and improvement of the Juba Arabic adaptation
The following people contributed to reviewing, adapting, and improving the Juba Arabic adaptation of SH+: Josephine Akellot Acama (HealthRight), Justine Arinaitwe (Global Refugee International), John Jal Dak (Youth Social Advocacy Team).

Note on translation and adaptation of this manual
WHO has available, on request, a set of materials for translating and adapting SH+ into different languages. To avoid duplication of translations, please consider contacting WHO Press through https://www.who.int/about/policies/publishing/copyright before beginning an adaptation.
PART 1:
ESSENTIAL INFORMATION
1. Introduction

Self-Help Plus (SH+) has been developed by the World Health Organization (WHO) as a five-session, group-based stress management course. It is suitable for all settings where there are populations affected by adversity. It can be used to help reduce psychological distress in adults, regardless of whether they have a diagnosable mental health condition or not and has been shown to prevent the onset of mental disorders in adults.

SH+ uses pre-recorded audio and an illustrated guide to teach stress management skills. This innovative format makes it possible for supervised non-specialists to complete a short training on SH+ and then deliver it to large groups of people (e.g. up to approximately 30 at a time). SH+ is one of a number of evidence-based scalable psychological interventions published by WHO and can be offered alongside other mental health interventions or community programming.

Who is this manual for?
This manual is for facilitators, supervisors and organizations implementing SH+. When we refer to “you” in the manual, we are addressing facilitators.

This manual consists of three main parts:
- **Part 1: Essential Information**
  - Provides background information about SH+
  - Defines the roles and responsibilities of SH+ facilitators
  - Provides information for facilitators on running an SH+ course.
- **Part 2: Session Instructions**
  - Contains session-by-session instructions for facilitators to follow during each of the five SH+ sessions while the pre-recorded SH+ audio is playing.
- **Part 3: Appendices**
  - Session summaries and information on the main SH+ skills (Appendices 1 and 2)
  - Materials needed for each session, including:
    - Session checklists (Appendix 3)
    - A welcome script (Appendix 4)
    - Pictures shown during sessions (Appendix 5)
  - Optional materials that can be used when running SH+ groups (Appendices 6 and 7)
  - An alternative awareness exercise that can be used in situations where the Awareness of Drinking exercise is not suitable (Appendix 8)
  - Example protocol for imminent risk of suicide (Appendix 9).
2. What is SH+?

2.1 Overview of SH+

- SH+ is similar to a class or a workshop. It is different from many other group courses as it uses pre-recorded audio and an illustrated book to deliver the majority of the content.

- During each session, participants sit together in groups of up to approximately 30 people and listen to the audio. Participants are not expected to share much personal information with each other or with the facilitators but to focus instead on learning self-help skills for managing stress.

- SH+ facilitators are the “plus” in SH+. They guide participants through the SH+ course by playing the audio, reviewing the skills introduced by the audio, providing culturally relevant examples and clarifications, and reading out discussion questions to make the groups interactive.

- The SH+ course has two main components:
  - The audio course, delivered across five weekly sessions each lasting approximately 90-100 minutes. Each session consists of approximately 50 minutes of pre-recorded audio and 30-40 minutes of interactive activities, including discussions in pairs. The actual time for a session may vary depending on factors such as questions from participants and time needed for discussions.
  - The illustrated book, Doing What Matters in Times of Stress: An Illustrated Guide, covers the same five core skills as the course. The book is designed to support and reinforce learning from the course. Each participant can be provided with a copy of the book at the end of the first session. There are also short audio files to support practising the skills outside of the sessions. The book has been published separately and can also be provided as a standalone guided or unguided intervention. However, the research completed on SH+ relates to the full group course, and not to the book as a standalone intervention.

- Each of the five sessions of the course has a similar format:
  - Welcoming participants and starting the audio
  - Introduction and review of previous skills
  - Practice of a new skill and some short discussions in pairs
  - Commitment to practise SH+ skills between sessions.

- SH+ can be adapted to suit larger or smaller groups.

4 These audio files can be found on the SH+ publication page of the WHO website.
• SH+ is based on acceptance and commitment therapy (ACT), a form of cognitive behavioural therapy (CBT).

• SH+ has been tested in three randomized controlled trials (RCTs),⁶,⁷,⁸ which found that the intervention was effective in reducing psychological distress in adults with moderate to severe psychological distress and in preventing the onset of mental disorders in distressed populations affected by adversity. Other outcomes included reductions in symptoms of common mental disorders (e.g. depression and post-traumatic stress) and personal problems identified by participants as well as improvements in general health, functioning and subjective well-being.

• SH+ was tested using in-person groups of different sizes, but it could potentially be adapted for delivery in other formats such as videoconferencing or a podcast or radio programme. This could be particularly useful in contexts where public health or logistical constraints make it difficult for participants to meet in person. Such adaptations could be tested in further research studies.

For organizations and supervisors

To familiarize yourself with SH+ and see if it may be suitable for implementation in your setting, we recommend the following steps:

• Carefully read Sections 1–4 in Part 1 of this manual to learn more about SH+ and its implementation. The remaining sections can be briefly reviewed to see if they provide any helpful information for your context. They provide more detailed information on how to run a course and ensure safety of participants.

• Read “How to use the Session Instructions” in Part 2 of this manual and listen to at least one session (e.g. Session 1) of the SH+ audio, while following along with the Session 1 instructions in Part 2 of this manual. Imagine that you are a facilitator using the Session Instructions to run the course. Follow the instructions in the audio to experience doing the exercises yourself.

• Read the illustrated book, Doing What Matters in Times of Stress: An Illustrated Guide,⁹ which is given to participants and covers the same five core skills as the SH+ course.

---


2.2 Who is SH+ for?

- SH+ was developed to support adults experiencing psychological distress, whether or not they meet criteria for a diagnosable mental health disorder.
- SH+ may be especially useful for people affected by adversity in places where it may be difficult to provide or supervise more resource-intensive psychological interventions. However, SH+ should always be used with appropriate referral and additional support available for people who require it.
- SH+ can be used by people of different beliefs and religions and by people with varying levels of education, including those who can and cannot read.
- SH+ was not designed to be used with:
  - Individuals who are at imminent risk of suicide (i.e. people who have a plan to end their life in the near future)
  - Individuals with a severe impairment related to a mental, neurological or substance use (MNS) disorder (e.g. psychosis, alcohol or drug dependence, severe intellectual disability, dementia).
- People with acute needs or at risk of harm may benefit from SH+ if initial needs, imminent risks and any safety issues are adequately addressed.
- People presenting with additional needs should be referred to relevant agencies (e.g. health or protection agencies) for support alongside the SH+ course.

2.3 Who can facilitate an SH+ course?

Facilitators of SH+:
- Should speak the same language and ideally have a similar cultural background to that of participants
- Will have preferably completed high school education
- Need to undergo training in delivering SH+ (see Section 3)
- Do not need to be specialized mental health-care or health-care providers. SH+ is designed primarily to be delivered by briefly trained, non-specialist facilitators (e.g. ranging from community workers and other non-specialists to people with a degree in psychology but without formal training in delivering psychological interventions)
- Should have a genuine interest in helping others
- Should ideally practise the SH+ skills in their own lives.

2.4 How to implement SH+

SH+ can be delivered in a range of ways, including as a:
- Stress management intervention open to all adults in a community affected by adversity and delivered in conjunction with broader community programming.
• Alongside other mental health interventions or as part of a stepped care model that first offers SH+ before “stepping up” to more intensive interventions if needed.

When delivering SH+, organizations will need to:
• Ensure that SH+ is contextually appropriate, and adapt the course where required (see Sections 2.5 and 6.2).
• Organize training and supervision of facilitators (see Section 3). An accompanying SH+ training manual will be released by WHO.
• Gather the materials that SH+ facilitators will need and organize an appropriate space for running SH+ groups (see Section 6.1).
• Decide how to stimulate interest in SH+ and inform potential participants about it.
• Decide how to identify participants suitable for SH+:
  o SH+ can be offered as a selective or targeted intervention (e.g. offered without screening to a group of people affected by adversity)
  o SH+ can also be offered as an indicated intervention (e.g. offered to people scoring above a cut-off on a validated measure of psychological distress). Screening of individuals can help ensure that SH+ is delivered to people who are distressed and might benefit from it, and that individuals who require additional support beyond SH+ are identified and connected to appropriate resources.
  o There may be some situations where screening may not be required or may not be feasible, such as if delivering SH+ as a mental health promotion activity to large populations.
• Decide whether and how to assess participants. Conducting brief assessments before and after SH+ is recommended, as this provides a way to monitor change and to identify people in need of further support. Consider assessing for:
  o Interest in SH+
  o Emotional distress
  o Needs that require a higher level of care (e.g. imminent risk of suicide, substance dependence, dementia, psychosis).
• Ensure that systems are in place for responding to any safety issues (e.g. imminent risk of suicide) and for connecting people to additional resources if needed.

2.5 Translating and adapting the SH+ course

Creating a new adaptation of the SH+ course requires resources for translating all materials and recording the SH+ audios. While the materials have been released under a Creative Commons licence, to avoid duplication of translations please contact WHO Press at https://www.who.int/about/policies/publishing/copyright before beginning a translation or

10 When screening, use a measure that has been locally validated. Examples include the K6 scale for psychological distress (https://www.midss.org/content/k-6-distress-scale-self-administered) or measures of depression and anxiety (such as the Hospital Depression and Anxiety Scale (HDAS), the Patient Health Questionnaire-9 (PHQ-9) and the GAD-7 (http://www.phgscreeners.com/select-screener)).
11 Existing WHO scalable psychological intervention manuals (e.g. Problem Management Plus and Group Problem Management Plus) contain information on assessments that can be adapted for use with SH+.
adaptation. A range of materials are available on request to support adaptation, including steps to consider when translating and adapting SH+ for a new language and culture.

2.6 The core skills of SH+

Central to the SH+ course is the concept from acceptance and commitment therapy that attempting to push away (suppress) unwanted thoughts and feelings can make these problems worse. The course and the illustrated book are structured around five core skills. Each skill is a key part of learning how to manage stress. A new skill is introduced in each session and reviewed in each chapter of the book.

Skill 1. Grounding: Grounding refers to bringing our attention back to the present moment, instead of being caught up by distressing emotional storms.

Skill 2. Unhooking: Unhooking builds on grounding skills. It involves unhooking from difficult thoughts and feelings by noticing and naming them, and then refocusing on the present moment.

Skill 3. Acting On Your Values: This involves identifying personal values and then behaving in a way that is in line with these values.

Skill 4. Being Kind: This involves directing kindness towards oneself as well as towards others.

Skill 5. Making Room: This is a more advanced technique for unhooking from difficult thoughts and feelings. It involves noticing and naming difficult thoughts and feelings and allowing them to come and go, instead of fighting with them.

See Appendix 1 for more details on SH+ skills.
See Appendix 2 for brief summaries of the different sections within each SH+ session.

2.7 SH+ encourages learning by doing

Simply reading through the course materials is not enough to fully understand the main skills of SH+. It is very important that new facilitators familiarize themselves with the materials by listening to all the course audios and practising all the exercises. This provides a level of insight and understanding about the skills that is not possible to achieve through reading alone.

Similarly, participants in the course are encouraged to practise new skills within and between sessions. It is only through repeated practice of core skills that people can begin to use them in times of stress. To support this practice, standalone audio files that guide participants in practising the skills accompany the Doing What Matters in Times of Stress book. These files can be accessed on the Internet from any device. When participants have limited or no Internet access but have devices with recording capabilities (e.g. many mobile phones), facilitators can play the standalone audio exercises after a session and allow participants to record them on their own devices.

12 To access the audio files, please visit: https://www.who.int/publications/i/item/9789240003927
3. Training and supervision in SH+

3.1 Facilitator training overview

Learning to deliver SH+ requires less time than for most other psychological interventions, since SH+ does not require facilitators to explain concepts in depth or to engage deeply with participants individually for extended periods of time. Training activities include:

- **Preparation**: becoming familiar with the SH+ course content and materials, including this manual, the SH+ audio and the SH+ illustrated guide (*Doing What Matters in Times of Stress*).
- **Attending an interactive training workshop** (approximately 40 hours or five full days), which includes hands-on practice of SH+ facilitation skills.
- **Practice and ongoing supervision**: running practice groups and receiving ongoing supervision and support while delivering SH+.

Facilitators will receive more detailed instructions from their SH+ trainer or supervisor on how to complete the required training activities.

**Training of facilitators who have previous experience of providing psychological interventions** (e.g. mental health professionals): SH+ was developed to be delivered by briefly trained, non-specialist facilitators, but individuals with previous experience of providing other psychological or mental health interventions can also learn to facilitate SH+ groups. Such individuals should still complete all training activities, although it is likely that they will be able to complete the SH+ training workshop in a shorter period of time, assuming that they already have a good understanding of basic (foundational) helping skills and of how to identify and respond to safety issues. Ongoing supervision and consultation with a person or persons experienced in facilitating SH+ groups are still recommended.

**For organizations and supervisors**

A forthcoming SH+ training manual (draft available on request) will provide additional details on training and supervising SH+ facilitators and conducting a facilitator training workshop.

SH+ facilitator training should be conducted by a mental health professional who has been trained in SH+. Ideally trainers will have facilitated SH+ groups or will have previously supervised groups. People without a mental health background but with experience in the delivery or supervision of SH+ can potentially also conduct SH+ facilitator trainings, as long as these are conducted in collaboration with a mental health professional.

3.2 Supervision overview

Supervisors are ultimately responsible for ensuring that SH+ groups are facilitated competently and safely. During routine delivery of SH+, a supervisor should meet regularly with facilitators to provide supervision (e.g. group supervision of multiple facilitators, for 60 minutes per week). The frequency of supervision may vary, depending on the facilitators’ skills and experience with running SH+ groups, the number of groups being run, the number of facilitators being supervised and the needs of participants. For example, facilitators may need more support if delivering SH+ to groups of highly distressed participants, or if there are many requests for additional support. Supervision needs may decrease over time as facilitators become familiar with the course, but regular supervision will still be required, particularly to support facilitators with participant...
requests for additional support, onward referrals and safety issues (e.g. any participants at imminent risk of suicide).

Because in SH+ the majority of information is delivered through the pre-recorded audio, supervision focuses primarily on supporting facilitators to run groups safely and effectively. SH+ supervision involves:

- Supporting facilitators to run the groups
- Discussions about any difficulties with running the groups
- Supporting participants who may have additional needs, including any safety concerns
- Conducting role-plays in supervision, as needed, to help facilitators further develop their skills in facilitating SH+ groups, responding to additional support requests, supporting distressed participants and responding to safety issues
- Facilitator self-care.

SH+ supervisors should be trained in SH+ and be able to manage safety issues. Depending on the context, they may not necessarily need to have a mental health background, but such a background is strongly recommended. Supervisors who do not have a mental health background should have experience of facilitating SH+ groups and should be supervised by a mental health professional.
4. Roles of course facilitators

The procedures in this manual have been designed to help facilitators manage large groups. They can be adapted if the group is small (e.g. fewer than 10 people).

SH+ course facilitators organize the sessions, play the audio, read discussion questions, provide examples and explanations to participants, keep track of time and demonstrate exercises. **Importantly, facilitators do not act as therapists or give people counselling or advice.** This is because SH+ is a course that will help participants learn how to manage their own distress. Facilitators do not need to be experts in the theory behind SH+ and should not get into long discussions about the course content, since this is provided by the audio. Facilitators should instead give basic explanations about SH+ skills - as detailed in the SH+ Session Instructions (Part 2) - and encourage participants to keep practising skills and listening to the course.

Where individuals need extra help, facilitators should show empathy and concern and then offer options or suggest that they connect with people or services outside of SH+. The aim is to be helpful and supportive and to always direct people back to resources in their own community, instead of getting into detailed conversations about problems. This is important due to the potential size of groups in SH+. Individuals at imminent risk of suicide or with other immediate safety issues should be supported to ensure that they receive the help they require (see Section 7).

4.1 Facilitator and co-facilitator roles

An SH+ course typically has one lead facilitator and one co-facilitator. Both are equally important.

**Lead facilitator actions**

**Main role**: ensure that the audio plays correctly and that the group runs smoothly.

- Sit at the front of the group, using the SH+ Session Instructions (Part 2) to follow, play and pause the audio.
- Use body language and posture to communicate that you are engaged and interested while the audio is playing.
- Demonstrate the exercises along with the audio, so the group can see what to do.
- Read out welcome scripts, discussion questions and brief examples and explanations to the group, and follow other instructions in the SH+ Session Instructions (Part 2). Clarify instructions with the group if needed.
- Keep track of the time during discussion questions (using a timer or stopwatch).
- Hold up pictures and demonstrate exercises.
- For exercises where the audio suggests either closing your eyes or fixing your gaze on a spot, the lead facilitator can close their eyes if they feel comfortable doing so. The co-facilitator should keep their eyes open to show participants that it is also okay to keep their eyes open, and to check on participants who may need individual assistance.
- In general, try to stay at the front of the group. The co-facilitator can move around to speak to participants.
- If there are questions or issues that affect the whole group, address these with the whole group (e.g. if many people have the same question, or if there are major disruptions). The co-facilitator can move around the room to address any individual questions.
• Make sure that the session runs on time.
• During breaks or before/after the session you can speak individually with participants if requested or needed, but generally this is the role of the co-facilitator.
• Refer people to other services if needed (e.g. if people are at imminent risk of suicide).

Co-facilitator actions
Main role: observe the group and respond to questions, concerns or disruptions by moving around the room and speaking individually with participants.
• Sit in a position that allows you to see the whole group. Depending on the group, this could be close to the lead facilitator, or off to one side.
• Demonstrate exercises along with the lead facilitator, while remaining attentive to anyone in the group who may need individual assistance.
• Keep your eyes open at all times, including when demonstrating exercises that suggest participants close their eyes, so that you can see if any participants request support and also show participants that it is okay to keep their eyes open if they wish.
• Address questions and disruptions individually (e.g. quietly say a few words to a participant during the group, or propose stepping outside to speak privately).
• During discussions, circulate around the room to provide any assistance that may be needed. Make sure that anyone who wishes to engage in the discussion has someone to speak with. Check that those who do not wish to speak are allowed to sit on their own or join a group without being pressured to speak.
• The co-facilitator can also use the SH+ Session Instructions in Part 2 to keep track of the course and follow discussion questions and explanations, as long as this does not interfere with their main task of seeing whether anyone requires individual attention.
• Provide assistance to the lead facilitator when needed (e.g. handing out papers).
• Support the lead facilitator by identifying areas that need more explanation to the group.
• Refer people to other services if needed (e.g. if people are at risk of attempting suicide).

4.2 Ethics and principles of being an SH+ facilitator

The box below outlines some Do’s and Don’ts that SH+ facilitators must follow.

<table>
<thead>
<tr>
<th>Do’s</th>
<th>Don’ts</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Be honest and trustworthy.</td>
<td>• Don’t exploit your relationship as a helper.</td>
</tr>
<tr>
<td>• Respect people’s right to make their own decisions.</td>
<td>• Don’t ask people for money or favours for helping them.</td>
</tr>
<tr>
<td>• Be aware of and set aside personal biases and prejudices.</td>
<td>• Don’t make false promises or give false information.</td>
</tr>
<tr>
<td>• Make it clear to people that even if they refuse help now, they can still access help in the future.</td>
<td>• Don’t exaggerate your skills.</td>
</tr>
<tr>
<td>----------------------------------------------------------------------</td>
<td>• Don’t force help on people, and don’t be intrusive or pushy.</td>
</tr>
</tbody>
</table>

• Respect privacy and keep people’s stories confidential, if this is appropriate.
• Behave appropriately by considering a person’s culture, age and gender.

| • Don’t pressure people to tell their story. |
| • Don’t share people’s stories with others. |
| • Don’t judge a person’s actions or feelings. |

In general, facilitators must conduct the course in a way that respects the dignity, culture and gender of all participants and is free from discrimination on any basis (including gender, religion, political opinions, ethnicity or social origin).

Facilitators must have a good understanding of the local culture. This is usually not a great problem if they are from the local community themselves, or have a similar cultural background. Nonetheless, there can be enormous differences within countries, regions and communities.
5. Basic helping skills\textsuperscript{14}

SH+ facilitators use basic helping skills (also known as foundational helping skills) when speaking with course participants, either individually or as a group. These skills help participants build a sense of trust, confidence and security. \textbf{Remember, because SH+ aims to teach participants skills using a self-help format, facilitators do not act as therapists or give people advice.}

5.1 Introduction to communication\textsuperscript{15}

The way you communicate with someone in distress is very important. To communicate well, be aware of both your words and your body language, such as facial expressions, eye contact, gestures and the way you sit or stand in relation to other people. Each culture has its own particular ways of behaving that are appropriate and respectful. Speak and behave in ways that take into account people's culture, age, gender, customs and religion.

The box below gives important Do's and Don'ts for communicating with people. These should be followed if the need arises to speak individually with people as part of SH+.

<table>
<thead>
<tr>
<th>Do</th>
<th>Don’t</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Try to find a quiet place to talk and minimize outside distractions.</td>
<td>• Don’t pressure someone to tell you anything they do not want to tell you.</td>
</tr>
<tr>
<td>• Respect privacy and keep the person’s story confidential, if this is appropriate.</td>
<td>• Don’t interrupt or rush someone when they are speaking (for example, don’t look at your watch or speak too rapidly).</td>
</tr>
<tr>
<td>• Stay near the person but keep an appropriate distance depending on their age, gender and culture.</td>
<td>• Don’t touch the person if you’re not sure it is appropriate to do so.</td>
</tr>
<tr>
<td>• Let them know you are listening; for example, nod your head or say “hmm...”.</td>
<td>• Don’t judge what they have or haven’t done or how they feel. Don’t say: “You shouldn’t feel that way”, or “You should feel lucky you got out of that situation”.</td>
</tr>
<tr>
<td>• Be patient and calm.</td>
<td>• Don’t make up things you don’t know.</td>
</tr>
<tr>
<td>• Provide factual information.</td>
<td>• Don’t use terms that are too technical.</td>
</tr>
<tr>
<td>• Be honest about what you know and don’t know (e.g. “I don’t know, but I will try to find out about that for you.”)</td>
<td>• Don’t tell them someone else’s story.</td>
</tr>
<tr>
<td>• Give information in a way the person can understand - keep it simple.</td>
<td>• Don’t talk about your own troubles.</td>
</tr>
<tr>
<td>• Acknowledge how they are feeling and any losses or important events they tell you about, such as loss of their home or the death of a loved one. (e.g. “I’m so sorry. I can imagine this is very sad for you.”)</td>
<td>• Don’t give false promises.</td>
</tr>
<tr>
<td>• Acknowledge the person’s strengths and how they have helped themselves.</td>
<td>• Don’t think and act as if you must solve the person’s problems for them.</td>
</tr>
<tr>
<td>• Allow for silence.</td>
<td>• Don’t take away the person’s strength and sense of ability to care for themselves.</td>
</tr>
</tbody>
</table>


5.2 Maintaining confidentiality

Participants need to know that information they share will remain confidential or private and will not be shared with anyone outside of your SH+ team. This is especially true for survivors of physical or sexual violence. It is also very important for participants to be aware of limits to confidentiality, such as the need to break confidentiality if a participant appears to be at imminent risk of suicide. Since everyone in an SH+ team is bound by the same confidentiality rules, it is okay to talk to your colleagues (e.g. supervisor or other facilitator) about participants if you are seeking help for someone or it is related to the SH+ course. It is not okay to talk about people’s lives without a purpose, and you should only talk about participants when it is necessary.

If facilitators need to talk to a participant about personal issues, they should try to find a private, comfortable setting away from the rest of the group. Where this is not possible, facilitators should confirm that the participant feels comfortable talking in a less-than-private setting and/or, as much as possible, avoid discussing anything very personal at that time.

As part of confidentiality, it is also important that all information about participants (for example, questionnaires or assessment results, and personal details) is kept in a safe and locked place (for example, a locking filing cabinet).

5.3 Validating, acknowledging and communicating concern

When speaking with participants, it is important that they feel heard (validated and acknowledged) and that facilitators communicate their concern for them. At the same time, facilitators must remember that it is not their role to solve participants’ problems. Rather, facilitators are there to help participants learn self-help skills, and on occasion to connect to other people or organizations that can help them.

Examples of statements that facilitators might use are given below. These statements do not need to be used word for word. Rather, they illustrate the general type of thing that can be said:

- “De gi asuma badu ze ma murtah”
- “That sounds like it was very upsetting.”
- “Ana be agider ayinu fi lown taki keif de kan waja le ita”
- “I can see in your face how painful this was for you.”
- “Ita kan ligo kibiriat al saab ketir”
- “You have experienced many difficulties.”
- “Ita tala ayinu ketir”
- “You have been through a lot.”
- “Shukran asan wori le ana de. Gi asuma badu ze ita indu mushkilat ketir fi haya taki asa wu ma be kun mustagrab gali ita gi asuma kida”.
- “Thank you for telling me that. It sounds like you have a lot of problems in your life right now and it’s not surprising that you are feeling this way.”

Facilitators can also use brief verbal indications that they are listening, such as “uh-huh”, “okay”, “I see”, “hmmm” or another sound or phrase that is culturally appropriate.

5.4 Acknowledging emotions

When working with people who are experiencing high levels of distress, it is important to acknowledge their emotions. Facilitators can do this by naming the emotion that participants might be experiencing. Examples are given below.
• “Uwo singa khalis gali de hasil ma ita”
• “It is very sad that this has happened to you.”
• “Ana gi ayinu de taab le ita”
• “I can see that this is frustrating for you.”
• “Ana gi ayinu hal taki indu fekira shedid”
• “I can see your situation is very stressful.”
• “Ita indu afkar ketir. Ana gi ayinu gali de goyi le ita wu gali ita gi jerib al kwes taki”.
• “You have so many worries. I can see that it is difficult for you and that you are trying your best.”

As much as possible, facilitators should not say, “I understand how you feel/I know how you feel”. This is because it might cause a negative reaction (especially if someone is angry) such as, “How can you know how I feel?!”. Instead, facilitators should use phrases such as, “I can see this is...”, or “This seems really hard for you...”, as this shows empathy but does not suggest that they know how the participant is feeling.

5.5 Using non-verbal communication

Facilitators can also use non-verbal communication to show participants that they are listening and are concerned about their welfare. This might include (on a culturally appropriate basis):

- Making good eye contact
- Nodding your head
- Facing the person who is speaking and perhaps sitting at their level
- Keeping your posture relaxed and open (e.g. avoiding crossing your arms or sitting with a stiff position).

5.6 Putting aside personal values and avoiding giving advice

Facilitators must respect the personal values and beliefs of participants, even if they do not agree with them. This includes refraining from judging participants who may appear that they are not doing much to help themselves. Working to put aside personal beliefs or values is important because it helps facilitators to interact with participants in a neutral way.

Avoid giving advice

You should generally not give advice to participants, or tell them what to do if they speak to you about a problem. Giving advice is different from giving a participant helpful or important information, or connecting them with an organization. Giving advice means telling a person what they should or should not do.

All helpers will feel tempted to give advice at some point. This is normal. For example, it might be tempting, when a participant is showing signs of depression, to tell them what you think they should do (e.g. “You should talk to your family member about this”).

You may give advice by suggesting that a participant practises the SH+ skills they are learning, but for other situations it is important that you do not tell a participant what they should do but instead offer suggestions or options to connect them to another organization.
5.7 Practising self-care

All facilitators should take care of themselves, so that they are able to take care of others. A number of things can increase stress for facilitators. These include long working hours, overwhelming responsibilities and a sense of responsibility for participants’ safety and care while, at the same time, feeling unable to help them sufficiently. Facilitators may hear about traumatic events, such as destruction, injury, violence or death.

Some suggestions that may be helpful in managing stress:
- Discuss difficult issues with your supervisor.
- Regularly practise the SH+ skills. The exercises in SH+ are designed to help people manage stress, and they can also be used by facilitators.
- Think about what has helped you cope with stress in the past and decide what you can do now.
- Take time to eat, rest and relax, even for short periods.
- Keep to reasonable working hours so you do not become too exhausted.
- Minimize your intake of alcohol, caffeine and nicotine, and avoid non-prescription drugs.
- Check in with fellow helpers and have them check in with you. Find ways to support each other.
- Talk with friends, loved ones or other trusted people for support.

---

6. Running an SH+ course

Each of the five sessions of the course has a similar format:
- **Welcome**: welcoming participants into the room and helping them get comfortable, reading a welcome script, and starting the audio.
- **Introduction and review**: introduction to the session, review of the previous week, practice of previous skills, troubleshooting.
- **Guidance and practice of a new skill introduced in the session**, including some short group discussions.
- **Commitment to practise SH+ skills between sessions, and session conclusion**, including giving instructions for home practice and showing participants the pages of the illustrated book that have been covered by the session.

On hearing specific prompts in the audio, the facilitator reads instructions or a discussion question from the SH+ Session Instructions (Part 2). The audio has been designed to help the facilitator stay on track: section headings in the Session Instructions match what is contained in the audio. In addition, different bell sounds and verbal instructions have been added to the audio to help the facilitator identify when to stop the audio, run a discussion or perform another task. These are explained in Part 2: Session Instructions.

The audio includes exercises for participants to follow. To encourage participation, the facilitators do the exercises at the same time as they are described in the audio. The facilitator and co-facilitator further encourage participant engagement by being enthusiastic and open, and by being encouraging and positive as participants practise new skills.

6.1 Preparing for a course

It is very important to be properly prepared to facilitate a course. In addition to completing the general steps for learning to facilitate SH+ (see Section 3), you should prepare for each session by:
- Ensuring that you have all the materials ready for the session (see Appendix 3)
- Editing or changing the welcome scripts to suit your own style (see the Welcome to SH+ section of Session 1 in Part 2: Session Instructions, and Appendix 4)
- Reading through the Session Instructions for the session (Part 2) and practising any parts that you need to, until you are very familiar with everything you need to do during the session
- Practising the facilitator speaking parts of the Session Instructions
- Identifying and writing down culturally appropriate examples for discussions
- Discussing with your supervisor any adaptations that may be needed for your context or culture (see Section 6.2 below) and any other questions you may have about running the session.

6.1.1 Who?

SH+ has been designed for delivery to large groups of approximately 30 adults. It has been successfully used in research studies with smaller groups, with some adaptations to delivery style (see below). In some settings it may be preferable for men and women to attend separate groups.
6.1.2 What?

Appendix 3 provides checklists of all the specific materials needed for each session and the general materials needed for running the course. These checklists should be used when organizing a course, and referred to again before each session.

Most smartphones will be sufficient for playing the audio but will need to be connected to external speakers to make sure that the audio is loud enough. The audio set-up should be tested before the first session. If the group is large (25–30 people), or held outside, a more powerful sound system might be needed. If access to electricity is a problem, rechargeable speakers can be considered. It is recommended that you seek advice on suitable audio systems for your specific setting.

6.1.3 Where?

SH+ sessions should be held in a comfortable setting, and if possible somewhere with a comfortable temperature, minimal noise and privacy. The setting can be indoors or outside in a covered area, depending on the local context. It is preferable to choose a setting where there is also a private space away from the main group, in case it is necessary to speak with any participants individually.

6.2 Adapting the SH+ course

Depending on the local context and culture, it may be necessary to adapt the SH+ course to ensure that it is understandable, acceptable and relevant for participants. The following sections discuss potential adaptations that could be considered prior to implementing an SH+ course.

6.2.1 Cultural and contextual adaptations to SH+ sessions

In each session, facilitators provide examples of how to apply SH+ skills in daily life. Facilitators should discuss with their supervisors ahead of time what examples would be appropriate and relevant to the participants’ context and culture. In the Session Instructions (Part 2), there are spaces to write in these culturally relevant examples.

If needed, exercises and discussion questions can also be adapted to suit the culture and context. In Session 1, for example, there is an exercise (Awareness of Drinking) where participants drink water or another type of drink in order to develop their ability to pay closer attention to everyday experiences. If this exercise is not practical or appropriate to the culture or context, an alternative is available – Awareness of an Object (see Appendix 8).

It is also possible to adapt how SH+ is delivered, to suit the local context. For example, public health measures may make it necessary to limit the group size or modify the seating arrangement within the course.

If facilitators think that modifications are necessary, it is suggested that they 1) discuss these adaptations with their supervisor and 2) ensure that adaptations are appropriate while maintaining the same essential components and concepts of the course.

6.2.2 Adaptations for small groups

SH+ was initially designed for larger groups (e.g. up to approximately 30 people). For smaller groups (e.g. fewer than 10), a number of adaptations can be made to help ensure that the course runs well and that people remain engaged. These may include:
• Pausing the audio more frequently to ask participants about their reactions, such as to the pictures
• Facilitators providing more examples or sharing their own experiences and observations
• Having group-wide discussions, where facilitators ask 1-3 participants to volunteer to share their responses to discussion questions with the whole group (NOTE: If allowing multiple people to share, it will be necessary to keep close track of time so that discussions do not overrun)
• Encouraging practice, by writing down what each participant plans to practise and at the next session reviewing what they have done since the last session
• If groups are smaller than 10 persons, it may not be necessary to have two facilitators.

6.2.3 Adaptations for persons with physical or cognitive impairments
Certain techniques discussed in the SH+ course may require adaptations to suit persons with physical or cognitive impairments. For example, in grounding exercises participants are encouraged to press their feet into the floor and stretch their arms, which may be difficult for some. Other exercises encourage noticing certain sights or sensations, which may be difficult for persons with sensory impairments. Modifications can be made to ensure that these activities are practical and inclusive. Examples of modifications include:
• Encouraging participants to move in whatever way feels easy and comfortable for them
• Reminding participants that they can skip or modify any parts of the guided exercises that they have difficulty doing (e.g. slowly pressing hands together instead of pressing feet into the floor)
• Focusing on the sensations that they are able to perceive easily and ignoring the instructions related to the sensations that are more difficult or not possible for them to perceive (e.g. for participants with impaired vision, focusing on noticing what they can hear, rather than on what they can see).

Other modifications may also be appropriate, depending on the situation. Facilitators are encouraged to adapt the SH+ course activities as needed to ensure inclusivity.

6.3 Starting an SH+ course
It is important to start the course in a way that is culturally appropriate and that follows local norms and customs, and to inform people that they will be listening to a pre-recorded course. In the Session Instructions (Part 2), there is a welcome script at the beginning of each session for the facilitator to read aloud before starting the audio. The welcome script can be adapted to suit the culture and context.

Participants may find the audio-based format of the SH+ course strange at first and may need some time to get used to it. Confusion at the start of the course is normal. In the first few sessions, be prepared for participants to:
• Talk when the audio is playing
• Miss instructions provided by the audio
• Ask a lot of questions
• Need instructions to be repeated.
There may also be some confusion and disruption during the first few discussions. This will diminish once participants become used to the format. Remember to be patient and to respond in a calm and gentle way to any disruption. The co-facilitator can move around the room while the audio is playing or during discussions to assist participants, manage minor disruptions or answer questions. To address larger disruptions, the lead facilitator can pause the audio.

6.4 How to facilitate an SH+ course and respond to common challenges

This section describes how to facilitate an SH+ course and how to respond to common challenges. Example scripts are provided, but these should be adapted for the local context and situation.

6.4.1 How to explain pictures shown to the group

During SH+ sessions, the pictures in Appendix 5 are used to explain important concepts. The Session Instructions (Part 2) contain optional explanations that facilitators can read out to the group if participants look confused or ask questions. Facilitators can print out the pictures in a larger format or project them onto a screen or wall.

NOTE: If participants ask where the pictures are in their book (Doing What Matters in Times of Stress), you can inform them that they can look at the picture that is being shown at present and review the book on their own later.

6.4.2 How to run discussions

As described in the Session Instructions (Part 2), in each session the facilitator provides brief summaries and examples of how to practise SH+ skills and reads out questions for participants to discuss together. The aim of these parts is to consolidate learning and make the groups more interactive.

When the facilitator summarizes how to practise an SH+ skill and provides relevant examples, these explanations should be kept brief. The facilitator is summarizing key points from the audio, not introducing new material. Facilitators should always remember that they are not expected to be experts in the SH+ skills. If participants have questions about the skills that cannot be quickly or easily answered, it is fine for the facilitator to say, “I’m not sure what the answer is to your question. Please just try your best to apply what you understand, and these questions may get answered as we continue with the audio.”

The primary format of discussions is to instruct participants to turn to the person sitting next to them and discuss a question in pairs (or a group of three if there is an odd number of participants). This format can be adapted to the size of the group and the situation, particularly if the group has fewer than 10 participants or if many participants are confused or not following. A number of alternatives could be used:

- **Alternative 1**: Discuss as a large group - the facilitator reads the question to the entire group and 2–3 volunteers are selected to share their responses with everyone.
- **Alternative 2**: Raise your hand - questions are adapted to a yes/no format and the facilitator asks participants to raise their hands, or perform a culturally equivalent action, to indicate their response.
- **Alternative 3**: Participants think silently to themselves - the facilitator asks the questions and participants are encouraged to think silently about their answers.

**NOTE**: This alternative is generally not recommended (except where explicitly suggested
in the Session Instructions) unless other alternatives have already been tried, because participants may not engage with the content when thinking silently.

Facilitators and supervisors should carefully consider the possible negative impact of larger group discussions - for example, discussions taking longer or the risk and impact of personal, distressing or stigmatizing information being shared widely. The discussions and questions in SH+ have been designed to minimize the sharing of personal information or experiences, as such disclosures can be hard to manage in a group self-help course. Consider cultural and contextual factors when adapting any of the discussions.

If participants request more time, facilitators may add up to 3 minutes to any given discussion, but this addition should be considered along with the fact that it will lengthen the overall session and it may not end on time as a result. Facilitators are encouraged to try and maintain the discussion times as recommended, but to adapt them if required; for example, participants could be offered the opportunity to remain after the session to continue any discussions.

If participants frequently request more time, facilitators can say:

“Munagasha de guser kalis ta wodi le ina zaman ziada ta amulu maharat de. Uwo kwes kan ita ma ligo zaman ta wonusu fogo suwalat de bil kamil. De gi wodi zaman ziada ta amulu maharat al muhim kalis”.
“The discussions are very short to give us more time to practise the skills. It is okay if you haven’t had time to fully discuss the questions. This allows more time to practise the skills, which is very important.”

6.4.3 How to respond to difficulties during exercises

During some exercises, in particular the grounding exercises, participants might become distracted. Facilitators do not need to do anything in these situations, unless a participant’s behaviour is disturbing the group. If so, facilitators can say in a kind and supportive way something like:

“Ana aruf gali temerin be agider kun goyi kalis. Besi jerib amulu haja al ita be agider, wu geni bera asan nas taanin be agider amulu temerin de.”
“I know this exercise can be very difficult. Just try to do what you can, and then sit quietly so that others can keep doing the exercise.”

6.4.4 How to respond to questions or to participants not understanding

Because of the size of the group, it is important for facilitators to follow the instructions below for responding to questions.

To help manage the number of questions and the level of individual support that can be offered in a large group, facilitators should ask participants to:

- Raise their hand if they are confused or have a question. The co-facilitator then goes to the person and provides individual clarification or help as needed. This prevents too many disruptions to the audio and the session falling behind schedule.
- Approach either facilitator during the break or after the session if they need help, need to say something private or are feeling too upset to continue.
Specific questions about instructions for exercises can be addressed directly, by pausing the audio and repeating the instructions.

For questions about SH+ core skills or underlying concepts, explain to participants that they should apply whatever they understand so far, and that things may become clearer in future sessions. Facilitators can also say something like:

“Uwo kwes kan ita ma fahim hajat kulu. Besi istamil haja al ita fahim wu ligo muhim.”
“It is okay if you do not understand everything. Just use whatever you have understood and have found helpful so far.”

“Minfadlak bes jerib amul temerin de kwes ze al ita be agider. Fi kwes kan ita ma be agider amulu uwo bil kamil.”

“Please just try to follow the exercise as best you can. It is okay if you are not able to follow it fully.”

“Ketir be kun sahil fogo darasa de ze ina gi rua gidam. Minfadlak bes rua gidam ma asuma wu ayinu kan suwalat taki juabu.”

“A lot will become clearer about this course as we continue. Please just continue to listen and see if your questions are answered.”

If many participants have the same question, the facilitator can pause the audio at the end of the section to address the question. If participants continue to express confusion about basic SH+ concepts, refer to the “Important notes” boxes in the Session Instructions (Part 2), which offer extra guidance on responding to common questions.

6.4.5 How to manage talking in the group

Some people are likely to talk in the group while the audio is playing. This is not a problem, unless it is disturbing the group or continues for a long time.

Talking is normal, but if people are doing this repeatedly or causing disruption, it may be necessary for the co-facilitator to try to make eye contact or go over to the people talking and indicate that they should listen to the audio. Do not do this straight away - always give it some time to see if it stops naturally. You can say something like:

“Uwo be agider setetu bal ta nas tanin al fi majumua kan ita gi wonusu. Minfadlak asuma bera. Kan ita indu suwal le ana, ina be agider wonusu bara.”

“It might be distracting for other group members if you are talking. Please listen quietly. If you have a question for me, we can speak outside.”

If many in the group are talking, or if the group is not concentrating, the facilitator may consider pausing the audio and reminding the group in a warm and friendly way to listen to the audio by saying something like:
“Uwo be agider setetu bal ta nas tanin al fi majumua kan ita gi wonusu. Kan zol taani indu suwal, awu ma fahim haja, minfadlak kede anina arufu wu anina be jerib saidu.”

“It might be distracting for other group members that people are talking. If someone has a question, or something is unclear, please let us know and we will do our best to help.”

If there are no questions, the facilitator can then say something like:


“It can be hard sometimes to listen for so long. If you do not want to do an exercise or listen, that is fine; please just sit quietly. If you need a break, feel free to leave and come back when you are ready.”

6.4.6 Participants are not joining in discussions or exercises

Everything in the course is voluntary. Participants are not required to join discussions or do exercises if they do not want to.

If someone complains about an exercise or does not want to do it, facilitators can respond in a supportive and kind way, saying something like:

“Be agider kun goyi alimu maharat al jedid del. Nas ketir gi ligo gal be amulu temerin, temerinat del gi ja sahil wu umon gi ligo faida ziada. Jerib amulu ziada ta darasa de ze ita be agider, lakin kan ita ma deru amulu temerinat taanin, de kwes. Ita besi be agider geni bera.”

“It can be difficult to learn these new skills. Many people find that with continued practice, the exercises get easier and they get more benefit. Try to do as much of the course as you can, but if you do not want to do some of the exercises, that is okay. You can just sit quietly.”

If someone does not want to participate in a discussion, facilitators may wish to remind the group that this is okay by saying something like:

“Iya haja al fi darasa de ma laazim. Ma lazim kele ita amulu uwo, kan ita ma deru amulu. Kan ita ma deru wonusu fi munagasa, minfadlak amulu de[ make a culturally appropriate gesture such as shaking your head or waving your hand] ta wori le nas tanin gali ita ma deru wonusu.”

“Everything in this course is voluntary. You do not have to do it, if you do not want to. If you do not want to take part in a discussion, please do this [make a culturally appropriate gesture such as shaking your head or waving your hand] to let others know you do not want to speak.”

6.4.7 Participants are unable to read the illustrated book Doing What Matters in Times of Stress
Participants who cannot read might be frustrated or confused about being given a book. It is important to remind people that they can still use the book by looking at the pictures. For example, the facilitator might say:

“Salakun ita indu mushkila ta agara, Kitab de sala uwo asan besi ayinu asuwar de be saidu zekir ita fogo hajat ali ita kani alimu. Ita kaman be agider ligo zol taani ta agara le ita kitab de.”

“Even if you have trouble reading, the book has been designed so that just looking at the pictures can help to remind you of what you have learned. You could also have someone read the book to you.”

6.5 Talking with individual participants

This section describes how to interact with participants individually when they request or need support. It has been designed to keep a focus on people helping themselves and to reduce the amount of time that facilitators spend with individual participants, which is particularly important when managing large groups.

When interacting with participants, facilitators must remember that they are not acting in a counselling or therapy role. Instead, they are helping people to help themselves through applying the SH+ skills that they are learning, or by finding other sources of support in their community.

6.5.1 Situations where facilitators should speak individually to participants

In the situations outlined below, the lead facilitator or co-facilitator could speak individually with participants during breaks, or before or after the group session. During the group session, only the co-facilitator should speak individually with participants if needed; the lead facilitator should stay with the group at all times and continue to run the session (except in emergencies).

It is normal for some participants to become distressed to some degree during SH+ sessions. For example, people might become tearful or frustrated. Facilitators do not need to offer to help these participants unless they request help, because most of the time they will be able to manage their distress by themselves. Always keep in mind that in SH+ the aim is for people to help themselves. However, facilitators should speak individually to participants in the following three situations:

- **They request help, ask to talk or signal that they need help.** For example:
  - Leaving the room and signalling to a facilitator that he/she would like help
  - Requesting to talk about a personal problem, including problems not related to SH+.

- **They are visibly very distressed and are unable to participate in the group (though this is rare).** For example:
  - Becoming very angry during the group
  - Crying very loudly or wailing
  - Walking around the room or being unable to sit still
  - Talking to themselves for a long time
o Telling others in the group extensive details about traumatic events that have happened, to the point that others are becoming upset (e.g. describing a violent attack in detail).

- **They disclose a potential safety issue**, such as:
  - Thoughts of suicide
  - Protection concerns
  - They are behaving in a way that is putting themselves or others at risk (e.g. by being violent).

**NOTE:** For responding to imminent risk of suicide and other immediate safety issues, see Section 7 of this manual.

### 6.5.2 How to talk with someone individually

This section describes how to speak with a participant individually. These steps are suggested to help facilitators manage a large group where having many individual conversations could be time-consuming.

In most cases, **facilitators should try to keep their interaction with individuals to around five minutes at a time**, so that they are available to support other participants. However, more time might be needed in some situations, including potential safety issues (see Section 7), if a participant is extremely distressed or if a participant discloses sexual assault or other forms of intimate traumatic experience (see Section 6.5.3).

**Suggested steps for talking with a person individually**

1. Go to a private space: For example, ask the person to go to the back of the room or outside.
2. Use basic helping skills to provide support: You should not force the person to talk, but explain that you are there to provide support if desired. Sometimes just acknowledging a person’s distress and offering simply to sit with them in silence can be enough.

   “Ana be saidu kef? Fi haja taani alii ta be deru wonusu le ana fogo?”

   “How can I help? Is there something you would like to speak to me about?”

   If the person is very distressed, you could say something like this:

   “Ana be agider ayinu gali ita ma murtah shedid. Ana fi ini ta saidu ita. Anina be wonusu awu besi geni berah inu.”
“I can see that you’re very upset. I am here to support you. We can talk or just sit here quietly.”

3. **Identify current coping, including use of SH+ skills:** In this step, identify current supports or coping strategies the person is using that may be helpful, including SH+ skills. If the participant is very distressed, you could offer to guide them through a brief grounding exercise (see Appendix 7). Encourage the person to continue using any positive and safe coping strategies.

   “De gi asuma badun ze hala al goyi le ita. Sunu yau ita gi amulu ta kun kwes awu ligo musaada.”

   “This sounds like a difficult situation for you. What are you doing to cope or to get support?”

   “De gi asuma badun ze uwo gi saidu ita ta kun kwes. Ana gi seji ita kede rua gidam ma uwo.”

   “It sounds like this is helping you to cope. I would encourage you to continue with it.”

You can also encourage the person to use SH+ skills. If someone is very visibly distressed, you can offer to lead them through a brief grounding exercise.

   “Sei ita ligo iya temerin fi darasa de muhim?”
   “Have you found any exercises in this course helpful?”

   “Sei ita fekir wuo be kun muhin amulu temerin [name of SH+ skill] awu, seyi ita be deru ana kede amulu ma ita temerin ta reja nafsi?”

   “Do you think it could be helpful to practise [name of SH+ skill] now? Or, would you like me to take you through a grounding exercise?”

4. **If needed, help the person to identify additional strategies and resources for coping with the situation:** Ask questions to help the person think of other ways to support themselves (e.g. calling upon specific people or organizations, or using new SH+ skills). It is important to ask open questions and to make suggestions rather than giving advice. For certain problems that participants disclose (e.g. medical conditions, requests for help with food or employment), facilitators can suggest local organizations or resources (e.g. a community leader, refugee organizations). If the person does not already know about these, encourage them to connect with them, while keeping in mind that it is the person’s choice whether they follow through or not.

   “Seyi fi nas taanin awu munazama ali be agider saidu ita be de?”
   “Are there other people or organizations who might help you with this?”

   “Sunu ali ita amul fi ayamat al faat fi zaman al ita ligo mushkilat? Sei amulu dak be saidu ita asa?

   “What have you done in the past when you have faced difficulties? Would doing that help you now?”
“Nas taanin be agider ligo gali munazama awu zol al muhim ze zol kebir ta hela be agider saidu fi zaman ze de. Sei ita be agider fekir fogo munazama awu zol ali muhim al be agider saidu be de?”

“Some people may find that an organization or an important person such as the village leader can help at times like this. Can you think of an organization or an important person who could help with this?”

“Sei fi maharat ali ta alimu fi SH+ ali be agider saidu be mushkila de?”

“Are there skills you have learned in SH+ that could help with this problem?”

5. End the conversation and rejoin the group: The person can sit at the back of the room or outside until ready to rejoin the group. If they continue to be very distressed, the facilitator might offer to stay until they feel calmer, or ask if there is someone with whom they would like to speak (e.g. a friend or family member). For example:

“Silu zaman ketir ze ita deru, wu kan ita jais, ita be agider jaa wu limu ma majumua de taani.”

“Take as much time as you need, and when you are ready, you can come and rejoin the group.”

“Sei fi iya zol al ana be agider nadi ta saidu ita asa?”

“Is there anyone I can contact to support you right now?”

In some cases, it might be difficult to end a conversation. In situations where the person requests more support, try to focus on the course and encourage them to see if learning SH+ skills can help. In some situations, the person might request more support than you can provide, and you will need to remind them that you can offer very little outside of the course. For example:

“Ana be geni wu wonusu ta zaman towil, lakin kaman deru kede ana kun ma nas taanin fi majumua.”

“I would like to stay and talk longer, but I need to also be available to others in the group.”

“Ana laizu ita gi ligo mushkilat ketir. Ana gi seji ita kede rua gidam be alimu maharat ta SH+ wu kaman ayinu kan fi nas awu munazama fi hela taki ali be agider saidu ita. Be deru ked ina wegifu wonusa asa, asan deru kede ana kun ma nas taanin fi majumua.”

“I realize you are facing a lot of difficulties. I suggest that you continue to learn the skills in SH+ and also see if there may be people or organizations in your community who can help you. We are going to have to stop talking now, as I need to be available for others in the group.”

“Ana fi inu ta wedi darasa de wu ta saidu ita kede kalagu maharat ta kutu fekira taki aksen. Ana be agider wedi musaada besit ma iya haja al bara min majumua de. Anina ligo anas taanin wu/awu munazama ali be agider saidu. Ana gi seji ita kele rua le umon. Malis ana ma be agider amul ziada ta saidu ita asa.”
“I am here to facilitate these sessions and to help you develop skills for managing stress. I can offer very little help with anything outside the group. We have identified some other people and/or organizations who might be able to help. I would suggest that you contact them. I am sorry I can’t do more to help you right now.”

NOTE: If any participants need individual support, consider writing down a short summary of this for record-keeping purposes and to discuss with your supervisor. The post-session review form in Appendix 6 can be used to help you debrief after each session and to note down anything that should be discussed with your supervisor. This form can be modified by you and your supervisor to suit your setting, or you can use a different format for taking notes.

6.5.3 How to talk with someone who has experienced sexual violence or intimate partner violence

If a participant tells you that they have experienced past or current sexual violence or intimate partner violence, extra care and sensitivity are required. People may have difficulty talking about these issues because of cultural taboos, shame or fear of stigma or because they may be very scared for their safety and/or when thinking about their experiences. They may face discrimination and rejection from their family, community or society. They may be pressured to stay quiet, may be blamed or may not be believed.

SH+ provides stress management strategies that are safe to use and may be helpful for participants who experience distress as a result of intimate partner violence or sexual violence. However, some participants may need additional support that is beyond the scope of this course. Speak to your supervisor if you think that someone may need additional support.

If participants choose to talk about these experiences with you, they are showing great courage and trust. It is very important to show willingness and openness to hearing what they want to share with you. Facilitators can follow the steps for talking to someone individually (Section 6.5.2) and should also emphasize these aspects where appropriate:

- **Restate confidentiality.** Should someone wish to disclose information related to sexual violence or intimate partner violence, it is important to remind the person that you will not share what they are telling you with anyone outside of the SH+ team, unless there are any immediate safety issues that may need to be addressed (see confidentiality statement in Section 7.1).

- **Show empathy and validate the person’s story and experience.** Facilitators can say something like: “That sounds like a very difficult and upsetting situation. You have shown a lot of strength in telling me this.”

- **Listen to the person without judgement and give them space and time to speak.** Sometimes people just want someone to listen to their story. In other cases, they may want or need additional help.

- **If appropriate, consider telling the person about any organizations in the area that might be able to help.** If the person declines help, facilitators can tell them that they

---


18 For more detailed information, see the footnotes under “For organizations and supervisors” in this section.
can ask for a referral to an organization in the future. You might say: “It can be very difficult going through experiences like the one you have described. There might be some organizations that can offer further support. Would you like more information about them?”

If you know or suspect that a participant may have experienced or be at risk of current intimate partner violence or sexual violence, make sure to follow the procedures of your organization for responding to safety issues (see Section 7), in addition to following the information above.

For organizations and supervisors
If your organization does not already have clear procedures for supporting participants who are at risk of sexual assault or intimate partner violence, further information can be found in several key publications.\textsuperscript{19,20,21} It is very important that facilitators are offered support and supervision if dealing with such situations.

7. Managing imminent risk of suicide and other immediate safety issues

This section focuses on situations where a person is at imminent risk of suicide or there are other immediate safety issues.

Examples of such situations include:
- Imminent risk of suicide
- Harm to a participant or another person. For instance:
  - A participant or someone else is experiencing physical or sexual violence.
  - There is a child protection issue.
- Anything else an implementing organization identifies as a potential safety issue that would need to be addressed.

Facilitators should follow the procedures of their organization and relevant guidance for identifying and addressing such situations.

Below is a suggested procedure for responding to these situations, which implementing organizations can adapt for their context.

For organizations and supervisors
If your organization does not already have procedures in place for identifying and addressing immediate safety issues, Appendix 9 provides a set of questions for assessing imminent risk of suicide that can be provided to facilitators. For other immediate safety issues (e.g. intimate partner violence) organizations should consult appropriate guidance.\(^{22,23,24}\)

---


7.1 Suggested procedure for responding to safety issues

When facilitating an SH+ group and particularly when talking to a person individually, facilitators may become aware of an immediate safety issue. This section provides an approach which facilitators can use to find out more information and respond to the situation.

1. Listen and look for any indication of a safety issue involving imminent risk of suicide, harm from others or harm to others.
2. Use basic helping skills to remind the person about confidentiality, learn more about their situation and build trust.
3. If there are indications of a safety issue, follow your organization’s procedures for dealing with such situations and inform your supervisor.

If there is no indication of a safety issue, continue with the steps to offer individual support described in Section 6.5.2.

1. Listen and look for any indication of a safety issue involving imminent risk of suicide, harm from others or harm to others. For example:
   - **Thoughts or plans of suicide, which may be either vague or explicit.** For example, a person might say things such as:
     - “I just want to disappear.”
     - “What’s the point in living?”
     - “I’m just a burden to others.”
     - “I have no reason to live.”
     - “No one will miss me when I’m gone.”
     - “I want to go to sleep and not wake up.”
     - “I just want to die.”
     - “It would be better for everyone if I just killed myself.”
     - “I have made a plan to die.”
     - “I recently got some rope to kill myself.”
     - “I have been looking for ways to kill myself.” (e.g. seeking access to pesticides or firearms, stockpiling medications, researching online for ways to kill oneself)
     - “I’ve been putting things in order in case something happens to me.” (e.g. giving away possessions, writing a will)
   - **Self-harm or suicide attempts.** For example:
     - “Earlier this year I tried to kill myself.”
     - “One time I took a lot of medication, hoping that I would not wake up.”
   - **Severe emotional distress or hopelessness.** For example:
     - “Things will never get better.”
     - “Life is pointless.”
     - “Nobody cares about me.”
   - **Violent behaviour or extreme agitation**
   - **Withdrawal or unwillingness to communicate**
   - **Sudden and severe changes in mood or behaviour patterns.** For example, not eating or sleeping.
   - **Reports of risk of harm (from others or to others).** For example:
     - “I had to go to the hospital because he/she beat me so badly.”
     - “I’m scared for my life.”
     - “I want to kill him/her.”
"My husband/wife is beating our children."

Note: This list of warning signs is not exhaustive, and there may also be culturally specific warning signs. It is important that facilitators and organizations delivering SH+ are supported by relevant professionals (e.g. mental health professionals) who can oversee and provide guidance on these safety procedures.

2. Use basic helping skills to remind the person about confidentiality, learn more about their situation and build trust. Listen empathetically and non-judgementally, and validate the person’s experience. For example:

"Ana murtah ita gi sherik hajat del ma ana. Gubal anina wonus aktar, ana deru kede ita fahimu gali iya haja ali ita be wori le ana be kun siir, ila kan ita awu zol taani fi awugu. De gi gasid gali ana ma be wonusu ma usura taki awu nas taannin bara min majumua ta SH+ fogo hajat ali ita wonusu mindun ruksa taki. Lakin kan ana ayinu gali ita awu zol taani fi awugu, Zol kebir tayi wu ana be deru wonusu ma nas bara min majumua ta SH+ asan ligo le ita musaada ali kwesi kalisi wu ayinu nas taannin ali fi mushkila de fi fi mahal al kwes. De asan shokol tayi ayinu wu kun kwes. "

"I’m glad you’re sharing these things with me. Before we speak more, I want you to understand that everything you tell me will be kept private, unless you or someone else is in immediate danger. That means that I will not talk with your family or other people outside of the SH+ team about what you have said, without your permission. But if I am very concerned that you or someone else is in immediate danger, my supervisor and I may need to speak with people outside of the SH+ team to get you the best kind of help and ensure the safety of the people involved. This is because my role is to care about your welfare and safety."

NOTE: You will need to adapt this example text according to the procedures of your organization and any national guidelines.

To learn more about the situation and build trust, you could ask questions such as:

- “Sei ita be agider wori le ana suwiya aktar fogo hala de?”
- “Can you tell me a bit more about the situation?”
- “Sunu hasil ali kutu ita gi asuma kida?”
- “What has happened to make you feel this way?”
- “Hala de gi gobudu ita kef?”
- “How is this situation affecting you?”
- “Sunu yau ita gi gasid be dak?”
- “What do you mean by that?”

3. If there are indications of a safety issue, follow your organization’s procedures for dealing with such situations and inform your supervisor. Informing your supervisor is essential to ensure that you get the support you need for dealing with the situation and that appropriate actions are taken to support the participant.
To assess whether a person is at imminent risk of suicide, your organization may ask you to follow the questions in Appendix 9 or an existing assessment approach. Make sure you know your organization’s procedures for responding to imminent risk of suicide and other immediate safety issues.

If there is no indication of a safety issue, continue with the steps to offer individual support described in Section 6.5.2.

Remember, the role of the facilitator is not to solve the problem, or to provide counselling. Rather, facilitators work to ensure that the person can access appropriate support and that they are kept safe.

7.2 Asking about suicide or self-harm

Ask direct, clear questions:
- When asking questions about suicide, avoid using less direct words that could be misunderstood.
- Direct questions help the person feel that they are not being judged for having thoughts or plans of suicide or for having made suicide attempts or self-harmed in the past.
- Some people may feel uncomfortable talking with you about suicide, but you can tell them that it is very important for you to clearly understand their level of safety.
- Asking questions about suicide will not cause the person to take action to end their life, but rather often helps them to feel understood and less distressed.

7.3 Responding to a person with a plan to end their life in the near future

- Always contact your supervisor immediately.
- Do not leave the person alone. Have a co-facilitator, carers or staff stay with them at all times.
- Ask the person if you could contact someone they trust in the community to provide support and help ensure that the person is kept safe.
- Create a secure and supportive environment. If possible, offer a quiet space while waiting for a supervisor or trusted person to arrive.
- Ask if they have access to any means of self-harm. Discuss ways to remove these items from their home environment.
- Attend to the person’s mental state and emotional distress.
- Explore reasons and ways to stay alive.
- Focus on the person’s strengths by encouraging them to talk about how earlier problems have been resolved.
8. Troubleshooting guide for other challenges

8.1 Participants have dialect or language difficulties
As SH+ sessions are pre-recorded, there may be times when participants do not understand the audio due to language barriers or differences in dialect. In these situations it can help to compile beforehand a list of difficult-to-understand words from the audio that may be different in the local dialect (i.e. a glossary). These terms can be discussed with participants before the sessions so that they are aware of the equivalent words.

8.2 Participants request material assistance
Discuss with your supervisor/organization how to handle situations where participants request material assistance. This may be specific to your local context. In general, you can say:

“Ze ina amulu muraja ta shurut, anina ma be wodi le iya zol fi majumua de gurus awu musaada ta hajat taanin. Taalim de gi ayinu fogo teriga ta saidu iya zol istakal kwes be afkar fi haya ta umon, salakun sunu gi jibu afkar de.”

“As we reviewed during the ground rules, we cannot provide anyone in the course with money or material support. The course is focused on how to help everyone manage stress in their life, whatever those sources of stress are.”

If someone asks you personally for material assistance, you can validate their distress and their difficult situation while letting them know that you cannot provide this kind of help:

“Malis, lakin ma wodi le ana ruksa ta wodi iya haja ze de le musharakat. Gi asuma badu ze ita indu Muskilat ta afkar ketir fi haya taki asa. Ana mutakir ita be ligo bad maharat fi darasa de be saidu negesu afkar de.

“I’m sorry, but I am not allowed to provide anything like this to participants. It sounds like you are dealing with many stressful things in your life right now. I hope you may find some of the skills in the course helpful for managing that stress.”

8.3 Participants arrive intoxicated
If people have been drinking alcohol or taking other psychoactive substances (i.e. drugs that affect their mental state), it may be difficult for them to participate. Facilitators should follow locally agreed procedures for managing such situations. In general, people can remain in the session as long as they are not disruptive, but they should be encouraged in a kindly way not to drink or take drugs before sessions, because it will affect their engagement with the group. If a participant is disruptive, facilitators may ask them to leave and attend the following week when not intoxicated. It may also be useful to discuss how this will be handled with the group when setting the ground rules. For participants with substance use disorders, additional support can be offered through screening, brief intervention and referral to treatment, if needed and if agreed with the person.

8.4 Participants complain that exercises are making them feel stressed
Sometimes when people do a grounding exercise, they find that it makes them feel more stressed, or dizzy or light-headed. Often, this is because they are breathing too deeply or too quickly. If this happens, you can remind participants that they should do the exercise in a way that makes them feel comfortable. You can instruct the person to breathe slowly and gently, or just breathe normally and focus on the other parts of the exercise:


“This can be a common problem. If you feel dizzy or light-headed, most of the time it means you are breathing too quickly or too deeply. Try breathing more normally and just focus on the other parts of the exercise, like on noticing things around you.”

8.5 Participants become upset when doing exercises

People may describe getting hooked by difficult thoughts and feelings when doing the SH+ course. For example, they might say: “I don’t like these exercises. I think too much during them”, or “When I try doing the exercise, I remember the past”. In many situations like this, it can be helpful to say something like:

“Kani anina wonusu awu fekir fogo halat al saab, anina be indu kebiriat ta afkar wu shuur al batal. Uwo muhim fekir gali umon ma gi geni lakadi. Lakin umon gi jaa wu rua ze jaw. Uwo kwes kan ita ma deru amulu temerin, lakin ana gi seji ita kede aburu amulu temerin fi malian ze ita be agider, asan temerinat de be agider saidu ita fiku min afkar wu shuur al saab kan umon bada.”

“Yes, you are right, these skills are simple. Even though they are simple, we need to practise them many times so that we can use them when we are facing a lot of stress.”

If a participant is very distressed and requests individual assistance, you can suggest leaving the group briefly to guide them through a short grounding exercise (see Appendix 7).

8.6 Participants complain that skills are too simple, basic or repetitive

If participants complain that skills are too basic or repetitive, it can help to explain that practising many times is important to ensure that they can use the skills, even those that are simple, when they are in a lot of distress. For example, you could say:

”Ayi, ita fi adil, maharat de fi sahil. Salakun umon sahil, deru kede ina amulu umon fi zaman ketir, asan anina be istamil umon fi zaman ali ina indu afkar ketir.

“Yes, you are right, these skills are simple. Even though they are simple, we need to practise them many times so that we can use them when we are facing a lot of stress.”

It can also help to use an analogy when describing the value of practising simple skills over and over. For example, you could say something like:
“Hata maharat al sahil be agider kun indu guwa, wu lisa deru temerin ketir. Masalan, fi kura, be agider kun muhim amulu temerin maraat wu maraat asan be kun tabi wu sahil. Hata nas ali arufu alabu shedid deru kede amulu temerin. The kaman adil ma maharat ta SH+”

“Even very simple skills can be very powerful, and they still require a lot of practice. For example, in football it may be important to practise the same move over and over again for it to become more natural and easier. Even very talented players need to practise. The same is true with these skills in SH+.”

Facilitators can also use self-disclosure, if they are comfortable with this, to emphasize the value of practising skills. For example, you could say something like:

“‘Ayi, zaman ta awel ali ana alimu maharat del, ana kaman fekeri gali umon besi sahil. Lakin ana laizu gali salakun umon sahil, zaman ali ana silu furusa ta istamil umon wu amul temerin ta umom umon be wedi ferik ali kebir.’”

“Yes, when I first learned these skills, I also thought they were too basic. But then I realized that even though they’re simple, when I really spent the time to use them and practise them they could make a big difference.”

8.7 Participants argue or disagree with one another

In the unlikely event that a participant is arguing with others in the group for any reason (including religion, ethnicity, culture or personal reasons), facilitators must act to ensure the safety of the group. Actions should be consistent with the policies of the implementing organization and local cultural norms. Below is a suggested approach. Facilitators should report any disagreements of this type to their supervisor.

If one or two individuals are involved, the co-facilitator should ask to speak to them individually and:

- Explain the importance of the group being a safe place for people:

  “Darasa de ta saidu nas alimu keif umon be istakal ma afkar ta umon fi mahal al kwes wu berah. Lakabata taki be agider kutu nas taanin asuma batal awu ma be kutu bala wu alimu.”

  “This course is to help people learn how to manage stress in a safe and calm place. Your disagreement might make some people feel unsafe or unable to concentrate and learn.”

- Ask participants to refrain from disagreement while participating in the course:

  “Zaman ali darasa de bada, anina rudu badu kutu fi torof ferik tanina fi zaman ta majumua. Minfadlak, sei ita be jeribu seme taki ta sebu lakbata? Uwo be agider saidu geni fi juzu taani ta oda boyid min zol taani de, awu geni be sauban awu nas taanin ali ita arufu.

  “When the course started, we agreed to try our best to leave aside our differences during the group. Please, could you try your best to avoid disagreements? It might help
to sit in another part of the room away from the other person, or sit with friends or others you know.”

If the disagreement continues, the co-facilitator might need to ask the people who are arguing or disagreeing to leave the group:

“Malis, lakin ana deru asadu itakun itnein kulu kede sibu majumua ta darasa de, asan lakbata takun gi tabu nas taanin. Anina be wonusu fi nihaya ta derasa de asan kalas kalam de, kan ita be deru.

“I’m sorry, but I will have to ask you both to leave the group for this session, because your disagreement is disturbing other people. We can speak at the end of the session to try to resolve this, if you would like.”

8.8 Participants become angry or aggressive during the group

Anger, like sadness, is a normal human emotion. If a participant is feeling angry, this should not be seen as a problem, as long as that person is not behaving in a violent or disruptive way. If the unlikely situation occurs that a person becomes violent during an SH+ session, you should first ensure the safety of other participants and of yourself. If it is safe to do so, you can then follow the steps for speaking with participants individually (see Section 6.5.2). If the person is extremely agitated, also listen and look for signs of any safety issues (see Section 7). After the group, contact your supervisor to discuss the situation and identify any further support that the person might need.

8.9 Use of mobile phones causes disruption during the course

Some participants might struggle with engaging in the course due to interruptions from phone use (e.g. calls, texting). It can help to address this in the ground rules. For example, participants can be asked to put their phones on silent and face down during the group session, or to leave the group if they absolutely need to take a call.

8.10 Participants bring children who are disrupting the course

In some settings, participants might need to bring babies or older children with them to the group. Depending on the setting, this can be possible. Provision should be made in advance if this is a possibility (e.g. mats for babies and an area where a person can go with a crying baby). Children and young babies can remain in the group if this is consistent with local culture and norms and the policy of implementing organizations. If children or babies are disrupting the group, the caregiver can leave the group to attend to them and return once the child has settled. This can be discussed when setting the ground rules.

Implementing organizations can also consider whether there are resources available for childcare while caregivers attend the group. This may increase participation in some settings.

8.11 Participants have problems with home practice

Problems with home practice can occur for a number of different reasons. Depending on the situation, facilitators can consider responding with the following approaches.

• During discussions about home practice, only a small number of people have practised, while most of the group look disengaged from the discussion.
  o Facilitators can ask if participants have questions about the discussion topic.
Facilitators could turn this into a group-wide discussion and ask for 2-3 volunteers to share with the group any benefits they experienced when practising the skills.

- No one has attempted to practise the skills, or no one has noticed any benefits:
  - Facilitators can share with the whole group any personal benefits they have experienced, if they are comfortable with this. For example:

    “Ana be nfsak ligo ana kan amulu temerin ta reja nafsi fi zaman ali ana indu afkar shedid, uwo gi saidu ana itakal kwes hala de wu gi saidu ana fi kutu bala fi haja fi hajat ali ana deru amulu.”

    “I have personally found that when I practise Grounding when I am stressed, it helps me to cope better with the situation and helps me to focus on doing what I need to do.”

- Participants have difficulty using the skills during stressful situations:
  - Encourage participants to first practise the skills during less stressful situations. You can use an analogy to explain this, like practising a sport with your team during training or practising cooking a certain dish before you make it for other people.

- A participant says: “I don’t have any time to do these exercises” or “These exercises take too long”:
  - Help the person to identify a few minutes (e.g. up to 5 minutes) of the day where he/she can practise regularly. Encourage them to start by practising the short grounding exercise.
  - Encourage people to practise Grounding for a few moments while they are doing other activities such as waiting in line for something, or lying in bed before going to sleep.

- A participant says: “I did not practise Grounding at all during the week”:
  - Praise the efforts the person did make - however small - and discuss ways to make practising Grounding easier to manage.

- A participant says: “It did not help me”:
  - Remind the person that Grounding is not done to relax, or to eliminate difficult thoughts and feelings, but to help unhook from difficult thoughts and feelings and to connect with the world.

- A participant says: “I did not remember to do it”:
  - Make context-appropriate suggestions:
    - Set an alarm clock.
    - Use a mobile phone alarm.
    - Have someone remind you.
    - Link it to a predictable daily task (e.g. when dressing in the morning, while walking somewhere or waiting for something).
    - Write a reminder such as “Do Grounding each day”.

47
- Put your SH+ book in a place where you’ll see it every day, to remind you to practise.

- A participant says: “I was interrupted”:
  - Suggest that the person choose a time and place where interruptions are less likely to happen. For example, in the evening before going to sleep, or when children are out of the house.
  - Suggest that people do not need to be in a calm or quiet place. They can practise Grounding for a few moments even when there are distractions. For example, if children are making a noise, the person can take a few seconds to notice that they are feeling stressed, to slow down and focus on their breathing, and then to pay attention with curiosity to everything they can see and hear, including the children and other sights and sounds in the environment.

- A participant says: “I felt too bad to do it”:
  - Remind the person that the point of practising Grounding is to learn how to unhook from difficult thoughts and feelings. So experiencing difficult feelings (sadness, anger, tension, etc.) can actually be useful.

8.12 Participants attend late or irregularly or want to leave the course

People can participate in SH+ as much or as little as they wish, though it is likely to be more helpful if they attend regularly. It is important for facilitators to encourage people to remain in the group, but they should never attempt to make someone feel bad, guilty or wrong for wanting to leave.

If a participant misses Session 1, briefly review the ground rules individually with them or when you read the Welcome script to the group at the beginning of the next session (see Welcome script in Appendix 4). You can tell the participant that the main exercises and concepts from Session 1 will be repeated.

If a participant misses Sessions 2, 3 or 4 and asks what they missed, you can tell them that the audio will briefly review the important parts from the previous sessions.

If participants are frequently arriving late for sessions:
- You could delay the start of the session. The benefits and costs of this should be considered: for example, starting a group late might impact on the plans of other participants, especially if the session lasts significantly longer than initially planned.
- You can discuss ways of handling late arrivals with the group, either initially when setting the ground rules or later if this becomes an issue.

If a participant wants to leave the course, facilitators can show acceptance that they want to leave, identify their reasons for wanting to leave, identify any solutions that might help them to stay and help them to consider reasons for staying. However, participants should be free to leave the group without giving a reason. For example:

“Ana fahimu gali ita be deru sebu majumua de, ita indu huria ta amulu de.”
“I understand that you might want to leave this group, which you are free to do.”

“Sei ita be deru sharik ma ana sababu ali ita deru sebu?” Anina be ayinu kan fi haja ali be agideri geru asan ita be rua gidam kun fi majumua de.”
“Would you like to share with me your reason for wanting to leave?” We can then see if there’s anything that could be changed so that you can continue attending the group.”

“Ana ma aruf kan ita indu iya sabab ta fadulu? sunu yau ita kan deru ligo awu geru? Fekir fogo sabab del. Be fikira fogo sabab del, sunu yau ita be deru amulu?”

“I’m wondering if you also have any reasons for staying? What did you want to achieve or change? Thinking about these reasons, what would you like to do?”

If the person still wants to leave, thank them for coming and invite them to return at any time, if they change their mind or if their situation changes. If your organization has plans to follow up with participants who withdraw from the course, inform the person that someone will be in contact soon.

**8.13 Participants are inattentive, unhappy or not engaging with the course**

Participants can be unhappy or may not be engaging with the course for many reasons:
- They are not sure why they are attending the course.
- They do not understand the ideas presented in SH+.
- They do not like the course or are bored by the material.
- They do not want to sit with others.
- They are experiencing other problems in their lives.

If needed, the co-facilitator can take the person aside to speak privately while the lead facilitator continues to run the group. Use your basic helping skills and try to understand the reason for their dissatisfaction. For example:

“Ana ayinu ita ma murta. Ana deru fahim asksen: sunu yau kutu ita ma murtah?”

“I can see you’re unhappy. I want to understand better: what is it that you’re unhappy about?”

If the unhappiness is related to a problem in the person’s life, follow Section 6.5.2 on speaking with participants individually. If the participant is unhappy due to difficulties with doing the SH+ exercises or understanding them, follow Sections 6.4.3 to 6.4.7 on responding to common challenges. The facilitator can also provide encouragement and explore if the participant has found anything from the course to be useful.

“Sei iya haja fogo deresa, salakun suker kef, kun muhim le ita? Sei ita deru amulu temerin ta maharat del fi ketir ze ita be agider, wu ayinu kan iya haja taani kun muhim fi darasa al jai?”

“Has anything from the course, no matter how small, been useful for you? Would you be willing to practise this skill as much as possible, and see if anything else becomes useful in later sessions?”

“Derasa de be kun saab le nas fi bidaya, lakin nas ketir gi ligo uwo mihim geni fi derasa al kamsa de kulu. Lakin kan ita ma deru geni, ita indu huria ta rua fi iyə zaman.”
“This course can be difficult for people at first, but many people find it useful to stay with the course for the full five sessions. But if you don’t want to stay, you are free to go at any time.”

8.14 Many participants seem inattentive, bored or dissatisfied with the course

If many participants seem inattentive or bored by the course, you can consider:

- Pausing the audio and trying one of the following activities to energize people:
  - Inviting participants to stand up and walk around for a minute to help themselves stay alert and awake
  - Running a quick, culturally appropriate activity.
- Pausing the audio to remind people to pay close attention and to follow along as best as they can, so that they will get more from the course.
- If the audio recording seems too slow or too fast, you can consider asking participants if they would prefer to change the speed. You can do this with some audio player apps on a smartphone. However, this should be tested beforehand, so that facilitators can be sure that the sound is not distorted.

If many people in a group express unhappiness or concerns about the course, it is important to address this, in order to reduce the risk of participants leaving. Use your basic helping skills to listen to and validate participants’ concerns. You should give the group time to voice their concerns, and these concerns should be discussed in supervision. For example:

“Shukran le juab taki. Ana asuma gali fi kalamata ketir ta majumua de ali gi kutu ita ma murtah. Juab taki muhim kalis wu be saidu ina kutu aksen majumua de fi mustakbar. Ana be wonusu ma anas taanin ali fi Munazama fogo juab taki wu ina be ayinu lo fi iya haja ali anina be geru fogo majumua ta taalim fi mustakbar. Kan ita reja fi usubu ali jai, ana be wori le ita kef anina bi saidu juab taki.”

“Thank you for your feedback. I hear that there are several aspects of the group that are causing your unhappiness. Your feedback is very important and will help us to improve the group in future. I will speak to others in the team about your feedback, and we will see if there is anything we can change about the group for future sessions. When you come back next week, I will tell you how we will address your feedback.”

Remind the group that they can still use the parts of the course that they find useful. You can say:

“Salakun ita ma be deru juzu taanin ta darasa de, fi ketir maharat al jedid al be deresu fi usubu al jai. Minfadlak rua gidam ma jeribu maharat jedid del wu ayinu can fi iya haja ali ti be alimu ali be agider kun ma faida.”

“Even though you may not like parts of this course, there are many new skills which will be introduced in future weeks. Please continue trying these new skills and see if there is anything you can learn that might be helpful.”
PART 2:
SH+ SESSION INSTRUCTIONS
How to use the Session Instructions

Part 2 of this manual provides you (the SH+ facilitator) with session-by-session instructions to follow as the audio recordings play during each session.

Before each session, remember to complete the session checklists (see Appendix 3) to make sure that you bring everything you need with you.

At the beginning of each session, there is a “Welcome to SH+” section, with information that you should read aloud to the group before starting the audio.

Three sounds are used to indicate the following:

- Sound 1: A new section is starting.
- Sound 2: The facilitator needs to do something.
- Sound 3: Participants need to return to the main group. This sound is used at the end of activities or breaks, when participants might be talking.

Each SH+ session consists of a number of sections. Each section is formatted as follows:

**Title: name of section (e.g. Grounding)**

<table>
<thead>
<tr>
<th>Overview: (approximate timing)</th>
<th>The overview briefly summarizes what the audio covers.</th>
</tr>
</thead>
</table>

**First line of audio**

- “This is the first line of audio you will hear in this section. This is to help you keep track of where you are in the session.”

**Facilitator actions**

<table>
<thead>
<tr>
<th></th>
<th>This table lists the actions you need to perform during the session. It uses the following icons:</th>
</tr>
</thead>
<tbody>
<tr>
<td>![Play]</td>
<td>Play the audio.</td>
</tr>
<tr>
<td>![Pause]</td>
<td>Pause the audio.</td>
</tr>
<tr>
<td>![Listen]</td>
<td>Listen for a particular phrase in the audio and then perform an action.</td>
</tr>
<tr>
<td>![Do]</td>
<td>Demonstrate or do something.</td>
</tr>
</tbody>
</table>
| ![Say/Read] | Say or read something.  
  - Text that is **underlined** can be read aloud directly to the group.  
  - Instructions for the facilitator are in square brackets [ ] and should not be read aloud to the group. |
• Sometimes you will read out a discussion question that participants will then discuss in small groups of 2-3 people.
• Certain say/read sections include blank lines for writing down information or examples that are relevant to your culture and context. Prepare these parts ahead of time with your supervisor. Alternatively, you can use the examples provided, if they suit your context. During the course, you will read these examples aloud to the group.
• Sometimes you will list information aloud (e.g. steps for practising a skill). In groups where participants can read, these lists can also be written out on a flipchart or other visual aid.
• To adapt a discussion according to your group’s size or situation, see Section 6.4.2 in Part 1 of this manual.

For example:
These are words that you will read aloud to the group.

[These are instructions for you to follow and should not be read aloud.]

[Read your prepared example:]
_____________________________________________________________________
_____________________________________________________________________

[Or, you can use the examples provided:]

<table>
<thead>
<tr>
<th>Timer</th>
</tr>
</thead>
<tbody>
<tr>
<td>The facilitator uses a timer to time all pauses (e.g. during discussions) and for the 10-minute breaks.</td>
</tr>
<tr>
<td>You may need to add a few extra minutes to some of the discussions (up to 3 minutes at most).</td>
</tr>
<tr>
<td>There are some shorter pre-recorded silences (between 5 and 30 seconds) to allow participants to think about a question or to practise different activities, such as stretching and slow breathing. You do not need to time these short pauses.</td>
</tr>
</tbody>
</table>

**Important notes**

**Additional information:**
This section gives you additional information. It may include additional explanations which are underlined and can be read aloud to participants if they are confused about anything.

**Further explanations for facilitators**
This section gives further explanations for facilitators to help with learning and understanding. *These explanations are not to be read aloud to participants.*
Information for all sessions

The following is important information that applies to all sessions.

Remain calm and welcoming during the group sessions, as some people may be nervous or may not know what to expect. If people find the audio format of the course strange at first, you can say something like:

- Listening to an audio course may seem strange but it becomes normal with a bit of experience. Try giving it some time and see if you get used to it.

People arriving

- Make sure that the space is safe, comfortable and calm. Limit noise sources and people entering and exiting.
- Be welcoming, relaxed and friendly with participants.
- Welcome participants and let them know where they can sit. Consider cultural issues (e.g. gender or age group).
- Try to answer any questions that participants may have about the course.
- Ensure that groups are consistent with any cultural norms for group activities.
- If people arrive late, the co-facilitator can ask them to take a seat and listen.

Ground rules

In Session 1, the facilitator reviews the basic ground rules for the group. You will ask group members if they agree with the ground rules you have suggested, and you can ask them to suggest additional rules. The ground rules can be briefly reviewed again at the beginning of later sessions, if needed (e.g. if new participants join the group, or if participants have not been following the rules and need a reminder). If many people are literate, you can prepare a written list of the main rules on a flipchart/whiteboard:

1. Privacy: do not talk outside of these sessions about what other people have said.
2. Listen and pay attention.
3. You can skip any activity in the course that you do not want to do and you can leave when you want to.
4. Treat each other with care and respect.
5. Try to attend all sessions and be on time.

You can suggest additional ground rules relevant to the situation. For example:

- Turn mobile phones off or to silent, and do not send messages during sessions.
- Leave the room if you need to make a call and return when finished.
- If children in your care attend, please take them outside if they are being disruptive and rejoin the group when they are quiet.
- Do not drink alcohol (or use psychoactive drugs) before coming to the group, since this can make it harder for you to understand and remember the things that are taught during the course.

Participation

Some participants may wish to attend the course and listen without participating in discussions or the exercises. This is okay and they should not be forced to speak or do the exercises.
Encouraging practice

Participants should be encouraged to practise the SH+ skills learned in each session during the course as well as outside of it, as the SH+ course encourages learning by doing. Participants will benefit much more from repeated practice of the SH+ skills than from simply reading through the course materials or only attending course sessions. To support practice, standalone audio files\textsuperscript{25} have been developed to guide participants in practising each of the core SH+ skills. These audio files can be accessed on the Internet from any device. If participants have no Internet access but have devices with recording capabilities (e.g. many mobile phones), facilitators can play the standalone audio files after a session and allow participants to record them. In addition, participants can be provided with a printed copy of Doing What Matters in Times of Stress: An Illustrated Guide, which reviews the main SH+ skills and concepts. This can also be accessed online\textsuperscript{1}.

\textsuperscript{25} To access the audio files and Doing What Matters in Times of Stress: An Illustrated Guide, please visit: https://www.who.int/publications/i/item/9789240003927
Session 1 instructions

Marhaban bekum fi Darasa ta Saidu Nefsak (SH+)

Welcome to Self-Help Plus (SH+)

| Overview: (7-10 mins) | Provides a friendly introduction. |

Facilitator actions

[Read out this script. You can adapt it to your own style and context, but please make sure you communicate all of the information.]

[Introduce yourselves:]

- Marhaban bekum fi darasa ta saidu nefsa, awul, ina be weri nefsi ta anina. Isim tayi ______________ wu de ______________ [co-facilitator] wu ina mini ______________ [name of organization].

- Welcome to the Self-Help Plus course. First, we would like to introduce ourselves. My name is ______________ [your name] and this is ______________ [name of co-facilitator], and we are from ______________ [name of organization].

- Malis kede ita agilibu le nas al fi jambu ita wu weri nefsi takun. [Allow people to introduce themselves to each other for about 1 minute.]

- Please now turn to the people around you and introduce yourselves. [Allow people to introduce themselves to each other for about 1 minute.]

- Ashan ta zaman, ina ma be asalu iya zol kede weri nefsi ta umoni, ita be agidere weri nefsi takun le iya zol fi zaman ta darasa de wu fi akudu raha. [If others are present observing the course, introduce them too.]

- Because of time, we won’t ask everyone to introduce themselves. You can introduce yourselves to each other during the course. [If others are present observing the course, introduce them too.]

- Ana aside bi rua agara nukta taanin abu muhim.
- I am now going to read some important points.

[Introduce the course:]

- Darasa de le inna kulu ta alim tariga ta istakal be afkar wu fikira shedid aksen.
- This course is for all of us to learn ways to manage stress and “overthinking” more skillfully.
• Ina be geni sawa wu asuma le sout ali sejil de, ali be deresu anina maharat ali saidu nas ketir fi zaman al faat.

• We will listen together to an audio recording, which will teach us skills that have helped many people before.

• Anina be nefsak ligo maharat del muhim kalis fi haya tanina, wu anina mutaakir gali alim maharat del be kun muhim leitakun Kaman.

• We have personally found these skills to be very helpful in our own lives, and we hope they will be helpful for you too.

• Asuma sout ali musegil be agider kun haja al jedid le awul, lakin malis kutu bala taki ashan aburu uwo wu ita be alimu ma zaman.

• Listening to an audio recording may seem strange at first, but please just do your best to try it and you will become used to it in time.

• Darasa ta numir wahid be silu ___________________ [expected duration of session, which is typically 1 hour 30 minutes to 1 hour 40 minutes].

• This first session will take up to ___________________ [expected duration of session, which is typically 1 hour 30 minutes to 1 hour 40 minutes].

• Ita be agidere rua kan ita deru, lakin ita be ligo faida ketir kan ita geni fi zaman de kulu.

• You can leave when you like, but you will benefit more if you stay the whole time.

[Explain lead facilitator and co-facilitator roles:]

• Shokol tayi ta alabu sejil de, agara sualat al itakun be juabu wu amulu temerintat fi darasa de ma itakun. Ana be stamilu kitab de ashan be saidu ana fi darasa de.

• My role is to play the audio, read out the discussion questions and do the exercises in the course with you. I will be using this guide to help me.

• Kan ita indu iya sual ze sejil de gi alabu, malis arufa eiden taki [or culturally equivalent] wu ______________ [co-facilitator] be jaa le ita, aw ina be juab le saulat taki fi akir ta sejil de.

• If you have a question while the audio is playing, please raise your hand [or cultural equivalent] and ______________ [co-facilitator] will come to you, or we will respond to questions at the end of the section of audio.
• Be kun mumkin gali zol taani be zalan ze ina fi majumua de. Uwo aadi, ze ina kulu indu afkar shedid fi haya tanina. Kan de hasil, uwo be agider kun muhim jerib maharat ali alimu fi darasa de.

• It is possible that someone might get upset while in the group. That is normal, since we all have lots of stress in our lives. If this happens, it may be helpful to try using some of the skills taught in this course.

• ze taalim de ta saidu ina alim teriga ta istakal be afkar tanina akhsen, ina besi be wedi musada le ita kan ita asalu. Kan ita lisa deru musada tanina, deru wonusu haja taani fi mahal al nas mafi fogo, aw gi asuma badun zajan shedid ta rua gidam, minfadlak asalu ____________[co-facilitator] musaada, awu taali wonusu be wahid min ina fi zaman ta raha awu baad taalim de.

• Since this course is about learning ways to manage our own stress, we will only offer support to you if you request it. If you still need our help, need to say something private or are feeling too upset to continue, please ask ____________[co-facilitator] for help, or come and speak to one of us during the break or after the session.

[Explain confidentiality:]

• Iya haja al ita be wori le ina be kun siri wu besi be sherik be zol kebir tanina wu besi fi majumua tanina. ma be weri le iya zol al mafi fi majumua ta anina.

• Everything you say to us will be kept private and will only be shared with our supervisor and within our team. We will not share these things with anyone outside of our team.

• Anina be katifu hajat taanin ta saidu anina fi deresa de, lakin malumuat de kaman be kun siri.

• We may take some notes to help us run the course, but this information will also be kept private.

• Haja al be kasur siri de ile kan ina fekir gali fi zol fi mahal ta awugu: Masalan, kan ina fekir gali ita be agidere awugu badun aw zol taani barau. Fi hala de, ina be agidere wonusu le zol taani al mafi fi majumua takun de ashan ita be ligo musada al tamam.

• The exception to this is if we think that someone is in danger: for example, if we think that you may seriously harm yourself or someone else. In this situation, we may need to speak to someone outside of the team to make sure that you get the right type of support.

[Explain the limits of support:]

• Anina gi wedi leitakum taalim de mindun gurus, wu ina ma be wedi gurus aw iya haja asan ta sherik fi darasa de.
- We are offering you this course free of charge, and we will not be giving you money or anything else for taking the course. [Modify this according to your context and group format, particularly if you will be providing food or other support during the sessions.]

- Anina kaman ma be saidu ze hajat ze:
- We also cannot help with things such as:

  [Give any additional limitations - for example: food, help with schooling or legal support.]

- Kan ita indu iya musikila al ita aw zol taani barau fi mahal ta awugu badun, minfathlak wori le ina wu ina be wonusu ma ita fogo musaada al ziyada al ita be deru.

- If you have a situation where you or someone else might be in danger, please let one of us know and we will talk with you about additional support.

---

[Explain the main ground rules:]

- **Gubal anina bada darasa de, anina be deru amul muraja ta shurrut, asan iya wahid be indu shuur ta ihtram wu asuma badu fi mahal al kwesi.**
- Before we start the course, we would like to review some ground rules, so that everyone feels respected and safe.

- **Awul, minfadlak mata wonusu bara min deresa de fogo hajat ali anas taanin kelem, illa kan ita indu ruksa min umon.**
- First, please do not talk outside of these sessions about what other people have said, unless you have their permission.

- **Itnein, minfadalak asma tamam wu kutu baala.**
- Second, please do your best to listen and pay attention.

- **Talata, anina gi seji ita kele aburu iya nashatat ta taalim de asan kede ita ligo faida ali ketir kalis, iakin ita be agider nutu iya haja ali ita ma deru amul. Ita Kaman be agider sebu gurufa, sebu darasa, awu tala min taalim, iya zaman ita deru.**
- Third, we encourage you to try all the course activities so that you can get the most benefit, but you can skip anything that you do not want to do. You are also free to leave the room, leave the session or withdraw from the course, whenever you want.

  - **Inu be kun nashatat Malian al baru barau, ze wonusu fi majumua sukerin ta itnein awu talata nas, wu temerinat ta istakal aksen be fekira shedid.**
  - **There will be many different activities, such as speaking together in small groups of two to three people, and exercises for managing stress.**
<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>o</td>
<td><strong>Temerinat taanin de indu midu gisim al besit awu doria ta saidu ina kun ma bala wu limu ma Zaman ta asa.</strong></td>
</tr>
<tr>
<td>o</td>
<td>Some of the exercises involve light stretching or movement to help us stay alert and connected to the present.</td>
</tr>
<tr>
<td>o</td>
<td><strong>Kan ita asuma shurut del, ita be agider midu gisim taki fi iya teriga ali ta deru.</strong></td>
</tr>
<tr>
<td>o</td>
<td>When you hear these instructions, you can move your body any way you like.</td>
</tr>
<tr>
<td>o</td>
<td><strong>Kan ita indu iya mushkila ma gisim taki, ita be geru teriga ta midu fi teriga ali kwesi le ita.</strong></td>
</tr>
<tr>
<td>o</td>
<td>If you have any physical limitations, you can change the type of movement in whatever way feels comfortable.</td>
</tr>
<tr>
<td>o</td>
<td><strong>Ta wonususa fi majumua sukerin, minfadlak amul de [make signal - e.g., Masalan arufa iden taki awu hizu ras taki] kani ita ma deru wonusu.kan iya zol fi majumua takum amul ishara de, minfadlak mata dakit alia ashan kutu umon wonusu.</strong></td>
</tr>
<tr>
<td>o</td>
<td>For speaking in small groups, please do this [make a signal - e.g. wave your hand or shake your head] if you do not want to speak. If someone makes this signal, please do not pressure them to speak.</td>
</tr>
<tr>
<td></td>
<td><strong>Aruba, minfadlak gubudu iya wahid be hibu wu ihtiram.</strong></td>
</tr>
<tr>
<td></td>
<td><strong>Fourth, please treat each other with care and respect.</strong></td>
</tr>
<tr>
<td>o</td>
<td><strong>Anina kulu inu fi alim teriga ta istakal be fekira shedid akshen, asa min fadlak sebu takum amul galatu wu wonusu batal le badu.</strong></td>
</tr>
<tr>
<td>o</td>
<td>We are all here to learn how to manage stress better, so please avoid arguments and criticisms.</td>
</tr>
<tr>
<td>o</td>
<td><strong>Ma laazim gali kede ita rudu badu ma hajat al nas taanin amin awu teriga ta haya ta umon. Anina besi gi asalu ita kede gubudu iya zol fi majumua de be ihtram.</strong></td>
</tr>
<tr>
<td>o</td>
<td>You do not need to agree with others’ beliefs or ways of life. We simply ask that you treat everyone in this group with respect.</td>
</tr>
<tr>
<td></td>
<td><strong>Kamsa, minfadlak jeribu kun fi kulu darasa wu kun bedir, asan kele ita ma khas malumuat al muhim.</strong></td>
</tr>
<tr>
<td></td>
<td><strong>Fifth, try to attend all of the sessions and be on time, so that you do not miss important information.</strong></td>
</tr>
<tr>
<td></td>
<td>[Discuss any additional ground rules and ask for agreement to all ground rules:]</td>
</tr>
<tr>
<td></td>
<td><strong>Fi shuruut suwiya ali zidu le ina ta wonusu fogo sawa.</strong></td>
</tr>
<tr>
<td></td>
<td>There are a few additional rules for us to discuss together.</td>
</tr>
<tr>
<td></td>
<td>[Read your prepared example(s):]</td>
</tr>
</tbody>
</table>
[Or you can use the examples below:]

- **Keif anina be saidu jaa wara? Sei ina be agider bada majumua de baad 15 dagaig salakun mafi nasi nu?**
- How should we manage arriving late? Should we start the group after 15 minutes even if people are not here?

- **Kele ina istakal kef be telephone, asan kede umon ma siliu bala tanina wu taabu majumua? Sei kede ina batulu umon fi zaman ta darasa, awu tala sout ta umon?**
  - Awu sei nas kede rua bara kan umon indu wonusa al muhim?
  - How should we manage mobile phones, so that they do not distract us and disrupt the group? Should we turn them off during the group session, or switch them to silent? Or should people go outside if they need to take an important call?

[Also consider rules for other issues if relevant, such as what to do if children become disruptive or how to manage drinking or drug use].

- **Seyi fi iya zol ali indu suwalat fogo shuruut de?**
  - Does anyone have questions about the rules?

- **Kan ita rudu fogo kulu shurrut ali ina tala wonusu del, hizu ras taki** [ or use another appropriate sign of agreement, e.g. say yes or raise your hand].
  - If you agree with all of the ground rules we have discussed, nod your head [or use another appropriate sign of agreement, e.g. say “yes” or raise hand].

- **kani ita fekir ita ma be agider amul shurut del kulu, awu ita ma rudu badu be umon kulu, anina asa gi shukur ita asan niya taki fi majumua de lakin be kun kwesi kele ita sebu taalim de, asan shuruut del muhim ta kutu iya zol asuma ze fi mahal ali kwesi wu ma saidu. Fi iya zol ali deru rua? Kan kida, ustaz taani de fi ta wonusu fogo iya mushkila ma shuurut del.** [Give time for anyone to leave if they do not agree with the rules.]
  - If you cannot follow all the rules, or you do not agree with them all, we thank you for your interest in the group but suggest you leave the course, as these rules are important to keep everyone feeling safe and supported. Does anyone want to leave? If so, the co-facilitator is available to discuss any problems with the ground rules. [Give time for anyone to leave if they do not agree with the rules.]

- **Shukran asan rudu badu be shuruut del.**
  - Thank you for agreeing to the rules.
**SELF-HELP PLUS (SH+): A group-based stress management course for adults**

- *Minfadlak asa geni adil wu anina biga be bada. ana be bada alabu sout de. Ana mutakid ita be hibu darasa de.*
- Please now make yourself comfortable and we will begin. I will start the audio recording. I hope you enjoy the session.

**Important notes**

<table>
<thead>
<tr>
<th>Participants who are confused, unsure of where to sit or unsure of what is happening:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ask people to sit where they like, say that the group will start soon and that things will become clearer as the session goes on.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>People leaving if they do not agree to the ground rules:</th>
</tr>
</thead>
<tbody>
<tr>
<td>• It is important that people do not feel forced to stay.</td>
</tr>
<tr>
<td>• Remember it is their choice if they want to leave or stay. They can leave at any point.</td>
</tr>
<tr>
<td>• Remain friendly and thank them for coming.</td>
</tr>
</tbody>
</table>
**Session 1: Grounding/Reja Nafsi**

**Introduction/Mugadima**

<table>
<thead>
<tr>
<th>Overview: (2 mins)</th>
<th>Participants are introduced to the course.</th>
</tr>
</thead>
</table>

First line of audio

“Shukran le itakum ashan jaa ini alleila, fi taalim ta fikira shedid”.

“Thank you for coming here today, to this course on managing stress.”

Facilitator actions

Press play on the audio.
**What we will cover today**

<table>
<thead>
<tr>
<th>Overview: (3 mins)</th>
<th>Describes the content of the session.</th>
</tr>
</thead>
</table>

**First line of audio**

"Fi taalim ta alleila, ina be rua wonusu fogo fekira shedid wu ayinu keif uwo gi amulu anas".

“In today’s session, we are going to define stress and explore how it commonly affects people.”

**Facilitator actions**

| There are no activities to complete. |
Ziyada fi fikira shedid wu kun ma aligu

More on stress and becoming hooked

<table>
<thead>
<tr>
<th>Overview: (5 mins approx.)</th>
<th>Describes the concepts of “stress” and “becoming hooked”.</th>
</tr>
</thead>
</table>

First line of audio

Fekira shedid uwo rad tabe le iyya hala al ina be ligo saab.
“Stress is a natural response to any situation that we find difficult.”

Facilitator actions

“ustaz asa be wori le majumua sura 1.1.”
“The facilitator will now show the group Picture 1.1.”

Hold up Picture 1.1.

“ustaz asa be wori le majumua sura 1.2”
“The facilitator will now show the group Picture 1.2.”

Hold up Picture 1.2.

OPTIONAL: Pause the audio and briefly explain the picture (pointing to relevant parts if necessary):

- Fi sura de, Bala ta ragil de ma setetu be fikira wu shuur to lakadi uwo fi ze samaga ali gobudu be shok. Kan uwo kun ma aligu be fikira wu shuur del, Uwo ma be agider kutu bala fi alabu ma iyal to.
- In this picture, the man is so distracted by his thoughts and feelings that he’s like a fish caught on a hook. When he is hooked by these thoughts and feelings, he is not able to fully concentrate on playing with the children.

Press play to resume the audio, if it was paused.

“Ustaz asa be wori le majumua sura 1.3”
“The facilitator will now show the group Picture 1.3.”

Hold up Picture 1.3.

OPTIONAL: Pause the audio and briefly explain the picture (pointing to relevant parts if necessary):

- Sura de gi wori zol taani gi kun ma aligu be fikira wu shuur shedid fi nus ta hal al saab. Kan ma aligu, anina daiman be juru boyid min sikil ta zol ali anina der kun, awu haja ali muhim le ina. Fi safa ta shumal, fi masalan ta hajat ali be agider hasil kan anina juru boyid min sikil ta zol ali anina deru kun; masalan, anina be galatu
### SELF-HELP PLUS (SH+): A group-based stress management course for adults

<table>
<thead>
<tr>
<th>nas taanin. Fi safata yomin yau masalan ta rua le sikil ta zol ali ina deru kun, wu gi amulu hajat ali gi wodi le haya tanina falda ze saidu awu ayinu wara nas taani.</th>
</tr>
</thead>
<tbody>
<tr>
<td>• This picture shows someone getting hooked by stressful thoughts and feelings in the middle of a stressful situation. When hooked, we are often pulled away from our values, or what is important to us. On the left side are examples of what can happen when we are pulled away from our values; for example, we might argue with other people. On the right side are examples of moving towards our values and doing things that give our life meaning, such as helping or caring for others.</td>
</tr>
</tbody>
</table>

Press play to resume the audio, if it was paused.

### Important notes

<table>
<thead>
<tr>
<th>If there is confusion about the concept of “being hooked”: Ana be agidere ayinu gali nas gi beinu mulagbatu. Be kun goyi kan gi alimu haja jedid. Sherik fi majumua de be kun haja al jedid min bidaya, lakin besi aburu asuma le sejil de wu ita be agidere fahim be zaman</th>
</tr>
</thead>
<tbody>
<tr>
<td>I can see that people are looking confused. It can be difficult learning something new. Taking part in this group may seem a bit strange at first, but just try listening to the audio and it should become clearer with time.</td>
</tr>
</tbody>
</table>

If there is a lot of confusion, consider pausing the audio and explaining: Kun “ma aligu” Mana to kan afkar awu shuur als saab juru ita bara min haja al ita gi amulu. Masalan, ita gi wonusu ma sauban taki, wu ita bada ‘fekir shedid’, de gi “aligu” ita: Ita be woduru fi fikira taki wu ita ma be agidere kutu bala taki fi wonusu ma sauban taki taani |

Getting “hooked” means that a difficult thought or feeling has taken your attention away from what you are doing. For example, you are talking with your friends, then you start thinking about something stressful. This “hooks” you: you get lost in your thoughts and cannot focus on talking with your friends anymore.
**Ilimu be sharab (Temerin)**

**Awareness of Drinking (exercise)**

| Overview: (15 mins approx.) | Introduction to how focusing on an activity can help manage stress, and example exercise. |

First line of audio

```
“Aktar nasi umoni be ligo inu kani umoni fi mushkila ta fekira shedid, baala ta umoni gi kunu woduru”.
“Most people find that as they get more stressed, they become more distracted.”
```

Facilitator actions

```
△ “Usataz asa be wori le majumua sura 1.4.”
△ “The facilitator will now show the group Picture 1.4.”

Hold up Picture 1.4.

OPTIONAL: Pause the recording and give a brief explanation of Picture 1.4:
- Fi sura de, biniya de fi ma aligu khalis be afkar wu shuur to ali uwo indu mushkila fi asuma kalamata ali sauban to gi wonusu.
- In this picture, the girl is so hooked by her thoughts and feelings that she is having a hard time following the conversation that her friends are having.

Press play to resume the audio, if it was paused.

△ “Ustaz asa be wegif sout de asan wedi le nas kulu ashrabu ali ma merisa. Kani kalas, ustaz be raja kutu sout de”.

△ “The facilitator will now pause this recording to give everyone non-alcoholic drinks. When finished, the facilitator will resume the audio.”

Pause the audio.

[Give instructions:]
- “Ana be rua wodi ______________ [name of drink] ta temerin de. Asurub besit ta ___________ [name of the drink], ze ita gi amul kulu yom. Lakin minfadlak mata asurubu kulu”.
- I am going to hand out _______ [name of drink] for this exercise. Go ahead and take a few sips like you normally would, but please do not drink it all.

[Hand out drinks. If anyone empties their drink, refill it and remind them not to finish it all. Then say:]
- Itakun kulu kan ashrab besit ta ______________ [name of drink].
- All of you had a few sips of the ___________ [name of drink].
```
• Asa ta temerin de, anina be rua ashrab malian ta ________ [name of drink], lakin be teriga ferik min al anina gi amul kulu yom.
• Now, for this exercise, we are going to drink a bit more of the ________ [name of drink], but in a different way than we normally do.

• Kan anina indu afkar shedid, anina be amul hajat be teriga masetetu, mindun kutu bala fi sunu anina gi amul.
• When we are stressed, we often do things in a very distracted way, without really paying attention to what we are doing.

• Alimu kutu bala be ihtimam fi hajat ali gidam anina be agider saidu anina istakal be afkar shedid al fi haya tanina aksen.
• Learning to refocus and pay close attention to what is right in front of us can help us to better manage the stress in our lives.

• Asa anina be rua amul de be ashrab.

• So, we are going to practise this with drinking.

• Ana be reja kutu sout de, wu uwo be wori kef ina be amul temerin de.
• Minfadlak asma be haris wu rua be khatuat.
• I will restart the audio now, and it will explain how to do this exercise. Please listen carefully and follow the instructions.

Press play on the audio.

Demonstrate the drinking exercise with participants.

Important notes

People are confused about the exercise or ask what the point of it is:
Gasid ta temerin de ta kutu bala taki fi shokol al ita gi amulu, fi kalam de, ashrab. De ferik kalis min teriga ali anina gi ashurb kulu yom ________ [name of drink] mindun kutu bala fogo kalis. Alimu wodi bala tanina kulu yau katua al awel le alimu teriga ta istakal ma afkar aksen.
The aim of this exercise is to experience giving all your attention to the activity you are doing, in this case drinking. This is very different from how we normally drink ________ [name of drink] without paying much attention to it. Learning to give something our full attention is the first step towards learning to manage stress better.

Drinking a beverage during this exercise is not appropriate for your context (e.g. for practical reasons, cultural reasons or other contextual factors):
During the session, if this exercise is not suitable for any reason, participants can be asked to just listen to the audio and not do the exercise.

There is an alternative exercise called Awareness of an Object that can be used in settings where Awareness of Drinking is not suitable. Use of this requires an alternative version of the audio. Please see Appendix 8 (Alternative Awareness Exercise) for more information and check whether this alternative audio is available for your setting.
SELF-HELP PLUS (SH+): A group-based stress management course for adults
**Ita ligo sunu? (Ilimu be sharab)**

**What did you discover? (Awareness of Drinking)**

<table>
<thead>
<tr>
<th>Overview: (25 mins approx.)</th>
<th>Discussions</th>
</tr>
</thead>
</table>

First line of audio

“Fi al wekit, ina be nadi itakum amulu majumu ta itinein aw talat nafar. fi majumuat suker del, anina be hibu ita kede akudu dagaig basit le wonusu sunu ita ligo fi amulu temerin de”.

“In a moment, we will invite you to form small groups of two or three people. In these small groups, we would like you to take a few minutes to discuss what you discovered by doing this exercise.”

Facilitator actions

- “Usataz be wegifu sout de asan agara wraga 1.1, ali indu haja ali majumua be amulu le majumua.
- “The facilitator will pause this recording to read Sheet 1.1, which contains instructions for the group.”

Pause the audio.

[Read Sheet 1.1 below:]

- Minfadlak asa geru le zol ali jambu ita asan wonusu fogo de:
- Please now turn to the person sitting next to you to discuss:
  - Sunu ya ita ligo ali ajibu ita khalis awu ferik fogo temerin ta ashrab de?
  - What did you find most interesting or different about the drinking exercise?

Use the timer to give **1 minute 30 seconds** for this discussion. Repeat the question if needed.

OPTIONAL: If participants have difficulty identifying anything they found interesting or different, you could ask:

- *Kef temerin de kan ferik min teriga ali ita gi ashrab be hu_________[name of drink]?*  
  - *Sei ita laizu iya haja fogo[ ]_[name of drink] alii ta ma gi laizu kulu yom?*
  - *Masalan saf ali sharab de, hajat ali gi lama fi kirisal, reha to, awu uwo kan keif fi kasuma taki?*
  - *How was this exercise different from how you normally drink_________[name of drink]? Did you notice anything about the_________[name of drink] that you do not normally notice? For example, the patterns on the surface of the liquid, the light reflecting off the surface, its smell, or how it felt in your mouth?*

Press play on the audio, and listen for the bell sound that signals the end of the discussion.

“ustaz be wegifu sout de asan agara waraga 1.2”.

“The facilitator will pause this recording to read Sheet 1.2.”
Fi zaman ta sharab, ita alim maharat ta kutu bala be ihtmam. wedi bala ze de le haja mumkin kun ferik min haja ali ita gi amul fi haya taki ta kulu yom, fi zaman ali daiman ina wodur intibah tanina Masalan,
During the exercise, you practised the skill of Paying Attention with Curiosity. Giving something this much attention may have felt different from daily life, where we are often distracted and hooked by our thoughts. For example...

• Fi zaman ta sharab, ita alim maharat ta kutu bala be ihtmam. wedi bala ze de le haja mumkin kun ferik min haja ali ita gi amul fi haya taki ta kulu yom, fi zaman ali daiman ina wodur intibah tanina Masalan,
During the exercise, you practised the skill of Paying Attention with Curiosity. Giving something this much attention may have felt different from daily life, where we are often distracted and hooked by our thoughts. For example...

• [Read your prepared example:]

[Or read this example:]

o Kan ita ma gi kutu bala fi haja ali sauban taki gi kelemu asan ita ma aligu be afkar wu shuur taki, umon be agider kun zalan ma ita. Kan ita kutu bala bil kamil le umon, ita be hibu zaman taki be umon Akhtar itakun be kun ta musaada khalis lebadun.
   o If you are not paying attention to what your friends are saying because you are hooked by thoughts or feelings, they might be upset. If you pay close attention to them, you might enjoy your time more and be able to support each other better.

• Asa, tani mara be zol ali geni jambu ita, minfadlak wonusu takum fi suwal de:

[Continue reading Sheet 1.2 below:]

• Asa, tani mara be zol ali geni jambu ita, minfadlak wonusu takum fi suwal de:
• Now, again with the person sitting next to you, please discuss this question:

   o Kef uwo be kutu haya taki akhsen, kani ita kutu bala bil kamil le nas wu nashatat al ita hibu khalis, besi ze ita gi kutu bala bil kamil le ashrab moyo?
   o How would it improve your life if you paid full attention to the people and activities that you care about, just like you paid close attention to drinking?

Use the timer to give 2 minutes for this discussion.

Press play on the audio, and listen for the bell sound that signals the end of the discussion.

Δ ustaz be wogifu sout de asan agara waraga 1.3
Δ “The facilitator will pause this recording to read Sheet 1.3.”

Pause the audio.

[Read Sheet 1.3 below:]

• Zekir, kutu bala be ihtmam gi gasid kutu bala bil Kamil fi haja ali gi hasil fi gidam ita, mindun gata hakum to ze kwes awu batal. Masalan....
   Remember, Paying Attention with Curiosity means paying full attention to what is
happening right in front of you, without judging it as good or bad. For example...

- [Read your prepared example:]

[Or use the example below:]

- **Ita be agider kutu bala be ithtam fi zaman ta akulu– zaman ta awul ta akil, istamil hawas taki ali khamsa ta kutu bala fi iya adi, be kutu bala fi kulu lown, sikil, reha, taam, wu gi lemesu kef. wu kan ita gi akul be usben taki, laizu keif akil de gi shaar fi lemesu.**

- **You could pay attention with curiosity while eating – for the first couple of minutes of a meal, use your five senses to really pay attention to each bite, noticing all the different colours, shapes, smells, flavours and textures. And if you are eating with your fingers, notice how the food feels to touch.**

- **Asa agilib le zol ali jambu ita, minfadlak wonusu fogo suwal de:**

- **Now, turning to the person next to you, please discuss this question:**

- **Fi usubu ali jai, sunu yau wahid awu itnein nashatat ta kulu yom ali ta bi agider amulu be kutu bala be ithtam? Ana tala wori le ita missal taani aside. Ita be agider istamil missal de, awu silu masalan ali taki ta nashatat taki ta kulu yom ali ta be agider amulu be kutu bala bilk amil.**

- **Over the next week, what are one or two daily tasks that you could do while paying attention with curiosity? I have just given you some examples. You can use these or come up with your own activities you can do while paying full attention.**

Use the timer to give 1 minute 30 seconds for this discussion.

- **Asa, taani mara be zol ali geeni jambu ita, minfadlak wonusu fogo suwal nimiru itnein:**

- **Now, again with the person sitting next to you, please discuss this second question:**

- **Fi usubu al jai, munu yau wahid awu itnein nas ali ita be agider kutu bala fogo be ithtam- be wori niyya kwes wu kun fadi? Masalan, de be agider kun wahid zol min usura, sabi, awu iyal taki. The gi gasid kutu bala bil kamil fi hajat ali umon gi wonusu awu amul, minudun fekir gali ita aruf sunu umon deru wonusu awu amulu.**

- **Over the next week, who are one or two people you could pay attention to with curiosity - showing genuine interest and openness? For example, they might be a family member, a friend or children. This means paying full attention to what they are saying or doing, without assuming that you already know what they will say or do.**

Use the timer to give 1 minute 30 seconds for this discussion.

Press play on the audio, and listen for the bell sound that signals the end of the discussion.
**SELF-HELP PLUS (SH+): A group-based stress management course for adults**

Δ kani iya zol ligo mushkilah fi wori teriga ta kutu bala be ihtimam, ustaz be wegifu sout de asa asan saidu nas del fi majumua. kani de intah, ustaz be reja kutu sout de.

Δ “If anyone had difficulty identifying ways to pay attention with curiosity, the facilitator will pause this recording now to assist these people as a group. When finished, the facilitator will resume the recording.”

[OPTIONAL: Pause the recording and explain:]

Ana be wodi mishal taanin ta nashatat alii ta be kutu fogo bala be ihtimam. Masalan, ita be agider kutu bala be ihtimam fi zaman ta...

I will give some other examples of activities where you could pay attention with curiosity. For example, you could pay attention with curiosity while...

[Read your prepared examples:]

________________________________________________________________________
________________________________________________________________________

[Or use these examples:]

- Doria
- Walking
- Nadafa
- Cleaning
- Rakabu
- Cooking
- Hamam
- Bathing/grooming
- Wonusa be sabi awu zol min usura.
- Talking with a friend or family member.

[Press play to resume the audio, if it was paused.]

Δ “Ustaz asa be wogifu sout de ta ashara dagaig”

“The facilitator will now pause the audio for 10 minutes.”

Pause the audio.

Use the timer to give **10 minutes** for a break. Stand up and, if needed, explain that it is time for a break.

---

**Important notes**

**Problems with this being the first group activity:**
Expect people to not participate, to be unsure or to continue talking. It will take some time for people to be comfortable.

**Participants are confused by a concept or by the exercise:**
It’s okay if some of the course is unclear to you. Just continue to listen and pay attention to the parts that seem clear to you and make sense.
(10-minute break)

Overview: (10 mins approx.)
10-minute break.

Facilitator actions

- While you time the 10-minute break, no additional action is needed. Participants may use this time however they want.
- After 10 minutes have passed, press play on the audio.
- Zaman ta raha inta kalas. Minfadlak rejakum fi mahalat takum fi juzu ta darasa de aljai.
  “The break is now complete. Please return to your places for the next section of this course.”
- Uastaz be wegifu sout de ze kulu nas gi reja fi mahal geni ta umon wu be reja kutu kani kulu nas reja kalas.
  “The facilitator will pause this recording while everybody takes their place and resume once everyone has returned.”
- If needed, pause the audio until everyone has taken their place. Restart the audio once people are back.

Important notes

People leaving:
That is okay. Remind them that they can return another time, and that SH+ works best if you follow all the sessions.

Participants may ask for further help, or want to discuss problems:
See Sections 6.4 and 6.5 (in Part 1) on dealing with questions and problems.

For questions about course content, say:
Ketir be kun waadi fogo darasa de ze ina be rua le gidam. Minfadlak bes rua le gidam le asuma tou wu ayinu kan sualat taki juabu.
A lot will become clearer about this course as we continue. Please just continue to listen and see if your questions are answered.

Keep track of time:
Make sure that you keep track of the length of the break.
**Awasif atifia**

*Emotional storms*

<table>
<thead>
<tr>
<th>Overview: (3 mins approx.)</th>
<th>Describes emotional storms.</th>
</tr>
</thead>
</table>

**First line of audio**

“Ze ma gulna gibel, ina kani fi fekira shedid, afkar wu shuur saab daiman be beinu. Umoni juzu tabe’i min sikil ta fekir shedid. Lakin law afkar wu shuur asuma fi gisim kulu beinu fi nafsi wekit, de be gelebu ina. Fi taalim de ina gi nadi de ‘awasifu infi’alia’”

“As we mentioned earlier, when we are stressed, difficult thoughts and feelings usually appear. They are a natural part of any type of stress. But when a lot of difficult thoughts and feelings appear all at once, they can overpower us and we can get lost in them. In this course, we call this an ‘emotional storm’.”

**Facilitator actions**

There are no activities to complete; just listen.

**Important notes**

**What does it mean to pay attention with curiosity?**

De gi gasid kutu bala le dunia al jambu ina wu kunu fadi wu be hima le iya haja al gidam anina, ze kan anina gi ayinu uwo ta awul zaman.

This means paying attention to the world around us and being open and curious to whatever is right in front of us, as if we are seeing it for the first time.

**Further explanation for facilitators**

**What is an emotional storm?**

An “emotional storm” is the feeling of being overpowerized by our difficult thoughts and feelings. Emotional storms might be full of sadness and loss and grief, or full of anger, or full of fear and worry. Some emotional storms are so big they contain all of these things.
**Istirija Nafsi**

**Grounding**

<table>
<thead>
<tr>
<th>Overview: (15 mins approx.)</th>
<th>Explanation and practice of Grounding</th>
</tr>
</thead>
</table>

**First line of audio**

| Ina be agidere fiku ina be teriga ta istirja nafsi  |
| “We can unhook ourselves with a method called ‘Grounding.’” |

**Facilitator actions**

| ▲ ustaz be weri le majumua sura 1.5 ze ina gi rua fi haja ali jai.  |
| “The facilitator will show the group Picture 1.5 while as we go through the next point.” |
| Hold up Picture 1.5. |
| ▲ ustaz be weri le majumua sura 1.6 ze ina gi rua fi haja ali jai |
| “The facilitator will now show the group Picture 1.6 while we go through the next point.” |
| Hold up Picture 1.6. |
| When you hear the instructions for the grounding exercise, follow the instructions along with the audio.  |
| Lead facilitator: close your eyes during Grounding, if you feel comfortable doing this.  |
| Co-facilitator: keep your eyes open to see if anyone needs individual assistance.  |

**Important notes**

If people think they are not doing it right:
Gasid ta istirja nafsi yau ta limu ma iya haja ali gi hasil asa. Kan bala taki kun ma setettu, besi laizu gali bal taki ma setetu, wu jibu bal taki wara fi kutu bala fi juru lobu taki. Uwo fi aadi kun ma bala masetetu wu ma gi gasid gali ita gi amulu haja taani batal.

The purpose of grounding is to connect with whatever is happening in the present. If you get distracted, simply notice that you are distracted, and then bring your attention back to focusing on your breathing. It is normal to get distracted and does not mean that you are doing anything wrong.

The exercise makes some participants feel uncomfortable:
uwo tamam, ita be agider sibu iya juzu ali ma gi kutu ita kwes.
That is okay, you can skip any parts that are uncomfortable.

Some participants are distracted:
This is normal, and you do not have to do anything to help them. If someone asks for help, remind them to try and follow the exercise as best they can; there will be many other opportunities for practice during the course.

Someone asks, “Why would I want to pay attention to something bad that’s happening?”:

Ina deru kutu bala fi iya haja ashan afkar wu shuur al saab be aligu inaw u be wogifu anina min amulu hajat al kan be agider saidu. Kan ina be agidere tala min aligu nafsi ta anina, ina be agidere ikhtar teriga ali kwesi kalis ta juabu.

We want to pay attention to all types of events because difficult thoughts and feelings may hook us and stop us from doing things that would help. If we can unhook ourselves, we may be more able to choose how to respond.

Someone says that they are getting dizzy or light-headed:

This can be because they are breathing too deeply or too fast. Say:

- De be agidere kun mushkila. Ketir ta zaman kan ita asuma lifu ras aw ras kefif, de mana to gali ita gi juru lobu guam guam aw tegil kalis. Aburu juru lobu bira wu bira.”
- This can be a common problem. Most of the time If you feel dizzy or light-headed, it means you are breathing too fast or too deeply. Try breathing more slowly and gently.

If many participants are confused by the whole exercise:

- Uwo kwes kan fi safa taatin ta darasa de ma gi amulu mana le ita, de hajat al jedid. Malis besi kede ita jaa wu aburu stamilu wu ayinu kan uwo be beinu kef
- It is okay if some of the course is unclear to you; these are new concepts. Please just continue to listen and try to practise and see what it is like.
- Reja nefsa de be saidu ita kan ita ma aligu be afkar wu shuur be saidu ita fi kutu bala le haja al ita gi amulu aside.
- Grounding skills help you when you are hooked by thoughts or feelings by helping you to pay attention to what you are doing right now.

Further explanation for facilitators

Explanation for facilitators - what is grounding?

Grounding is a technique for managing emotional storms and intense emotional states. In such moments, we can get lost in what we are thinking and how we are feeling and lose connection with what we are doing. Grounding brings us back to the present moment. Grounding techniques differ, but many use the five senses (sound, touch, smell, taste and sight) to immediately connect people with the here and now. Other grounding techniques focus on breathing.

With grounding, we are not trying to get rid of our difficult thoughts and feelings. Rather, we are just trying to unhook ourselves from them, and to connect with the world around us while they pass.
**Munagasha**

**Discussion**

<table>
<thead>
<tr>
<th>Overview: (6 mins approx.)</th>
<th>Discussion on grounding.</th>
</tr>
</thead>
</table>

**First line of audio**

![Image]

Fi wekit, ina be kawin majumu’at min itinein aw talata nas, ashan be wonusu fogo temerin ta rejär naṛsi al guser ali anina tala amulu asa.

“In a moment, we will form groups of two or three people, to discuss the short grounding exercise we just did.”

**Facilitator actions**

![Image]

∆ ustaz asa be weri leina ishara ali nas be amulu be iden ta umon kani umon ma deru wonusu.

“The facilitator will now remind us of the signal people can make with their hands if they do not wish to speak.”

![Image]

Demonstrate the sign for “not speaking”.

∆ “ustaz be wegifu sout de asan agara waraga 1.4”

“The facilitator will pause the recording to read Sheet 1.4.”

![Image]

Pause the audio.

[Read Sheet 1.4 below:]

- Minfadlak agilibu le zol ali jambu ita wu wonusu fogo suwal de:
  - Please turn to the person sitting next to you and discuss this question:
    - Temerin ta rejär naṛsi de kan ze sunu le ita?
    - What was the grounding exercise like for you?

![Image]

Use the timer to give 2 minutes for this discussion.

[Continue reading Sheet 1.4 below:]

- Taani, minfadlak wonusu takun fogo suwal de:
  - Next, please discuss this question:
    - Kef temerin ta rejär naṛsi de be agider kun muhim fi haya taki?
    - How might Grounding be helpful in your life?

![Image]

Use the timer to give 2 minutes for this discussion.
**Important notes**

You may review some of the general ways in which grounding can be useful:
- Temerin ta reja nafsi be agider saidu kan ita maaligu be afkar wu shuur, asan uwo gi saidu ita fi kutu bala fi haja ali gi hasil, ma fi afkar de.
- Grounding can help when you are hooked by thoughts or feelings, as it helps you to focus on what is happening, not on the thinking.
- Uwo bi agider saidu ita kan ita ma deru amulu haja be teriga taani (ze ashrub, juru tumbak, awu galatu ma zol taani).
- It can help if you don’t want to react in a certain way (like drinking, smoking or arguing with someone).
- **Masalan, reja nafsi be agider kun muhim fi haya ta kulu yom…**
- Grounding can be helpful in daily life. For example...
- [Read your prepared example:]

[Or read one of these examples:]
- **Kan anas taanin indu afkar, umon be agider istamil merisa awu dawayat taanin, ali bi jibu mushkilat taanin. Reja nafsi be agider kun muhim ta tala niya mindun amulu uwo.**
- When some people feel stressed, they might use alcohol or other drugs, which end up causing more problems for them. Grounding can be helpful for getting through a craving without acting on it.
- **Ita indu kuaf kalis fogo haja taani wu ita ma bi agider wogifu fekir fogo. Lakin zol taani deru mussada taki. Reja nafsi be agider saidu ita kutu bala taki fogo inu wu asa wu saidu zol de.**
- Imagine you are very worried about something and you cannot stop thinking about it, but someone needs your help. Grounding can help you to refocus your attention on the here and now and help this person.
**Temerin ta reja nafsi**

**Grounding exercise practice**

**Overview:**
(10 mins approx.)
Additional discussions on practising grounding.

---

**First line of audio**

“Maharat ta reja nafsi de deru temrin. Temrin al ina be amulu fi daura de yakan mufid ze bidaya, lakin amulu temrin ta teriga de be kunu kwesi aktar”.

“Grounding skills need practice. The exercises we just did together are useful as a starting point, but practising grounding between sessions will help you even more.”

---

**Facilitator actions**

“Usataz be wogifu sout de asan agara waraga 1.5”.

“The facilitator will pause this recording to read Sheet 1.5.”

Pause the audio.

[Read Sheet 1.5 below:]

- Zekir, reja nafsi indu khatuat talata:
- Remember, grounding has three main steps:
  - Khatua 1: Laizu keif ita gi asuma wu sunu ita gi fekir aside. Sei ita gi asuma fekira shedid awu magobudu be awasif infilia?
  - Step 1: Notice how you are feeling and what you are thinking right now. Are you feeling stressed or caught in an emotional storm?
  - Katua 2: nenzil tehet wu linu ma gisim taki be lizu kuren taki tehet, midu, wu kutu bala fi juru lobu taki. Ita be ikhtar nenzil juru lobu taki awu ita besi be ayinu ze ita gi juru lobu ze ta kulu yom.
  - Step 2: Slow down and connect with your body by pushing your feet into the floor, stretching, and focusing on your breathing. You can choose to slow your breathing, or you can just observe how you are breathing naturally.

Katu 3: Reja kutu bala fogo dunia ali jambu ita, kutu bala be ihitimam fi haja ali ta gi amulu wu haja ali ta bi agider ayinu, asuma, lemesu, aburu wu sumu.

Step 3: Refocus on the world around you, paying attention with curiosity to what you are doing and what you can see, hear, touch, taste and smell.
**SELF-HELP PLUS (SH+): A group-based stress management course for adults**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>• Reja nafsi ma deru kede silu zaman towil- ita be agider amulu iya zaman, iya mahal, salakun ta 1-2 dagaig be ena fadi, salakun mahal ma maskut jambu ita.</td>
<td>Grounding does not need to take long - you can practise anytime, anywhere, even just for 1-2 minutes with your eyes open, even if it is not quiet around you.</td>
</tr>
<tr>
<td>• Ita be agider amulu ze ita gi istena haja taani, awu gubal awu baad nashatat, ze kasil, akul, awu rakabu.</td>
<td>You could practise while waiting for something, or before or after an activity, like washing, eating or cooking.</td>
</tr>
<tr>
<td>• Amulu temerin uwo muhim kaalis, asan kani ita amulu uwo be kun sahil istamil reja nafsi, fi zaman ta fekira shedid.</td>
<td>Grounding is especially useful during stressful situations or emotional storms. For example, grounding may be especially useful…</td>
</tr>
<tr>
<td>• Practice is very important, because if you practise then it will be easier to use grounding later, during stressful situations.</td>
<td>[Read your prepared examples:]</td>
</tr>
<tr>
<td>• Reja nafsi muhim fi zaman ta afkar shedid awu awasif infilia. Masalan, reja nafsi be agider kun muhim kaalis…</td>
<td>[Or read these examples:]</td>
</tr>
</tbody>
</table>
| • Grounding is especially useful during stressful situations or emotional storms. For example, grounding may be especially useful… | • …Kan ita zalan awu ma murta ma iyal.  
... when you are angry or frustrated with children. |
| • [Read your prepared examples:] | • ...kan ita ma be agider num  
... when you cannot sleep. |
| [Continue reading Sheet 1.5 below:] | • Kan ita ma agider wegifu fekir fogo hajat ali batal min zaman ali faat, awu kuaf fogo mustakbal.  
... when you can’t stop thinking about bad things from the past, or worrying about the future. |
| | [Continue reading Sheet 1.5 below:] |
| • Asa ma zol ali jambu ita, reja ayinu fogo keif gi amulu temerin ta reja nafsi. Sunu yau talata katuat ali muhim? Saidu kum badun fi hifiz katuat del. | • Now with the person next to you, review how to practise grounding. What are the three main steps? Help each other to memorize these steps. |
**SELF-HELP PLUS (SH+): A group-based stress management course for adults**

- **Kan ita mulakbat fogo keif ta amulu temerin ta reja nafsi, minfadak kutu iden fok** [or cultural equivalent] *wu anina be saidu ita.*

- **If you are confused about how to practise grounding, please raise your hand** [or cultural equivalent] and we will help you.

**Use the timer to give 1 minute** for this discussion. If many of the participants are confused about how to practise grounding, remind the entire group of the three steps.

<table>
<thead>
<tr>
<th>[Continue reading Sheet 1.5 below:]</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Taani, amulu kuta ta amululu temerin ta reja nafsi. Gulu kum le badum:</strong></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Next, make a plan for practising grounding. Ask each other:</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>o Fi usubu al jai, miten, wen, wu kam marat ita be amulu kulu yom.</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>o Over the next week, when, where and how many times each day will you practise grounding?</td>
</tr>
</tbody>
</table>

**Use the timer to give 2 minutes** for this discussion.

<table>
<thead>
<tr>
<th>[Continue reading Sheet 1.5 below:]</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Asa asalu takun badun:</strong></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>o Kef ita be zekir nefsa taki ta amulu temerin ta reja nafsi? Masalan, ita be agider istamil jeres, asalu zol taani kele zekir ita, awu amulu uwo ze terebiya amulu temerin ta reja nafsi gobul awu baad nashatat ali ta gi amulu kulu yom ze kasil.</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>o How will you remind yourself to practise grounding? For example, you could use an alarm, ask someone else to remind you or make it a habit to practise before or after a regular daily activity, like washing.</td>
</tr>
</tbody>
</table>

**Use the timer to give 2 minutes** for this discussion.

**Press play on the audio, and listen for the bell sound that signals the end of the discussion.**

**Important notes**

<table>
<thead>
<tr>
<th>People do not understand:</th>
</tr>
</thead>
</table>
| *ita be alimu haja taani al jedid wu kan ita be alimu haja jedid, gi silu temerin. Ita be agidere jaa ma agil al jedid ashan ita be agidere zekir nefsi taki ta amulu temerin? Masalan, fi zaman yatu fi yom al ita be aburu de? Ita be agidere zekir badun kef?*

You are learning something new, and when you learn anything new, it takes practice. Can you come up with ideas to remind yourself to practise? For example, at what time of day will you try this? How will you remind yourself?
**Kulasa ta deresa ta aleila**

*Summary of today’s session*

<table>
<thead>
<tr>
<th>Overview: (2 mins approx.)</th>
<th>Summarizes the session.</th>
</tr>
</thead>
</table>

**First line of audio**

*Fi nukuta de, ina be amulu muraja’a le hajat al ina amulu fi darasa ta aleila.*

“At this point, we will quickly review what we did in today’s session.”

**Facilitator actions**

There are no activities to complete; just listen.

**Important notes**

There are no important notes for this section.
**Temerin al akhir**

**Final exercise**

<table>
<thead>
<tr>
<th>Overview:</th>
<th>Gives instructions for a brief gratitude exercise.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(5 mins approx.)</td>
<td></td>
</tr>
</tbody>
</table>

**First line of audio**

- Asade ina gerib gi wosulu le nihaya ta darasa alleila, fi zede ina be amulu temrin wahid.
  “Now we are nearing the end of today’s session, so we will do one final exercise.”

**Facilitator actions**

- When you hear the exercise instructions, follow them along with the group.

  “Wu taban, kulu zaman ita be amulu temrin al ina alimu alleila, ita be kunu akhseni fi temrin de. Haz awfar, ina be amulu fi inu ina limu ma’akum fi daura 2.”
  “And of course, each and every time you practise the exercises we learned today, you will be getting better and better at them. Good luck with it, and we look forward to seeing you at Session 2.”

  [Say the following at the end of the session:]

  - **Shukuran le itakum fi ja takum fi daura de. Fi usubu al jai, ita be amulu temerin ta maharat itnein ali ina alimu aleila:**
  - **Thank you for attending Session 1. Over the next week, please practise the two main skills we learned today:**
    - **Mahara ta awul yau kutu bala be ihtmam, besi ze itakum amulu be temerin ta sharab de. Asa fi usubu aljai, amulu temerin ta kutu bala bilkamil fi wahid awu itnien nas fi haya taki, awu wahid awu itnein nashatat ze akul awu doria.**
    - **The first is Paying Attention With Curiosity, just like you did with the drinking exercise. Over the next week, practise paying close attention to one or two people in your life, and one or two daily activities, like eating or walking.**
    - **Mahara ta itnein yau reja nafsi, ali ita gi laizu sunu ali ita gi fekir wu asuma, nenzil tehet, wu limu be gisim taki, wu reja kutu bala fogo haja al i ta gi amulu. Itakun kulu kutu kuta ta amulu temerin ta reja nafsi wu kef itakun bi zekir badu ta amulu temerin ta reja nafsi.**
    - **The second skill is Grounding, where you notice what you are thinking and feeling, slow down and connect with your body, and then refocus on what you are doing. You each made a plan to practise grounding, and a plan for how to remind yourself to practise.**
  - **Zekir, uwo fi muhim amulu temerin ta maharat ali fi darasa de asan ita bi agider istamil umon fi haya taki sahil aktar. Jerib amulu temerin fi ketir ze ita bi agider,**
**SELF-HELP PLUS (SH+): A group-based stress management course for adults**

| salakun ta dagaig besit kulu yom. Be zaman uwo be kun sahil wu guwam istamil maharat del. |
| • Remember, it is important to practise the skills in this course because you will be able to use them in your life more easily. Try and practise as much as you can, even if just for a couple of minutes each day. With time it will become easier and more automatic to use these skills. |
| • Anina asa be wodi le ita kitab ali be indu fi guser hajat ali ina alimu aleila. Uwo ketir asuwar be ketif taanin. Ita be agider ligo faida be ayinu kitab de salakun ita ma be agider agara uwo, asan uwo be zekir ita fogo hajat ali ita alimu. Ita kaman be asalu zol taani kele agara le ita. Ita bi ligo iya haja al ina alimu aleila fi juzu wahid. [Hold up the book and turn to Part 1 to show the group.] |
| • We will now give you a book that summarizes what we have covered today. It is mainly pictures with some words. You can benefit from looking at the book even if you cannot read it, as it may remind you about what you have learned. You can also ask someone to read it to you. You will find everything we covered today in Part 1. [Hold up the book and turn to Part 1 to show the group.] |
| • Kaman, fi juzu ali guser fi akir ta kitab de ali indu fi guser iya maharat ali muhim. [Show the Grounding summary at the end of the book.] |
| • Also, there is a short section at the end of the book that summarizes each of the main skills. [Show the Grounding summary at the end of the book.] |
| [If using the audio exercises that accompany the course, say:] |
| • Ita kaman be agider amul temerin ta reja nafsi be istamil temerinat ali fi sout de asan umon juzu ta taalim de. [Explain where these can be downloaded, or give participants the opportunity to record them using a mobile phone.] |
| • You can also practise Grounding by using the audio exercises that are part of the course. [Explain where these can be downloaded, or give participants the opportunity to record them using a mobile phone.] |
| • Anina be ayinu badun fi juzu al ja! [Remind participants when and where the next session will be.] |
| • See you at the next session! [Remind participants when and where the next session will be.] |

**Important notes**

| There are no important notes for this section. |

86
Session 2 instructions

*Marhab bekum fi SH*

*Welcome to SH*

<table>
<thead>
<tr>
<th>Overview:</th>
<th>Provides a friendly introduction.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(3 mins approx.)</td>
<td></td>
</tr>
</tbody>
</table>

**Facilitator actions**

- ![Read](Read.png) Read Welcome script in Appendix 4.
- ![Play](Play.png) Press play on the audio.

**Important notes**

*People who did not attend last week:*
*Ask them just to join the group, and explain that there will be a summary of the previous week’s session.*
**Darasa 2: Fiku Jabada.**

**Session 2: Unhooking**

🔍 **Mugaduma**

**Introduction**

| Overview: (10 mins approx.) | Participants briefly discuss any benefits they have noticed since the last session. |

---

**First line of audio**

- Shukran lekum be ruju’u takum fi darasa 2 ta taalim ta fekira shedid al kamsa. Ze ma itakum amulu zaman al faat, akudu lahza ta arufu inu ma kan sahil le ketir takum kunu ini alleila, baaden kulu itakum yau
  “Thank you for returning for Session 2 of this five-session stress management course. And just as you did last time, take a moment to acknowledge that it was not simple or easy for many of you here to come today, yet here you are.”

**Facilitator actions**

- ✰ ustaz asa be wori ishara ali be wori gali ita ma deru wonusu.
  The facilitator will now demonstrate the sign that indicates that you do not want to speak.
- ✰ Demonstrate the sign for “not talking.” Use the same sign that you demonstrated in Session 1 when reviewing the ground rules.
- ✰ “Ustaz be wogifu sout de asan agara waraga 2.1”.
  “The facilitator will pause this recording to read Sheet 2.1.”
- ✪ Pause the audio.

[Read Sheet 2.1 below:]

- **Zelir, fi darasa nimiru 1, anina alimu kutu bala be ihtimam. De gi gasid gali istamil ihsas taki ali kamsa ta kutu bala bil kamil le haja ali gi hasil gidam ita, mindun gata hakum to ze kwes awu batal. Fi juzu 1, anina amulu temerin ta de be asurubu beraha________ [name of drink]. Lakin ita be agider kutu bala be ihtimam fi zaman ta iya nashatat ta kulu yom ze, zaman ta akulu, doria, nadafa awu rakabu.**
- **Remember, in Session 1, we learned about Paying Attention with Curiosity. This means using your five senses to pay full attention to what is happening right in front of you, without judging it as good or bad. In Session 1, we practised this by slowly**
drinking ___________[name of drink]. But you can pay attention with curiosity during any daily activity, like while you are eating, walking, cleaning or cooking.

- **Minfadlak agilibu le zol al jambu ita wu wonusu takun:**
  - Please turn to the person next to you and discuss:
    - Kan ita kan amulu temerin ta kutu bala be ihtimam aksen wahid mara fi usubu al faat, ita laizu faida sunu? Masalan:
    - If you practised Paying Attention with Curiosity at least once in the past week, what benefits did you notice? For example:
      - Sei uwo saidu ita fi kutu bala aktar fogo haja al kani ita gi amulu?
      - Did it help you to be more focused on what you were doing?
      - Sei uwo kani saidu ita kele shukur awu hiba haja taani alii ta kani amulu?
      - Did it help you to appreciate or enjoy something you did?
    - Kan ita kan ma agider amulu temerin, ikhtar nashatat ta kulu yom ta amulu temerin ta kutu bala be ihtimam fi usubu al jai, wu wonusu keif de be agider saidu ita.
    - If you did not manage to practise, choose a daily activity for practising Paying Attention with Curiosity over the next week, and discuss how this might help you.

Use the timer to give 3 minutes for this discussion.

[Continue reading Sheet 2.1 below:]

- **Fi dara nimiru 1, anina kaman alimu mahara ali gi nadi Reja nafsi. Reja nafsi be agider saidu anina fi zaman ta afkar shedid. Uwo indu katuat talata.**

- **In Session 1, we also learned a skill called Grounding. Grounding can help us during stressful situations. It has three main steps:**
  - Katua 1: **Laizu keif ita gi asuma wu haja alii ta gi asuma aside.**
  - Step 1: Notice how you are feeling and what you are thinking right now.
  - Katua 2: **Nenzil beraha wu limu ma gisim taki be lizu kuren taki tehet, midu, wu kutu bala fi juru lobu taki.**
  - Step 2: Slow down and connect with your body by pushing your feet into the floor, stretching, and focusing on your breathing.
  - Katua 3: **Reja kutu bal fi dunia ali jambu ita, kutu bala be ihtimam fogo haja alii ti gi amulu wu haja alii ti gi ayinu, asuma, lemesu, aburu wu sumu.**
  - Step 3: Refocus on the world around you, paying attention with curiosity to what you are doing and what you can see, hear, touch, taste and smell.
• **Mifadlak agilibu le zol ali jambu ita wu wonusu takun.**

• Please turn to the person next to you and discuss:
  - *Mitein ita amulu temerin ta reja nafsi wu uwo saidu ita kef?*
  - *When did you practise grounding, and how did it help you?*
  - *Kan ita ma amulu temerin ta reja nafsi, minfadalak wonusu takun keif temerin ta reja nafsi be agider kun muhim fi haya takum. Anina be amulu uwo sawa taani mara, baden fi darasa ta alella.*
  - *If you did not practise grounding, please discuss how grounding could be helpful in your life. We will practise it again together, later in today’s session.*

**Use the timer to give 2 minutes for this discussion.**

**Press play on the audio, and listen for the bell sound that signals the end of the discussion.**

---

**Important notes**

**Trouble with practising:**
If many participants say that they had trouble practising, briefly pause the audio and make some suggestions for practising. For example:

- **Amulu temerin ta kütu bala bilk amil ma deru kele ita silu zaman barau. Uwo besi g**
  - Uwo besi gi gasid wedi bala taki bilk amil fi iya haja ali ita gi amulu salakun doria, *asuma zol taani awu akulu.*

- **Practising Paying Attention with Curiosity does not need to take extra time. It just means giving your full and curious attention to whatever you are already doing, whether it’s walking, listening to someone or eating.**

- **Bada be amulu temerin ta reja nafsi abu guser de, ali besi gi sili 1-2 dagaig barau.**

- **Start by practising the short grounding exercise, which only takes 1-2 minutes.**

For additional information, see the section on problems with home practice in Section 8.11 of Part 1.
**Haja ali ina bi kati aleila**

**What we will cover today**

<table>
<thead>
<tr>
<th>Overview: (1 min approx.)</th>
<th>Provides an introduction to what will be covered in the session.</th>
</tr>
</thead>
</table>

**First line of audio**

“Fi daura de, ina awalan be reja fi nukuta al muhim: dagit ta fekir shedid, ina gi kunu ma aligu kefini be afkar wu shuur al saab, kefini ina be kutu baala fogo iyya haja al ina gi amulu, ashan be amulu uwo akshen, aw al ina be rudu behu, wu keif ina be reja nafsi ta ina le hala kwesi kani awasifu infi’alia be zahar”.

“In this session, we will first revisit the key points of last session: what stress is, how we become hooked by difficult thoughts and feelings, how to focus our attention on whatever we are doing so we can do it better or find it more satisfying, and how to ground ourselves when emotional storms appear.”

**Facilitator actions**

There are no activities to complete; just listen.

**Important notes**

There are no important notes for this section.
**Kulasa ta usubu al faat**

**Summary of last week**

| Overview: (3 mins approx.) | Review of stress, being hooked and how being hooked takes us away from who we want to be. |

**First line of audio**

| “Ita mumkin be zakir inu ‘dagit’ ta fekir shedid uwo haja tabe’i le hala saab. Wu ina kan be kun fi fekir shedid, inu afkar wu shuur saab gi zahar”.
| “You may recall that ‘stress’ is a natural response to a difficult situation. And when we are stressed, difficult thoughts and feelings appear.” |

**Facilitator actions**

| “Ustaz be wori le majumua sura 2.1”
| “The facilitator will show the group Picture 2.1.” |

| Hold up Picture 2.1.
| OPTIONAL: Pause the recording and give a brief explanation of Picture 2.1 (pointing to relevant parts if necessary):
| • Fi sura de, rajil de maaligu be afkar wu shuur to, asa uwo ma be agider kutu bala be ihitimam fogo iyal to, salakun umon muhim kalis na uwo.
| • In this picture, the man is hooked by his thoughts and feelings, so he is not able to fully concentrate on the children, even though they are very important to him.
| Press play to resume the audio, if it was paused. |

**Important notes**

| Participants are confused by the concepts: |
| Explain that this section is a summary of last week’s session. Their understanding of concepts should become clearer during this session. |
**Can we get rid of difficult thoughts and feelings (Part 1)?**

<table>
<thead>
<tr>
<th>Overview: (2 mins approx.)</th>
<th>Discussion about what people do to try to get rid of difficult thoughts and feelings.</th>
</tr>
</thead>
</table>

**First line of audio**

“Asede ketir takum be fekir kefini umoni be kalasu afkar wu shuur abu saab; kef ita be nesitu kalam al waja ita fi zaman al faat.
“Now most of you have probably been wondering how you can get rid of these difficult thoughts and feelings; how you can forget these painful thoughts about the past.”

**Facilitator actions**

- **Pause the audio.**

[Read Sheet 2.2 below:]

- Kani anina indu shuur ta afkar, daiman anina be deru kalasu afkar wu shuur tanina al saab. Masalan, ina be deru asuma kwes be amulu hajat ze...
- When we feel stressed, often our natural reaction is to try to get rid of our difficult thoughts and feelings. For example, we might try to feel better by doing things like...
  - [Give five culturally relevant examples that you have prepared:]
    - ___________________________________
    - ___________________________________
    - ___________________________________
    - ___________________________________
    - ___________________________________
  - [Or use these examples:]
    - Jeribu sebu fekira fogo hajat batal al hasil
    - Trying not to think about bad things that have happened
    - Juru tumbak, ashrub merisa awu istamil dawayat
    - Smoking, drinking alcohol or using drugs
    - Geni fi serir
    - Staying in bed
    - Galatu be wu wonusu batal fogo nas taanin
    - Arguing with and criticizing other people
- **Wonusu batal fogo ita**
- **Blaming or criticizing ourselves.**

- **Arufa iden taki** [or cultural equivalent] *kan ita awu zol taani ali ita arufu aburu kalas afkar be amulu iya min hajat ali ana wori del.*

- **Raise your hand** [or cultural equivalent] *if you or someone you know ever tries to get rid of stress by doing any of the things I just listed.*

- **Anina kulu gi amulu baad min hajat del ta jerib kun aksen. Taani, sejil de be wori kan teriga del gi istakal, awu kan umon besi gi zidu mushkilat.*

- **We all do at least some of these things sometimes to try to feel better. Next, the audio will discuss whether these methods work, or if they just cause more problems.**

Press play on the audio, and listen for the bell sound that signals the end of the discussion.

**Important notes**

There are no important notes for this section.
Ina bi agidere ligo sika ta afkar wu shuur al saab (juzu 2)

Can we get rid of difficult thoughts and feelings (Part 2)?

**Overview:**
(3 mins approx.)
Covers how trying to push away thoughts and feelings doesn’t make them go away; explains how we can unhook from them.

---

**First line of audio**

“Fi teriga ketir ta aburu kalasu afkar wu shuur abu saab. “There are many ways to try to get rid of difficult thoughts and feelings.”

**Facilitator actions**

Hold up Picture 2.2.

OPTIONAL: Pause the recording and give a brief explanation of Picture 2.2 (pointing to relevant parts if necessary):

- **Fi sura ali awel de, zol de gi jeribu lizu bara afkar wu shuur ali saab. Lakin uwo ma gi istakal. Fi sura ta itnein, zol de gi ligo gali jeribu lizu afkar wu shuur del gi kutu umon goyi, wu zol de gi kun maaligu.**

- **In the first picture, this person is trying to push away difficult thoughts and feelings. But it does not work. In the second picture, the person finds that trying to push away those thoughts and feelings just makes them stronger, and the person gets hooked.**

Press play to resume the audio, if it was paused.

---

**Important notes**

**People not understanding the concepts:**
The concepts may be difficult for people to understand. If participants seem confused by them, say:

**Del hajat ali jedid, rua gidam ma asuma, wu ita be fahimu kwesi be zaman.**
These are new concepts. Keep listening, and you will understand better over time.

---

**Further explanation for facilitators**

**Why can’t we get rid of our thoughts and feelings?**

Many of us were taught from an early age that we should be able to control our thoughts and feelings. As children we might have been told to “Stop crying” or to “Cheer up”. Or we might think that because we can control things in other areas of our lives (such as what we do), we should be able to control our thoughts and feelings as well.

The reality is that thoughts and feelings do not work that way. We cannot control what we think or how we feel at any given moment. In fact, trying to get rid of a particular thought or feeling usually makes it more powerful.
It is the same with all thoughts and feelings. The more we try to get rid of them, the stronger they become.

But there is a different way. We can learn how to unhook from difficult thoughts and feelings. When we unhook from them, they do not disappear. They are still there. They are a part of us. But they do not control us.
**Eiden ze afkar wu shuur ta temrin**

*Hands as Thoughts and Feelings exercise*

<table>
<thead>
<tr>
<th>Overview: (8 mins approx.)</th>
<th>Use of exercise to demonstrate unhooking.</th>
</tr>
</thead>
</table>

**First line of audio**

| "Ina asade be amulu temrin al be saidu ita fi fahamu ma'ana ta ma aligu be shok, wu kef fiku shok be saidu ita" |
| "We will now do an exercise to help you understand better what we mean by hooking, and how unhooking can help you." |

**Facilitator actions**

- Demonstrate the exercise with the audio.
  - "Aside, fekir inu gidam ita-gidam mahal de-fi iya haja ali muhim..."
  - "Now imagine that out in front of you - at the front of this space - is everything that matters..."
- Continue to hold one hand in front of yourself with palm upwards.
- With the other hand, point to the space beyond that hand, so it is clear that “out in front of you” means the space beyond your hands.
- Then continue demonstrating the exercise with the audio.
- "Ustaz asa be wogifu sout de"
  - "The facilitator will now pause this recording."
- Pause the audio.

[Read this explanation:]
- **Fi temerin de, anina fekir gali iden ta ina yau kan shuur wu afkar ta ina.** [Hold up both hands.]
- **In this exercise, we imagined that our hands were our thoughts and feelings.** [Hold up both hands.]
- **Asa kan ita ma alligu be afkar wu shuur taki, uwo fi ze de.** [Cover your eyes with your hands.] Afkar wu shuur taki kalas guwa taki lakdi ita khas hajat fi haya; uwo goyi kutu bala fi iya haja awu amulu hajat tamam.
• So when we are hooked by our thoughts and feelings, it’s like this. [Cover your eyes with your hands.] We’re so overpowered by our thoughts and feelings that we miss out on life; it’s hard to focus on anything or do things well.

• Lakin kan ita fiku badu, uwo fi zede. [Lower both hands and rest them in your lap.] Afkar wu shuur taki lisa fi besi ze iden taki kun ina gi agudu rah fi wirik taki. Lakin umon ma gi silu bala taki kulu. De ki kutu uwo sahil kalis ta kutu bala wu ta amulu hajat al muhim wu ma faida le ita.

• But when we’re unhooked, it’s like this. [Lower both hands and rest them in your lap.] Our thoughts and feelings are still there, just like our hands are still there, resting in our laps. But they are not taking up all our attention. This makes it much easier to focus and to do things that are important and meaningful to us.

• Kan anina ma kun aligu be afkar wu shuur tanina, anina be hibu nashatat ali kwesaktar wu kaman be ligo nashatat ali ita kan ma indu niya fogo gi kun kwesi kalis.

• When we’re not hooked by our thoughts and feelings, we usually enjoy pleasant activities more and even find boring activities more interesting.

• Kan ita ma fahim de kulu aside, fi kwes; uwo be kun sahil badein.
• If you don’t fully understand this right now, that’s okay; it will become clearer later.

Press play on the audio, and listen for the bell sound that signals the end of the discussion.

Important notes

People do not understand or are not following the instructions:
Some people will find this exercise very odd and may not understand what to do. Continue to model the exercise.

If there is a lot of confusion in the group, say:
Temerin taanin be beinu jedid le ita. Aburu umoni shedid ze ita be agidere, aw geni berah lahid kan ina rua le safa taani.
Some exercises may seem strange to you. Just do them as best you can, or sit quietly until we move on to the next section.
**Kulasa ta reja nafsi**

**Grounding summary**

<table>
<thead>
<tr>
<th>Overview: (2 mins approx.)</th>
<th>Brief review of how grounding can help.</th>
</tr>
</thead>
</table>

**First line of audio**

Tab’an, istakal temrin de be eiden ta ina uwo ma goyi. Lakin kefin ina be agidere amulu uwo be afkar wu shuur ta ina? Reja nafsi, ali ina alimu fi darasa al faat de, ya teriga wahid al muhim.

“Of course, it is easy to do this exercise with our hands. But how can we do it with our real thoughts and feelings? Grounding, which we learned in the last session, is one important way.”

**Facilitator actions**

There are no activities to complete; just listen.

**Important notes**

There are no important notes for this section.
**Temerin ta reja nafsi**

**Grounding exercises practice**

<table>
<thead>
<tr>
<th>Overview: (10 mins approx.)</th>
<th>Gives instruction for shorter and longer versions of grounding exercises.</th>
</tr>
</thead>
</table>

**First line of audio**

"Asade, ina be amulu temrin ta reja nafsi abu guser".
"Now, we will do a short grounding exercise."

**Facilitator actions**

- Demonstrate the exercises with the audio.
  - Lead facilitator: close your eyes during Grounding, if you feel comfortable doing this.
  - Co-facilitator: keep your eyes open to see if anyone needs individual assistance.

**Important notes**

- **People seem sleepy or bored:**
  Sitting up straight can help people to wake up and pay attention. Model this to encourage group members to do so.

- **People are distracted:**
  Grounding exercises can be difficult for people, especially the longer versions, and it is common for them to become distracted. Just encourage participants to do what they can.

- **If participants complain about practising grounding again, or ask why it is repeated, say:**
  *Iya zaman ali ita amulu temerin ta reja nafsi, ita be ligo faida taanin. Uwo fi ze iya mahara, ze [prepare an example of culturally appropriate skills or use these examples: playing football or cooking]. Salakun ita kalas aruf keif gi amulu uwo, iya zaman ali ita gi amulu, ita be agider kun aksen fi amulu uwo.*
  Each time you practise grounding, you will get some benefit. It’s like any skill, like
  [prepare an example of culturally appropriate skills or use these examples: playing football or cooking]. Even if you already know how to do it, each time you do it you may become better at it.

- **Someone says that they get distracted or are thinking too much:**
  Respond in a kind and supportive way:

  *Uwo fi aadi kun ma setetu. Kan ita laizu gali ita fi ma setetu, besi reja bala taki fi amulu temerin de. Uwo fi kwes kan ita kun ma setetu fi zaman ketir fi temerin de kulu. Iya zaman kan ita laizu gali ita masetetu wu ita reja bala taki fogo haja ali gi hasil*
aside, ita fi gi amulu temerin de. Rua gidam amulu temerin de, wu ita be ligo gali uwo gi kun sahil be zaman.
It’s normal to get distracted. Whenever you notice that you are distracted, just bring your attention back to following the exercise. It is okay if you get distracted many times throughout the exercise. Every time you notice that you’re distracted and you return your attention to what is going on in the present moment, you’re doing the exercise. Keep practising and you may find that it gets easier with time.

Someone says that they are getting dizzy or light-headed:
De be kun mushkila al ketir wasaat. Ketir ta zaman kan ita asuma lifu ras awu ras keff, de gi gasid gali ita gi juru lobu guwam guwam awu tegil kalis. Aburu juru lobu beraha kalis.
This can be a common problem. Most of the time if you feel dizzy or light-headed, it means that you are breathing too fast or too deeply. Try breathing more slowly and gently.
Overview: Advice is provided on common difficulties with practising the exercises.

First line of audio

“Ze ma uwo fi usubu’u al faat, mumkin be kunu ita ligo temrin de goyi. Mara taani wu taani, ita mumkin geni ma’a baala musetetu. Afkar ta ina woduru kalam ina fi ma aligu be afkar wu shuur ta ina; ina be kunu woduru

“Just like last week, you might have found that exercise challenging. Again and again, you were probably distracted; hooked by thoughts and feelings, your attention might have wandered.”

Facilitator actions

“Ustaz asa be wegifu sout de ta 10 dagaig”

“The facilitator will now pause the audio for 10 minutes.”

Pause the audio.

Use the timer to allow 10 minutes for a break. Stand up and, if needed, explain that it is time for a break.

Important notes

If someone says that the exercises do not work:

Remember: these exercises are not meant to get rid of thoughts and feelings, they are just meant to unhook you from them and allow you to refocus. Like in the Hands as Thoughts and Feelings exercise, your hands are still there, but they are not covering your eyes and preventing you from focusing on the things that are important to you.
**Overview:**
(10 mins approx.)

<table>
<thead>
<tr>
<th>Facilitator actions</th>
</tr>
</thead>
<tbody>
<tr>
<td>While you time the 10-minute break, no additional action is needed. Participants may use this time however they want.</td>
</tr>
<tr>
<td>After 10 minutes have passed, press play on the audio.</td>
</tr>
<tr>
<td>⏯️ ⏯️ ⏯️ zaman ta raha inta kalas. Minfadlak rejakum fi mahalat takum fi juzu ta darasa de aljai. ⏯️ ⏯️ ⏯️ “The break is now complete. Please return to your places for the next section of this course.”</td>
</tr>
<tr>
<td>(Brief pre-recorded silence to allow participants to return to their seats.)</td>
</tr>
<tr>
<td>⏯️ If needed, pause the audio until everyone has taken their place. Restart the audio once people are back.</td>
</tr>
</tbody>
</table>

**Important notes**

**People leaving:**
That is okay. Remind them that they can return another time, and that SH+ works best if you follow all the sessions.

**Participants may ask for further help, or want to discuss problems:**
See Sections 6.4 and 6.5 in Part 1 on dealing with questions and problems.

**For questions about course content, say:**
ketir be jaa sahil fogo darasa de ze ina be rua le gidam. Minadlak besi kede ita rua ma asuma tow wu ayinu kan sualat taki juabu
A lot will become clearer about this course as we continue. Please continue to listen and see if your questions are answered.

**Keep track of time:**
Make sure that you keep track of the length of the break.
What are thoughts and feelings?

Overview: (12 mins approx.) Provides explanation on thoughts, physical feelings and stress. Participants mark physical feelings and thoughts on worksheets.

First line of audio

“Marhab bek. Itakum ligo ta raha takum”
“Welcome back. We hope you enjoyed your break.”

Facilitator actions

“Ustaz asa be wogifu sout de asan wodi le kulu nas waraga 2.1”.
“The facilitator will now pause this recording to give everyone Activity Sheet 2.1.”

Pause the audio.

[Hand out pens or pencils and one copy of Activity Sheet 2.1 to each participant. Read aloud the following instructions for the group:]

- Minfadhlayawel suurata cholkal alisorulwad wara. [Hold up the drawing.]
- Please look first at the drawing of the front and back of a person. [Hold up the drawing.]
- Rasimawukutunuktafi giisimdefi mahalatkulialitadaimanindu mushkilatatshururtagiisimhastanfizamanaliitaiafkar. Masalan, kan ita indu afkar ita be induwajafiras taki, ketif, dahar awubatina, awufi mahaltaanin.
- Draw or mark on the body all the places where you often have difficult physical feelings, especially when you feel stressed. For example, when you are stressed you might have pain in your head, shoulders, back or belly, or somewhere else.
- Masalan, kan ras tayi gijawaligoanainderakar, Ana kan bikutunukta fi mahaladefisurade. Awukan kanana induwajabatina taifyizamanaliana indu afkar, ana kan bikutunukta fi mahal de awurasi fogokeifiantaja. On the drawing, circle the forehead to indicate headache, and make some marks in the stomach area to indicate tension.
- For example, if my head hurts when I’m stressed, I would circle this area on the picture. Or if I had tension in my stomach when stressed, I would circle this area or draw in what that tension feels like. [On the drawing, circle the forehead to indicate headache, and make some marks in the stomach area to indicate tension.]
- Use the timer to give 2-3 minutes for this activity.

[Read aloud the instructions below:]
- Taani, ayinu fogosurata “jaw” [hold up the picture].
• Next, look at the picture with the “thought cloud” [hold up the picture].

Fekiriat tanina fi fogo kelimat wu aswar. Fekiriat tanina indu hajat ta bedir, wu hajat ali anina gi gul le nafsi ta ina. Fi jaw, fi miahal ta afkar wu shuur al saab ali anas be kun indu. [Point to pictures in the thought cloud.]

• Our thoughts consist of words and pictures. Our thoughts include memories, and things we say to ourselves. In the thought cloud, there are examples of difficult thoughts and memories that people might have. [Point to pictures in the thought cloud.]

Minfadlak kutu nukta fogo iya sura ali ita agider limu ma uwo. Awu ita be agider rasim awu katif iya afkar taanin ali saab, zekiriat ta bedir ali gi waja awu kuaf ali gi beinu kan ita indu afkar. Awu kan ita deru, besi fekir le badun del yau sunu. [Lead facilitator: demonstrate by writing things in the thought cloud or drawing or circling a picture.]
[Co-facilitator: walk around to see if anyone needs help.]

• Please circle any of the images that you can relate to. Or you can draw or write any other difficult thoughts, painful memories or worries that tend to appear when you feel stressed. Or if you prefer, just think to yourself what these are. [Lead facilitator: demonstrate by writing things in the thought cloud or drawing or circling a picture.]
[Co-facilitator: walk around to see if anyone needs help.]

Use the timer to give 2-3 minutes for this activity.

Press play on the audio.

Important notes

People do not understand the instructions:
Explain the instructions for the exercise, using examples:
Masalan, kutu nukta fi ras ta zol de kan ita indu kebira ta waja ras kan ita indu afkar. For example, put a mark by the person’s head if you experience headaches when you’re stressed.
Fi jaw, katif awu rasim iya afkar ali saab ze “ana indu kuaf fogo usra tai” in the thought cloud, write or draw any difficult thoughts like “I am worried about my family”.

People do not write or draw anything:
The exercise is optional and people do not have to write or draw anything if they do not want to. People should not feel pressured to write or draw.

People do not put thoughts in the cloud or feelings in the body:
This is not a problem; and do not correct people if they put words in the wrong places.
Activity Sheet 2.1
Ayinu wu kutu isim

Noticing and naming

Overview:
(9 mins approx.) Exercise where participants practise unhooking from difficult thoughts and feelings by “noticing” and “naming” them.

First line of audio

“Fikira wu shuur abu saab haja tabi’e fi zurufu ta dagit zeide.
“Difficult thoughts and feelings are completely natural in stressful situations.”

Facilitator actions

Demonstrate the exercise along with the audio.

Important notes

People become emotional or upset:
People are being asked to notice difficult thoughts or feelings, which may lead to emotion. It is natural, normal and okay for people to become upset. Follow the general information in Sections 8.4 and 8.5 of Part 1 on dealing with distress.

People do not understand the instructions:
Minadlak besi kede ita aburu amulu temerin de ma iya sika al tamam ita be agidere. Uwo tamam kan ita ma be agidere amul temerin de bil kamil. Please just try to follow the exercise as best you can. It is okay if you are not able to follow it fully.

Further explanation for facilitators

Unhooking: why is it important to learn how to notice and name?
Noticing and naming difficult thoughts and feelings allows you to see them for what they are. By doing this, they have less impact and influence over you. As you become more practised at Unhooking, you will find that difficult thoughts and feelings lose their ability to frighten, disturb, worry or depress you.
Iltizam le temrin
Commitment to practise

Overview:
(12 mins approx.)
Describes the importance of practising the activities and invites participants to commit to practise.

First line of audio

“Fi lazat, anina be asalu ita kele fekri usubu taki ali kidam”.
“In a moment, we will ask you think about your week ahead.”

Facilitator actions

⚠️ “Ustaz be wogifu sout de asan agara waraga 2.3”
“The facilitator will pause this recording to read Sheet 2.3.”

Pause the audio.

[Read Sheet 2.3 below. Note that the format of this discussion is slightly different, to help participants stay focused and understand the concepts more easily:]

- **Fi maharat itnein ta amulu fi usubu al jai: Reja nafsi, ali anina alimu fi darasa nimiru 1 wu anina amulu uwo taani mara aleila, wu fiku jabada, ali anina alimu fi daigaig besit al faat.**

- **There are two skills to practise over the next week: Grounding, which we learned in Session 1 and practised again today, and Unhooking, which we just learned a few minutes ago.**

- **You may have noticed that Grounding is quite similar to Unhooking.**

  - **Itnein kulu fi terigat ta fiku badu min afkar wu shuur ali saab, lakin reja nafsi gi silu zaman suwiya towil, wu indu khatuat ali zidu ta nenzil berah wu limu be gisim taki.**

  - **Both are ways to unhook from difficult thoughts and feelings, but Grounding takes a bit longer and has the added step of slowing down and connecting with your body.**

- **Awel, anina be ayinu halat taanin al be kunu fogo muhim amulu temerin ta reja nafsi awu fiku jabada.**

- **First, we’ll look at some situations where it could be helpful to practise either Grounding or Unhooking.**
• Minfadlak________ [raise your hand, nod or cultural equivalent] kan ita... [Pause briefly after each question while participants raise their hands:]

• Please ______________ [raise your hand, nod or cultural equivalent] if you... [Pause briefly after each question while participants raise their hands:]
  o ...woduru fogo fekira taki ta zaman al faat. [pause]
  o ...ever get lost in memories about the past. [Pause.]
  o ...kun ma aligu be kuaf fogo mustakbal. [pause]
  o ...get hooked by worries about the future. [Pause.]
  o ...ma gelebu fi zaman taanin be shuur ta singa, ma murta awu zalan. [pause]
  o ...get overpowered sometimes by feelings of sadness, frustration or anger. [Pause.]
  o Taabu be waja gisim awu kun taban. [pause]
  o ...struggle with physical pain or feeling tired. [Pause.]

• Sei fi iya zol ali ligo afkar wu shuur del gi lakbat lakadi kun goyi kutu bala fi iya haja awu amulu haja tamam? [Pause while participants raise their hands.]

• Does anyone ever find these thoughts and feelings so distracting that it’s hard to focus on anything or do things well? [Pause while participants raise their hands]

• Delinde kulu halat ali muhim kalis amulu temerin ta fiku min shok awu reja nafsi. Awel, anina bi amulu muraja ta fiku jabada, ali anina tala alimu min sout de.

• These are all situations where it can be very helpful to practise either Unhooking or Grounding. First, we will review Unhooking, which we just learned from the audio.

[Continue reading Sheet 2.3 below to explain Unhooking:]

• The three steps to Unhooking are:
  o Katua 1: Laizu fikira awu shuur be ihtimam. Kan fi shuur, uwo fi kelimat awu sura awu al itnein? Kan uwo fi fekira fi gisim taki, uwo fi weni adil?
  o Step 1: Notice a thought or a feeling with curiosity. If it is a thought, is it words or pictures, or both? If it is a feeling in your body, where exactly is it?

  o Katua 2: Kutu isim le fekira awu shuur de. Ita be agider amuu de be gulu le badun mindun sout, “fi inu fekira al saab” awu “ana gi laizu shuur ali saab”.
  o Step 2: Name the thought or feeling. You can do this by silently saying to yourself, “Here is a difficult thought” or “I am noticing a difficult feeling”.
    ▪ Ta katua ta itnein de, ma deru kede ita arufu isim al agiga ta afkar wu shuur. Ita be agider kutu lo isim fi kulu, besi ze ali ana amulu
    ▪ For this second step, you do NOT need to know the exact name for the thought or feeling. You can just name it generally, as I did.

  o Khatua 3: Reja kutu bala fogo haja ali ali gi amulu, be kutu bala be ihtimam fogo haja ali ali be agider ayinu, asuma, lemesu, aburu wu sumu.
Step 3: Refocus on what you are doing, paying attention with curiosity to what you can see, hear, touch, taste and smell.

- Fiku jabada uwo kwes kalis. Ita be agider amulu uwo fi iya zaman, iya mahal, fi thania besit, masalan
- Unhooking is very convenient. It can be done anytime, anywhere, in just a few seconds. For example...

- [Read your prepared example:]

___________________________________________________________________
___________________________________________________________________
___________________________________________________________________

[Or use this example:]
- Kan ita kun masetetu be fekira al saab ta bedir, ita be agider amulu fiku jabada be katuat talata del:
- If you are distracted by sad memories of the past, you could practise Unhooking with these three steps:
  - Fi katua1: Laizu gali ita ma aligu be afkar wu shuur al saab ta zaman al faat wu fi shuur ta tegil fi dus taki.
    - In Step 1: notice that you are hooked by sad memories and that there is a feeling of heaviness in your chest.
  - Fi katua2: Kutu isim to be wori le badu: “inu fi fekira saab” awu “ana laizu gali inu fi shuur al saab” awu “fi shuur ta waja fi dus tai”
    - In Step 2: name it by saying to yourself: “Here is a difficult thought” or “I notice that here is a difficult feeling” or “There is a painful feeling in my chest”.
  - Fi katua 3: reja kutu bala fi haja ali ita gi amlu, kutu bala be hima fi haja ali ita be agider ayinu, asuma wu lemesu.
    - In Step 3: refocus on what you are doing, paying attention with curiosity to what you can see, hear and touch.

- Ita bi agider zekir katuat de be kutu fi muk kelimat talata: Laizu, kutu isim wu reja kutu bala. Uwo be agider saidu ita ta zekir kelimat ali talata de kan ita katifu umon tehet. [give additional, locally relevant suggestions for remembering these steps - for example, enter them into your phone].

- You can remember the steps by memorizing three words: Notice, Name and Refocus. It may help you to remember these three words if you write them down [give additional, locally relevant suggestions for remembering these steps - for example, enter them into your phone].
• Asa, geni mindun sout le badu, fekir fogo hal al saab ali be agider hasil leita fi usubu al jai, wu souru ita fi amulu temerin ta katuat talata del: laizu, ktutu isim wu reja kutu bala.

• Now, sitting in silence on your own, think of a stressful situation that you are likely to face over the next week, and imagine yourself practising these three steps: Notice, Name and Refocus.

Use the timer to give 45 seconds for this thinking exercise. Repeat the instruction if needed.

[Continue reading Sheet 2.3 below to review Grounding:]
• Asa anina be amulu muraja ta mahara 2: Reja nafsi.

• Now we will review the second skill to practise: Grounding.

• Aleila, anina amulu temerin ta reja nafsi abu guser wu temerin ta reja nafsi abu towil. Ze ma gulu ina, reja nafsi gerib sawa ma fiku jabada.

• Today, we practised a very short grounding exercise and a longer grounding exercise. As we mentioned, Grounding is quite similar to Unhooking.
  o Itnein de kulu teriga ta fiku badun min afkar wu shuur abu saab.
  o Both are ways to unhook from difficult thoughts and feelings.
  o Itnein kulu gi bada be laizu keif ita gi asuma wu sunu ita gi fekir.
  o Both start with noticing how you are feeling and what you are thinking.
  o Itnein kulu gi akir be reja kutu bala fogo haja abu it gi amulu wu istamail ihsas taki al kamsa ta kutu bala bilk amil fogo dunia ali jambu ita.
  o Both end with refocusing on what you are doing and using your five senses to pay full attention to the world around you.
  o Reja nafsi indu khatua taani ta nenzil bera wu limu be gisim taki be midu, doria awu juru lobo.
  o Grounding includes an extra step of slowing down and connecting with your body by stretching, moving or breathing.
  o Reja nafsi gi silu zaman towil besit lakin be agider kun be guwa aktar. Uwo be agider kun muhim kan ita woduru fi awasif infilia awu asuma fekira shedid.
  o Grounding takes a little longer but can be more powerful. It can be helpful when you are lost in an emotional storm or feeling very stressed.
  o Anina gi seji ita kede amulu temerin ta de. Mumkin ita be ligo reja nafsi wu fiku jabada muhim fi zaman baru baru.
  o We encourage you to practise this. Perhaps you will find Grounding and Unhooking useful at different times.

• Asa katuat talata ta reja nafsi de yau:
So the three steps for Grounding are:

1. **Katua 1:** Notice how you are feeling and what you are thinking right now.
2. **Step 1:** Notice how you are feeling and what you are thinking right now.
3. **Katua 2:** Slow down and connect with your body by pushing your feet into the floor, stretching, and focusing on your breathing.
4. **Step 2:** Slow down and connect with your body by pushing your feet into the floor, stretching, and focusing on your breathing.
5. **Katua 3:** Refocus on the world around you and what you are doing.
6. **Step 3:** Refocus on the world around you and what you are doing.

Salakun reja nafsi gi silu zaman towil min fiku jabada, wu indu katua taani ta limu be gisim taki be midu awu doria, ita be agider amulu temerin de fi iya zaman, iya mahal salakun mahal ali jambu ita de ma maskut.

Even though Grounding takes a bit longer than Unhooking, and has the added step of connecting with your body by stretching or moving, you can still practise grounding anytime, anywhere, even if it is not completely quiet around you.

Masalan, ita be agider amulu temerin to ze ita ita gi istena haja taani, awu gubal awu baad iya nashataat ze akulu, kasil awu num. kan ita amulu temerin fi zaman de, uwo be kun sahil latamil temerin ta reja nafsi badein fi zaman ta halat abu saab awu fi zaman ta awasif infilia.

For example, you could practise while waiting for something, or before or after an activity, like eating, washing or sleeping. If you practise during these times, it will be easier to use Grounding later during stressful situations or during emotional storms.

Ita be agider zekir katuat ta reja nafsi, be kutu fi muk kelimat laizu, nenzil teheth wu limu, wu reja kutu bala.

You can remember the steps for Grounding by memorizing the words Notice, Slow Down and Connect, and Refocus.

Aside agilibu le zol ali jambu ita wu wonusu takun:

Now turn to the person next to you and discuss:

1. Mitein ita bi amulu temerin ta reja nafsi wu keif ita be zekir amulu temerin? Masalan, ita be agider zekir nefs taki be kutu jeras, awu amulu gubai awu baad haja taani ab ita gi amulu kulu yom. Minfadak sheriik takun kuta takun ta amulu temerin le badun wu kutu kuta taki fi muk.

2. When will you practise Grounding and how you will you remember to practise? For example, you can remind yourself by setting an alarm, or practising before or after something that you do each day. Please share your plans for practising with each other, and then commit your plan to memory.
If you prefer not to speak, stay by yourself and silently make your plan to practise.

Use the timer to give 2 minutes for this discussion.

Press play on the audio, and listen for the bell sound that signals the end of the discussion.

**Important notes**

Participants describe barriers to practising:

Amulu temerin de muhim kalis. Aburu wu silu haja taani al ita hibu alleila wu kede ita silu wekit ta zaman al ita be agidere amulu uwo, masalan kan ita gum fog, gobul fotur. Salakun amulu uwo le wekit ta degiga taanin be kun muhim.

Practice is very important. Try and choose something that you liked from today and identify a time you can do it – for example as you get up, or before lunch. Practising for even just a couple of minutes will be helpful.

Remain supportive:
People are much more likely to change when they feel positive and supported rather than judged or criticized.

Confusion between Unhooking and Grounding:
Participants may be confused by the similarity between these two techniques. If needed, review the explanations in Sheet 2.3 again. To help explain, you can also show participants the summary sections for Grounding and Unhooking (Tools 1 and 2) at the end of the SH+ illustrated book, *Doing What Matters in Times of Stress*.

Use of standalone audio exercises:
Ita be agider zeikir musharakat gali umon kaman be agider istamil temerinat abu fi sout ta amulu temerin ta reja nafsi. Istamil del ta zaman besit fi yom be kutu uwo sahil ta kutu maharat del fi zaman ta halat ta afkar ahedid fi haya ta kulu yom.
You can remind participants that they can also use the standalone audio exercises to practise Grounding and Unhooking. Using these a few times a day will make it easier to apply these skills to stressful situations in everyday life.
Khulasat darasa ta alleila

Summary of today’s session

<table>
<thead>
<tr>
<th>Overview: (2 mins approx.)</th>
<th>Summarizes the session.</th>
</tr>
</thead>
</table>

First line of audio

| “Ina be amula muraja’a ta darasa ta alleila fi guwam.” | “We will quickly review today’s session.” |

Facilitator actions

<table>
<thead>
<tr>
<th>“Ustaz asa be wori le majumua sua 2.3”</th>
<th>“The facilitator will now show the group Picture 2.3.”</th>
</tr>
</thead>
<tbody>
<tr>
<td>Show Picture 2.3.</td>
<td></td>
</tr>
<tr>
<td>OPTIONAL: Pause the recording and read out the text in Picture 2.3 (especially if some participants cannot read):</td>
<td></td>
</tr>
<tr>
<td>• Sura de gi zekir anina fogo katuat abu talata ta fiku jabada min afkar wu shuur abu saab: katua1: Laizu; Ktua 2: Kutu isim; Wu katua talata: reja kutu bala.</td>
<td></td>
</tr>
<tr>
<td>• This picture reminds us of the three steps for unhooking from difficult thoughts and feelings: Step 1: Notice; Step 2: Name; and Step 3: Refocus.</td>
<td></td>
</tr>
<tr>
<td>Press play to resume the audio, if it was paused.</td>
<td></td>
</tr>
</tbody>
</table>

Important notes

| There are no important notes for this section. |
**Akhir temerin**

**Final exercise**

<table>
<thead>
<tr>
<th>Overview: (5 mins approx.)</th>
<th>Gives instructions for a brief gratitude exercise.</th>
</tr>
</thead>
</table>

**First line of audio**

- *Ina be amulu muraja’ a ta darasa ta alleila fi guwam.*
  - “Now we are nearing the end of today’s session, so we will do one final exercise.”

**Facilitator actions**

- Demonstrate the exercise in line with the audio.
  - “ustaz asa be wori le majumu sura 2.3 ze ina gi ru gidam.”
  - “Good luck with it, and we look forward to seeing you at Session 3.”

- [Say the following at the end of the session:]
  - **Shukran kun fi darasa 2. Fi usubu ali jai, ita bi kutu bala fi amulu maharat abu muhim itnein: 1. Fiku jaba da wu 2. Temerin ta reja nafi**
  - Thank you for attending Session 2. Over the next week, you will focus on practising two main skills: 1. Unhooking and 2. Grounding.
  - **Zekir, uwo muhim amulu temerin ta maharat ali fi darasa de asan ita be agider istamil umon fi haya taki be teriga ali sahil aktar. Jerib amulu temerin fi ketir ze ita be agider, salakun bes ta dagaid besit kulu yom. Be zaman, uwo be kun sahil wu guwam istamil maharat del.**
  - Remember, it is important to practise the skills in this course because then you will be able to apply them in your life more easily. Try and practise as much as you can, even if just for a couple of minutes each day. With time it will become easier and more automatic to use these skills.
  - **Kan iya zol indu suwalat fogo sunu ta amulu temerin to fi usubu al jai, minfadlak kun huur ma geni inu baad majumua de ta wonusu ma ana awu [the co-facilitator], itakun bi asadu badun wu ayinu kan itakun be agider saidu badun.**
  - If anyone has questions about what to practise over the next week, please feel free to stay after the group to speak with me or [the co-facilitator], or you can ask each other and see if you can help each other out.

- **Ita kaman indu kitab taki abu gi zekir ita sunu anina ayinu aleila. Ita be ligo iya haja ali ina alimu fi juzu 2. [Show Part 2.]**
• You also have your book, which can remind you of what we covered today. You will find everything we covered in Part 2. [Show Part 2.]

• Kaman fi juzu guser fi akir ta kitab de ali gi kutu fi guser iya maharat min iya darasa ta taalim de. Ta darasa ta aleila de, fi guser ta safe 1 ta keif ita be amulu terner ta fiku jabada. [Show Unhooking summary at the end of the book.]

• There is also a short section at the end of the book that summarizes each of the main skills from each session of the course. For today’s session, there is a one-page summary of how to practice Unhooking. [Show Unhooking summary at the end of the book.]

• [If using the audio exercises that accompany the course, say:] ita kaman be agider amulu terner ta reja nafsi wu fiku jabada be istamil ternerinat al fi sout al fi juzu ta taalim de. [If needed, explain where these can be downloaded, or give participants the opportunity to record them at the end of the session using a mobile phone.]

• [If using the audio exercises that accompany the course, say:] You can also practise Grounding and Unhooking by using the audio exercises that are part of the course. [If needed, explain where these can be downloaded, or give participants the opportunity to record them at the end of the session using a mobile phone.]

• Kan ita ma fahima kulu hajat aleila, uwo kwes, jerib istamil iya haja ali ita alimu. Ita kaman bi ayinu aswar ali fi kitab de, asalu zol taani kele agara le ita awu limu ma zol taani fi majumua de asan saidu badun fahim hajat de.

• If you did not understand everything today, that is okay; try to apply whatever you learned. You could also look at the pictures in the book, ask someone to read it to you, or meet with someone from this group so you can help each other understand the topics.

Anina bi ayinu badun fi darasa al jai! [Remind participants when and where the next session will be.]
See you at the next session! [Remind participants when and where the next session will be.]
Session 3 instructions

Marhab fi SH+

Welcome to SH+

<table>
<thead>
<tr>
<th>Overview:</th>
<th>Provides a friendly, quick introduction.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(3 mins approx.)</td>
<td></td>
</tr>
</tbody>
</table>

Facilitator actions

- Read Welcome script in Appendix 4.
- Press play on the audio.

Important notes

- People who did not attend last week: Ask them to just join the group, and explain that there will be a summary of the previous week’s session.
Drasa3: Istakal be akhlak

Session 3: Acting on Values

📅 Mugadima

Introduction

<table>
<thead>
<tr>
<th>Overview: (2 mins approx.)</th>
<th>Provides an introduction to the group, and participants are asked to briefly consider their reasons for coming to today's session.</th>
</tr>
</thead>
</table>

First line of audio

“Shukuran lekum fi arija takum le darasa 3 le kamsa daurat ta idarat dagit fekira shedid. Ze ma itakum amulu fi mara al faat, kede itakum fekir fi zaman al itakum be geni fogo ini; ayinu wara takum, le usra takum wu mujitama takum.

“Thank you for returning for Session 3 of this five-session stress management class. And just as you did last time, take a moment to think about the main reasons you are spending your time and energy coming here today: caring for yourself, caring for your family, caring for your community.”

Facilitator actions

There are no activities to complete; just listen.

Important notes

There are no important notes for this section.
**Guser ta amal ta usubu al faat wu muraja ta temerin**

**Summary of last week and review of practice**

| Overview: (7 mins) | Reviews concepts from previous weeks. |

First line of audio

“Fi darasa al faat, ina ayinu le teriga ketir abu ketir ta ina gi istamil fi wasa afkar wu shuur abu saab”.

“Last session, we looked at the many ways that most of us use to try to get rid of our difficult thoughts and feelings.”

Facilitator actions

“Ustaz be wegifu sout de asan agara waraga 3.1”

“The facilitator will pause this recording to read Sheet 3.1.”

Pause the audio.

[Read Sheet 3.1 below to review Unhooking and Grounding:]

- **Fi darasa 2, ita amulu temerin ta maharat intein ta fiku jabada min afkar wu shuur abu saab**: Fiku jabada wu reja nafsi.

- In Session 2, you practised two skills for unhooking from difficult thoughts and feelings: **Unhooking and Grounding**.

- **Zekir, fiku jabada indu katuat talata**: Remember, Unhooking has three steps:
  - **Katua1**: Laizu afkar wu shuur abu saab be ihtimam.
  - **Step 1**: Notice a difficult thought or feeling with curiosity.
  - **Katua 2**: kutu isim le afkar awu shuur. Masalan, wonusu le badun, “inu fi afkar abu saab” awu “ana gi laizu shuur abu saab”
  - **Step 2**: Name the thought or feeling. For example, say to yourself, “Here is a difficult thought” or “I am noticing a difficult feeling”.
  - **Katua 3**: Reja kutu bala fogo haja abu ita gi amulu, be
  - Kutu bala be ihtimam fogo haja abu ita be agider ayinu, asuma, lemesu, aburu wu sumu.
  - **Step 3**: Refocus on what you are doing, paying attention with curiosity to what you can see, hear, touch, taste and smell.

- **Reja nafsi fi sawa wu kaman gi saidu ita fi fiku badu min afkar wu shuur abu saab**.
- Grounding is very similar and also helps you to unhook from difficult thoughts and feelings.
- **Reja nafsi gi silu zaman suwiya towil, wu be kun be guwakalis.**
- Grounding takes a bit longer and can be more powerful.
  - Katua al awel yau ta laizu kef ita gi asuma wu sunu ita gi fekir.
  - The first step is to notice how you are feeling and what you are thinking.
  - Katua ta itnein yau, nenzil berah wu limu be gisim taki. Ita be agider amulu de be lizu kuren taki tehet, midu, wu kutu bala fi juru loubu.
  - The second step is slowing down and connecting with your body. You can do this by pushing your feet into the floor, stretching, and focusing on breathing.
  - Katua ta akhir fi ze fiku jabada: Ita be reja kutu bala fi haja abu ita gi amulu wu le dunia abu jambu ita.
  - The final step is the same as Unhooking: you refocus and pay attention to what you are doing and to the world around you.

[Continue reading Sheet 3.1 below. Possible adaptation to the discussion: read the question to the entire group, ask people to raise their hands if they experienced either of the benefits, and ask for 2-3 volunteers to share their experiences.]
- **Asa agilibu le zol abu jambu ita wu wonusu takum.**

Now turn to the person next to you and discuss:

- Faida susu yau ita ligo min amulu temerin ta fiku jabada awu reja nafsi? Masalan, sei temerinat de saidu ita...
- What benefits did you experience from practising Unhooking or Grounding? For example, did these exercises help you to...
  - Kutu bala fogo haja abu ita gi amulu awu fogo nas abu ita kan ma umon?
  - focus on what you were doing or on the people you were with?
  - Kun berah kalisi fuz zaman ti hal ta afkar?
  - act more calmly during a stressful situation?
- Kan ita kan ma amulu iya temerin, amulu kuta ta amulu temerin ta wahid min temerinat de fi usubu abu jai, wu wonusu keif ita fekir de be agider saidu ita.
- If you did not practise either exercise, make a plan for practising one of these exercises over the next week, and discuss how you think this could help you.

Use the timer to give **2.5 minutes** for this discussion.

Press play on the audio, and listen for the bell sound that signals the end of the discussion.
**Important notes**

<table>
<thead>
<tr>
<th><strong>Trouble with practising:</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>See <a href="#">Section 8.11</a> of Part 1 on problems with home practice.</td>
</tr>
</tbody>
</table>
Muraja ta maharat: Eiden ze afkar wu shuur mulahaza wu kutu isimu, reja nafsi

Review of skills: Hands as Thoughts and Feelings, Noticing and Naming, Grounding

Overview: (20 mins approx.) Participants practise skills and exercises from the previous session.

First line of audio

“Ta zekir nafsi ta ina kef fiku minu haja uwo muhim, Ina be amulu mara taani temrin abu ina amulu be eidin ta ina fi darasa al faat”.

“To remind ourselves how Unhooking is helpful, we will quickly repeat the exercise we did with our hands last session.”

Facilitator actions

Follow the exercise along with the participants.

“Asa fekir gali gidam ita- gidam mahal de- yau iya haja abu muhim…”

“Now imagine that out in front of you - at the front of this space - is everything that matters…”

Continue to hold one hand in front of yourself with palm upwards.

With the other hand, point to the space beyond that hand, so it is clear that “out in front of you” means the space beyond your hands.

Then continue demonstrating the exercise with the audio.

“Ustaz asa be wori le majumua sura 3.1 ze ina gi rua fi haja al jai”.

“The facilitator will now show the group Picture 3.1 while we go through the next points.”

Show Picture 3.1.

OPTIONAL: Pause the recording and read out the text in Picture 3.1 (especially if some participants cannot read):

- Sura de gi zekir anina be katuat talata ta fiku jabada min afkar wu shuur abu saab: katua 1: Laizu; Ktua 2: Kutu isim; Katua 3: Reja kutu bala.
- This picture reminds us of the three steps for unhooking from difficult thoughts and feelings: Step 1: Notice; Step 2: Name; and Step 3: Refocus.

Press play to resume the audio, if it was paused.

Follow the exercise along with the audio.

Lead facilitator: close your eyes when the audio suggests doing so, if you feel comfortable with this.

Co-facilitator: keep your eyes open to see if anyone needs individual assistance.
**Important notes**

<table>
<thead>
<tr>
<th>Participants are confused about the Hands as Thoughts and Feelings exercise:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pause the audio and repeat the explanation of this exercise that you gave in Session 2:</td>
</tr>
</tbody>
</table>

- **Fi temerin de, anina kan fekir gali iden tanina yau fi afkar wu shuur taniina.** [Hold up hands.] |
- **In this exercise, we imagined that our hands were our thoughts and feelings.** [Hold up hands.] |
- **Asa kan inama aligu be afkar wu shuur taina, uwo fi ze de.** [Put your hands over your eyes]. **Inaafkar wu shuur taina gali ita khas fi hayat, uwo goyì kutu bala fogo iya haja wu uwo goyi amulu hajat kwesi.** |
- So when we are hooked by our thoughts and feelings, it’s like this. [Put your hands over your eyes]. We’re so overpowered by our thoughts and feelings that we miss out on life, it’s hard to focus on anything, and it’s hard to do things well.

- **Lakin kan ina ma fiku min jabada, uwo fi ze de.** [Lower your hands and rest them in your lap.] **Afkar wu shuur taina lisa fi inu, besi ze lisa iden taina fi inak, gi agudu raha fi wirik taina. Lakin umon ma gi silu bala taina kulu. De gi kutu uwo sahil ak tar kutu bala wu amulu hajat ali muhim wu indu maana le ina.**

- **But when we’re unhooked, it’s like this.** [Lower your hands and rest them in your lap.] **Our thoughts and feelings are still there, just like our hands are still there, resting in our laps. But they are not taking up all our attention. This makes it much easier to focus and to do things that are important and meaningful to us.**

- **Kani anina ma maaligu be afkar wu shuur tanina, anina be hibu nashatat abu kwesi ak tar wu jatu be ligu nashatat abu kan zahjan kunu kwesi.**

- **When we’re not hooked by our thoughts and feelings, we usually enjoy pleasant activities more and even find boring activities more interesting.**

- **Wu kan ita ma fahim de kulu hasa, de tamam; uwo be kun sahil.**

- **And if you don’t fully understand this right now, that’s okay; it will become clearer.**

**People seem sleepy or bored:**

Sitting up straight can help people to wake up and pay attention. Model this to encourage group members to do so.

**People are distracted:**

Grounding exercises can be difficult for people, especially the longer versions, and it is common for them to become distracted. Just encourage participants to do what they can.

**People find it difficult to follow instructions:**

You can say: **Minfadlak besi jerib wu amulu kwesi taki ta rua be shuruud de.** Please just try and do your best to follow the instructions.
If participants complain about practising grounding again, or ask why it is repeated, say:

*Iya zaman abu ita gi amulu temerin ta reja nafsi, ita bi ligo baad faida. Uwo fi ze iya mahara, ze_____________________*[prepare an example of culturally appropriate skills or use these examples: *Salakun ita kalas arufu keif gi amulu uwo, iya zaman abu ita gi amulu uwo, ita be agider kun kwes kalis fi amulu uwo.*

Each time you practise Grounding, you will get some benefit. It’s like any skill, like

__________________________________________ *[prepare an example of culturally appropriate skills or use these examples: playing football or cooking]. Even if you already know how to do it, each time you do it you may become better at it.*
### Fahsi mushakila

**Troubleshooting**

<table>
<thead>
<tr>
<th>Overview: (2 mins approx.)</th>
<th>Advice on some common difficulties that may occur when doing exercises.</th>
</tr>
</thead>
</table>

**First line of audio**

<table>
<thead>
<tr>
<th></th>
<th>“Asede ina be ayinu: Hal kan itakum ligo suubat fi temrin besi aside?”</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>“Now we will look at: did you have any problems practising these exercises just now?”</td>
</tr>
</tbody>
</table>

**Facilitator actions**

<table>
<thead>
<tr>
<th></th>
<th>There are no activities to complete; just listen.</th>
</tr>
</thead>
</table>

**Important notes**

<table>
<thead>
<tr>
<th></th>
<th>There are no important notes for this section.</th>
</tr>
</thead>
</table>
Mugadima ta Akhlag

Introduction to values

| Overview: (3 mins approx.) | Describes values, actions and goals. Explains the importance of acting on values, no matter how difficult the situation might be. |

First line of audio

“Tayyib. Alleila ina deru wonusu sualat muhim: ¿ina gi amulu sunu ba’ada ina fiku ina wu ina reja nafsi ta ina tamaam? “In today’s session, we will address an important new question: what do we do after we have unhooked or grounded ourselves?”

Facilitator actions

“Ustaz be wori le majumua sura 3.2 ze ina gi ru le gidam.”
“The facilitator will show the group Picture 3.2 as we go through these next points.”

Show Picture 3.2 and keep holding it up while the audio explains the picture. Point to relevant parts of the picture while the audio explains it.

Important notes

People do not understand the concepts:
Some people may find these concepts difficult to understand. You can say:
“Taalim del be amulu taani mara ze ina be rua min darasa de alleila. Minadlak besi asuma. Uwo kwes kan ita ma be fahim iya haja fi darasa de”

These concepts will be repeated as we go through the course today. Please just listen. It is okay if you do not understand everything in the course.

Further explanation of values and actions:
Akhlag ta anina gi saidu amal taninia. Akhlag de haja al ina deru wu kef ina deru kun fi haya ta anina. Masalan kan akhlag tayi ta kun ma geliba kwes, amal be kun ta ayinu wara zol taani al ma be asuma kwes. Kan ina be fekir shedid ina bada geni ma sika taarin al be juru ina boyid min akhlag ta anina (douriat al boyid). Lakin fi iya zaman, anina be ikhtar gulu awu amulu hajat abu bi juru ina le akhlag tanina.

Our values guide our actions. A value is our deep desire for how we want to behave in life. For example, if my value is to be kind, an action might be to look after someone who is unwell. When stressed, we may act in ways that move us away from our values. But at any point, we can choose instead to say and do things that move us back towards our values.
Introduction to values: what are values exactly?

Values are your deepest desires for how you want to behave as a human being, what kind of person you want to be, and how you want to act or behave towards yourself and others. A value is like a direction for your life (such as being kind or caring, or being trustworthy). Values are not about what you want to get or achieve (e.g. a job); they are about how you want to behave or act in your life.

Values are different from goals. Getting a job or getting married are goals. Values are how you want to behave as you work towards your goals, and how you want to behave if you cannot achieve your goals right now.

- For example, if your value is to be hardworking, you can behave in that way now and forever, even if you never achieve the goal of getting a job. Even when it is not possible to get a job due to your situation, you can always find ways to be hardworking by trying you hardest at whatever you do.

- Wanting to be loved and respected are not values. They are goals, because they are about trying to get something, or wanting something that is not in your direct control.

- However, being loving and being respectful are values. You can directly control whether you decide that these are important values to you, and whether you act in loving and respectful ways. Regardless of your situation, it is possible to behave in ways that are in line with these values, even if it is only in small ways.

Values are different from feelings. Values are about how you want to act and the kind of person you would like to be, not about how you want to feel. “I want to feel calm and patient,” is not a value. It is a desire to feel a certain way, and it is not possible to control how we feel. We are not able to choose to feel calm and patient all the time, otherwise we would all do it. But notice how you can choose to act in a calm and patient way towards others, even if it’s only through small actions, and even if you actually feel angry and impatient inside. Sometimes, living by your values might influence how you feel: for example, if you speak in a calm and patient tone of voice, it may help you to feel calmer. But even if you do not feel calmer, you will still have the satisfaction of knowing that you acted like the calm and patient person you want to be.

If you are unsure of your values, it can help to think of the different relationships you have in your life and ask yourself, “What type of person do I want to be to my friends, family and community?” For example, perhaps it is important to you to be a generous friend, a hardworking colleague and a friendly neighbour. You can also think about the challenges you face and ask yourself, “Who do I want to be in this situation?” For example, is it most important to you to be fair, kind or courageous? Only you can choose your values; no one can do it for you.

To identify your values, it can also help to ask yourself these questions:

- What do you want your life to be about?
- What sort of person do you want to be?
- What sort of relationships do you want to build?
**Temerin ta akhlag**

**Values exercise**

<table>
<thead>
<tr>
<th>Overview: (11 mins approx.)</th>
<th>Participants identify values, followed by a discussion.</th>
</tr>
</thead>
</table>

**First line of audio**

“Ustaz asa be wogifu sout del asanagara leikum 3.2 ali indu keshifu ta akhlag. Lakin kutu fi mulahaza gali aghlag del ‘ma ya al haq’ awu ‘al afdal’. Umon ma akhsen min taanin; umon besi fi mushtarak (ketir). “The facilitator will now pause the recording to read you Sheet 3.2, which is a list of common values. But please note that these values are not the ‘right ones’ or the ‘best ones’. They are not ‘better’ than any others; they are simply common.”

**Facilitator actions**

“Ustaz asa be wogifu sout del asanagara leikum 3.2 ali indu keshifu ta akhlag. Lakin kutu fi mulahaza gali aghlag del ‘ma ya al haq’ awu ‘al afdal’. Umon ma akhsen min taanin; umon besi fi mushtarak (ketir). “The facilitator will now pause the recording to read you Sheet 3.2, which is a list of common values. But please note that these values are not the ‘right ones’ or the ‘best ones’. They are not ‘better’ than any others; they are simply common.”

Pause the audio.

[Read Sheet 3.2 below:]

- **Minfadlak asuma keshifu ta akhlak abu ketir wasat wu fekir fogo kan kulu del muhimu le ita be nefsak.**

- Please listen to this list of common values and think about whether each of these is important to you personally.

- **Ana be agara keshif de mara itnein. Zaman ta awel, besi asuma umon kulu; wu zaman ta itnein, ayinu kan ita be bada ikhtar abu muhim kalis le ita.**

- I will read through this list twice. The first time, just listen to all of them; and the second time, see if you can begin to choose the ones that are most important to you.

- **Asa yau keshif de:**

So here is the list:

- [Read the list below and any additional values you have prepared. Pause briefly after each value:]
  - **Kunu zol al be geliba kwesi**
  - **To be kind**
• Kun zol abu gi ayinu wara to awu anas taanin
  To be caring
• Kun zol abu gi awunu
  To be supportive
• Kun zol abu karim
  To be generous
• Kun zol abu gi saidu
  To be helpful
• Kun ma sabur
  To be patient
• Kun mosul
  To be responsible
• Kun zol abu gi hafiz zol
  To be protective
• Kun zol abu gi istakal shedid
  To be hardworking
• Kun zol abu ma gi kafu
  To be brave
• Kun zol abu gi aafi
  To be forgiving
• Kun abu gi shukur
  To be grateful
• Kun ma kakira
  To be loyal
• Kun mutaram
  To be respectful
• Kun zol sadik
  To be trustworthy
• Kun adil fi gesim hak
  To be fair
• ____________________
• ____________________

• Ana asa bi agara keshif de taani mara. Zaman de, ayinu kan ita be agider bada
  ikhtar ali muhim khais le ita. Kaman, ayinu kan ita be bada fekir fogo akhlag
  taanin abu ma fi keshif de lakin fi muhim kahlis le ita.
• I will now read the list one more time. This time, see if you can begin to choose the
  ones that are most important to you. Also, see if you can think of other values that
  are not in the list but that are very important to you.

• [Re-read the list of values.]
“Ustaz de be wogifu sout de asan agara waraga 3.3”
“The facilitator will pause this recording to read Sheet 3.3.”

Pause the audio.

[Read Sheet 3.3 below:]
- Minfadlak agilibu le zol abu jambu ita wu sherik akhlag abu muhim le ita. Akhlag del be agider kun ferik min ta keshif abu ana tala agara , wu umon be agider kun ferik min ta nas taanin fi majumua takun. Ma lazim kede rudu badu be aklghlak ta zol tani. Juzu muhim kalis ta temerin de yau besi sherik aklak takun le badun.
- Please turn to the person next to you and share the values that are important to you. These values might be different from the list I just read, and they might be different from those of other members of your group. You do not have to agree with the values of the other person. The most important part of this exercise is simply sharing your values with one another.

Use the timer to give **5 minutes** for this discussion.

Press play on the audio.

“Ustaz asa be wori le majumua sura 3.3 ze ina gi riu gidam
“The facilitator will now show the group Picture 3.3 to illustrate this point.”

Hold up Picture 3.3.

“Gubal lisa ina ma rua lisa fi juzu al jai ta taalim de, ina be silu zaman guser ta 10-dagaig ta akudu raha. Kani ita asuma jeras baad 10-dagaig, minfadlak sibu haja ali ita gi amulu wu rija fi majumua asan ina rua le gidam.
“Before we move on to the next section of the course, we will take a short 10-minute break. When you hear the bell after 10 minutes, please stop what are doing and return to the group for the next section.”

“Ustaz asa be wogifu sout de ta 10 dagaig.”
“The facilitator will now pause the audio for 10 minutes.”

Pause the audio.

Use the timer to give **10 minutes** for the break. Stand up and, if needed, explain that it is time for a break.

**Important notes**

*If many participants seem confused or do not understand the values exercise:
Temerin ta aklag be agider kun goyi ta bahimu fi zaman al awel, lakin wonusa fogo de be agider saidu. Zaman ali ita asuma keshif ta akhlag, yatu yau gi wasif sikil ta zol abu ita deru kun? Masalan, mumkin akghlak ta zol wahid be agider kun “zol abu gi amul shokol shedid wu mosul” ligo akglak ta anas taanin yau” kun abu gi ayinu wara to awu
The idea of values can be difficult to understand at first, but this explanation may help. When you heard the list of values, which ones described the kind of person you would like to be? For example, maybe one person’s values are being “hardworking” and “responsible”, while someone else’s values are being “caring” and “loyal”. It’s okay if your values are different from other people’s, or if your values are different from what people say your values should be. You are the only person who can decide which values are important to you.

If confusion continues:
Anina be wonusu aktar fogo aklak aleila wu fi daras al fi mustakbal. Kan ita rua kidam be asuma sout de wu sherik fi darasa taanin de, uwo be kun sahil. We will talk more about values today and in future sessions. If you keep listening to the audio and participating in the rest of the course, it may become clearer.
### (10-dagaig ta raha)

### (10-minute break)

<table>
<thead>
<tr>
<th>Overview: (10 mins approx.)</th>
<th>10-minute break.</th>
</tr>
</thead>
</table>

#### Facilitator actions

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>🔄</td>
<td>While you time the 10-minute break, no additional action is needed. Participants may use this time however they want.</td>
</tr>
<tr>
<td>🎧</td>
<td>After 10 minutes have passed, press play on the audio.</td>
</tr>
<tr>
<td>🎧</td>
<td>“Zaman ta akudu raha intah kalas. Minfadlak reja fi mahal taki asan ina bada juzu ta taalim al jai.”</td>
</tr>
<tr>
<td>🎧</td>
<td>“The break is now complete. Please return to your places for the next section of this course.”</td>
</tr>
<tr>
<td>🎧</td>
<td>(Brief pre-recorded silence to allow participants to return to their seats.)</td>
</tr>
<tr>
<td>🔄</td>
<td>If needed, pause the audio until everyone has taken their place. Restart the audio once people are back.</td>
</tr>
</tbody>
</table>

#### Important notes

- **People leaving:**
  This is okay. Remind them that they can return another time, but that SH+ works best if you follow all the sessions.

- **Participants may ask for further help, or want to discuss problems:**
  See Sections 6.4 and 6.5 in Part 1 on dealing with questions and problems.

- **For questions about course content:**
  ketir be kun sahil fogo darasa de kan ina rua le gidam. Malis besi rua gidam ma asuma to wu ayinu kan sualat taki juabu
  A lot will become clearer about this course as we continue. Please just continue to listen and see if your questions are answered.

- **Keep track of time:**
  Make sure that you keep track of the length of the break.
### Kutu akhlak fi amal

**Putting values into action**

| Overview:  
(5 mins approx.) | Describes how people can put their values into action, even by taking small steps. |
|-----------------|-----------------------------------------------------------------------------|

**First line of audio**

"Marhab bekum"  
"Welcome back."

**Facilitator actions**

- There are no activities to complete; just listen.

**Important notes**

- There are no important notes for this section.

**Further explanation for facilitators**

**Why are values important?**

Identifying and connecting with our values gives us a sense of meaning and fulfilment. That is because no matter what our circumstances are or how difficult our lives might be, all of us can live by our values right now. We might not be able to control many things in our lives, but we can always behave like the sort of person we want to be, even in difficult situations.

Values also give a sense of purpose to our lives. They can guide us and motivate us as we move through life. When we are guided by our values, we can unhook from our difficult thoughts and feelings more easily, and then focus on what is important to us.
Amulu kuta ta sokol taki

Making your action plan

Overview:
(13 mins approx.) Introduction to action plans, including examples provided by the facilitator and time for participants to develop their own.

First line of audio

“Asede wekit ta kalagu kuta ta sokol le usubu’u al jai, ashan ita be silu awul katua fi mamuria”
“So now it is time to create one specific action plan for the next week, to take your first steps on this journey.”

Facilitator actions

- gubal lisa ina ma bada, asan ina be kutu bala ta ina, ustaz be gedim majumua fi midu ta geni ta 20-thania.
  “Before we begin, so we can focus our attention, the facilitator will lead the group in a brief, 20-second seated stretch.”

- Lead a 20-second seated stretch. Use simple stretches that are easy for everyone, including people with physical limitations.

- “Ustaz be wogifu sout de asan agara waraga 3.4.”
  “The facilitator will pause this recording to read Sheet 3.4.”

- Pause the audio.

- [Read Sheet 3.4 below:]
  - Minfadlak agilibu le zol abu jambu ita. Fi wonusa abu akhir, ita legetu baad agklak abu muhim le ita. Asa sherik takun le badun, sunu yau itnen awu talata aklak abu muhim kalis le ita be nefsak.
  - Please turn to the person next to you. In the last discussion, you identified several values that are important to you. Now share with each other, what are the top two or three values that are personally most important to you?

- Use the timer to give 2 minutes for this discussion.

- Press play on the audio, and listen for the bell sound that signals the end of the discussion.

- “Ustaz be wogifu sout de asan agara waraga 3.5.”
  “The facilitator will pause this recording to read Sheet 3.5.”

- Pause the audio.

- [Read Sheet 3.5 below:]
• Taani, anina be fekir fogo terigat ta istakal be akhlak tanina fi usubu al jai. Masalan

• Next, we will think of ways to act on our values over the next week. For example:

• [Read your prepared example:]

[Or use one of these examples:]
- Kan akhlak taki yau “kun ma sabur” ita bi agider amulu de be laizu kan ita kan deru korekore awu wonusu be guwa, wu ita be wonusu be ihtram wu berah.
- If your value is “being patient” you could act on this by noticing when you feel tempted to shout or to speak impatiently, and instead speaking calmly and patiently.
- Kan akhlak taki yau “kun kwes”, ita be agider selem jeran taki kwes wu asalu umon fi keif.
- If your value is “being friendly”, you could greet your neighbour warmly and ask them how they are doing.

• Asa, fekir fogou usubu taki al jai, wonusu be zol abu jambu ita:
• Now, think about your week ahead. Discuss with the person next to you:

- Sunu yau wahid awu itnein amal abu ita bi agider amulu fi usubu abu jai ta istakal be aklak taki? De be agider kun amal abu ita fekir fi dagaid suwiya al faat fi zaman abu sout de asalu ita kede fekir fogo istakal be aklag taki be zol ali muhim fi haya taki. Awu ita be agider fekir fogo amal taanin.
- What are one or two small actions you can take over the next week to act on your values? This could be the action you thought of a few minutes ago, when the audio asked you to think about acting in line with your values with an important person in your life. Or you can think of other actions.
- Sunu adil ali ita bi amulu, wu ita bi kelem susnu? Mitein wu weni yau ita bi amulu hajat de?
- What specifically will you do, and what will you say? When and where will you do these things?

Use the timer to give 4 minutes for this discussion.

[Continue reading Sheet 3.5 below:]
• Asa wonusu takun, sei kuta taki fi hagiga? Ita sei amin ita bi amulu uwo? Kan uwo kun goyi le ita, awu ita ayinu gali ita ma be agider amulu uwo, asa ihktar amal abu suker, sahil, awu sahil ta amulu.
• Now discuss, does your plan seem realistic? Do you believe you can do it? If it seems too difficult to you, or you are not confident that you can do it, then choose actions that are smaller, simpler or easier to do.
Use the timer to give 1-2 minutes for this discussion.

Press play on the audio, and listen for the bell sound that signals the end of the discussion.

Important notes

People do not understand, cannot think of an action plan or have difficulty creating an action plan demonstrating how they will act on their values:

Lahizu ze ita gi amulu wahid haja min teriga ta akhlag taki wu sunu ita deru kun ze zol. Aburu amulu keshif ta shokol wu lahizu ze ita gi amulu. Kan ita ma mumkin fogo kef ita be amulu de aw ma bi deru amulu temerin de, uwo kwes, bes asuma berah le akhir ta temerin wu amulu ze ketir al ita be agidere amulu.

Imagine doing one thing that is in line with your values and who you want to be as a person. Try to make a realistic plan and then imagine doing it. If you are unsure about how to do this, or would rather not do this exercise, that is okay; just listen quietly for the rest of the exercise and do as much of it as you can.

Example action plans:
To help participants understand how to make an action plan, you could read out the following additional examples:
[Use the example plans below or prepare one here:]

Example action plan 1:
Kan akhlak tayi yau kun abu gi istakal shedid, ana kan bi agider itakal be aklak de be silu zaman fi mal zara tayi kulu yom fi amulu shokol tayi ta zara, salakun ana laizu gali ana zajan wu ana indu fekiriya je “ana ma deru amulu de” awu “malu ana gi amulu”. Ana lisa bi rua salakun ta dagaig suwia. Kan akhlak tayi yau kun abu gi istakal shedid lakin ana ma indu shokol, ana lisa be istakal be aklak tayi be silu zaman iya yom ta fetis shokol, awu, ayinu wara mosulja tayi za ayinu wara iyal, awu saidu nas taanin slakun ana gi asuma ma ma indu niya fi zaman taanin.

If I value being hardworking, I could act on this value by spending time on my land every day doing my farming tasks, even if I notice that I feel upset and I have thoughts like “I don’t want to do this” or “What’s the point?” I will still go even if it is only for a few minutes. If I value being hardworking but I do not have a job, I could still act on my value by spending time each day looking for work, or taking care of my responsibilities such as looking after children, or helping others, even if I feel discouraged sometimes.

Example action plan 2:
Kan aklak tayi yau kun ma geliba kwes wu abu gi ayinu wara tayi wu nas taanin, ana kan gi istakal be akhlak de be rua ayinu jeron tayi abu ayan, silu zaman ta wonusu ma uwo, wu rakabu.
<table>
<thead>
<tr>
<th>If I value being kind and caring, I could act on this value by visiting my neighbour who is sick, spending some time talking to her, and making her some food.</th>
</tr>
</thead>
<tbody>
<tr>
<td>If there are questions you do not know how to answer:</td>
</tr>
<tr>
<td>You could suggest that participants look at the relevant section of the illustrated book, <em>Doing What Matters in Times of Stress</em>, to help understanding.</td>
</tr>
<tr>
<td>Or say:</td>
</tr>
<tr>
<td><em>Minfadlak amulu temerin de kan ita bi agider. Kan ita ma bi agider, minfadlak besi geni berah laki juzu al jai ta darasa de.</em></td>
</tr>
<tr>
<td>Please do this exercise if you can. If you cannot, then please just sit quietly until the next part of the course.</td>
</tr>
</tbody>
</table>
Munakasha ta iltizam

Commitment discussion

<table>
<thead>
<tr>
<th>Overview: (2 mins approx.)</th>
<th>Participants think about how they feel, having made a commitment to act on their values.</th>
</tr>
</thead>
</table>

First line of audio

“Sokol tamam ta akudu ahad ta istakal be akhlag taki. ¿De gi asuma uwo le ita kefini? “Well done for making a public commitment to act on your values. What does that feel like for you?”

Facilitator actions

- There are no actions for this section; just listen.

Important notes

- There are no important notes for this section.
kulas ta daura ta alleila wu tasji’e le temrin

Summary of today’s session and encouragement to practise

<table>
<thead>
<tr>
<th>Overview: (4 mins approx.)</th>
<th>Participants consider and share with each other how to practise during the week.</th>
</tr>
</thead>
</table>

First line of audio

“Ina kalas geri gi rua kalasu daura 3 ta taalim abu ta kamsa ayam.
“We are nearly at the end of Session 3 of this five-session course.”

Facilitator actions

“Ustaz be wegifu sout de asan agarar waraga 3.6.”
“The facilitator will pause this recording to read Sheet 3.6.”

Pause the audio.

[Read Sheet 3.6 below. The format of this discussion is slightly different, to help participants stay focused and to make the exercise easier.]

- **Zaman wosul ta bada limu hajat kulu abu ina alim kalas. Fi usubu abu jai, anina deru kede ita amulu kuta ta amal taki ta istakal be akhlak taki, abu ita amulu fi munagasha abu faat.**

- **It is now time to start bringing together everything we have learned so far. During the next week, we would like you to carry out your action plan for acting on your values, which you created during our last discussion.**

- **Lakin, badu maraat afkar wu shuur abu faal gi kutu uwo saab le ina istakal be akhlak tanina. Asa, anina bi agider istamil maharat abu anina alim gubal- ze reja nafsi awu fiku jabada - ta saidu anina fiku badun afkar wu shuur del, wu istakal be akhlak tanina. Masalan:**

- **However, sometimes difficult thoughts and feelings make it hard for us to act on our values. So, we can use skills we learned before - like Grounding or Unhooking - to help us to unhook from those thoughts and feelings, and then act on our values. For example:**

- **[Read your prepared example:]**

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
SELF-HELP PLUS (SH+): A group-based stress management course for adults

[Or use one of these examples:]

- Kun abu gi ayinu wara taki wu nass taanin be agider kun wahid min akhlak taki, lakin ita gi asuma afkar shedid, ita be deru korekore ma usura taki awu geni barau, [adapt with a culturally appropriate example] salakun ita arufu gali de bi agider jibu mushkilat badein. Kan ita indu afkar shedid, ita bi agider silu zaman besit ta amulu temerin ta reja nafsi. De bi agider kutu uwo sahil le ita ta reja kutu bala fogo juabu be teri ga saidu, wu ita bi kunu itsakal be akhlak taki.

- Being caring may be one of your values, but when you are feeling very stressed you may be tempted to shout at your family or isolate yourself, [adapt with a culturally appropriate example] even if you know that this might cause problems later. When you are feeling stressed, you could take a few moments to practise Grounding. This may make it easier for you to refocus on responding in a caring way, and you will be acting on your value.

- Fekir gali akhlak taki yau kun ma geliba kwesi wu ma sabur wu ita gi wonusu ma sabi ali ma murtah. Lakin umon bi bada galatu awu zalan, wu ita bada indu afkar lakadi ita bi indu niya ta korekore. Min korekore, ita bi agider silu zman besit ta amulu temerin ta fiku jabada. Amulu temerin ta reja nafsi bi agider saidu ita fi wonusu be ihtiram wu bera, wu ita bi kunu gi istakal be akhlak taki.

- Imagine that you value being calm and patient and you are speaking to a friend who is upset. But your friend becomes argumentative or angry, and you feel so stressed that you have an urge to argue back. Instead of shouting, you could take a few seconds to practise Unhooking. Practising Unhooking may then help you to speak calmly and patiently, and you will be acting on your value.

- Asa fi usubu al jai, kani ita indu mushkilat amulu kuta taki ta ammal ta istakal be akhlak taki, jeribu amulu temerin ta reja nafsi awu fiku min jabada awel.

- So, over the next week, if you have difficulty carrying out your action plan for acting on your values, try practising Grounding or Unhooking first.

Press play on the audio, and listen for the bell sound that signals the end of the discussion.

**Important notes**

Participants describe barriers to practising or do not intend to practise:

Amal uwo muhim. Aburu wu silu haja taani al ita hibu min alleila wu silu wekit ta zaman al ita be agidere amulu uwo, masalan kan ita gum fok, gobul foturu. Salakun amulu besi le zaman besit be saidu.
Practice is very important. Try and choose something that you liked from today and identify a time you can do it - for example as you get up, or before lunch. Practising even for just a couple of minutes will be helpful.

Remain supportive: people are much more likely to change when they feel positive and supported rather than judged or criticized. Try to identify why they do not want to practise and encourage them to practise, even if just for a few minutes each day.
**Akhir Temerin**

**Final exercise**

<table>
<thead>
<tr>
<th>Overview:</th>
<th>Gives instructions for a brief gratitude exercise.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(5 mins approx.)</td>
<td></td>
</tr>
</tbody>
</table>

**First line of audio**

```
“Asede ina geri gi kalasu darasa ta alleila. Itakum be kalasu uwo ma wedi shukuru le majmu’a.”

“We are nearing the end of today’s session, so we will once again finish with an exercise in gratitude for the group.”
```

**Facilitator actions**

<table>
<thead>
<tr>
<th>When you hear the exercise instructions, follow them along with the group.</th>
</tr>
</thead>
</table>

```
“Kulu ma wekit ita be amulu temrin ta hajat abu alimu alleila, ita kunu be gi alimu kef ita be istakal be akhlag taki. Hazi kwesi, wu ina be limu ma itakum fi daura 4. “Each and every time you practise the exercises we learned today, you will be learning how to act on your values. Good luck with it, and we look forward to seeing you at Session 4.”
```

[Say the following to end the session:]

- **Shukran kun fi darasa 3. Fi usubu ali jai, ita bi kutu bala fi amulu kuta ta amal taki ta istakal be aklak taki.**

- **Thank you for attending Session 3. Over the next week, you will focus on carrying out the action plan you made for acting on your values.**

- **Kan afkar wu shuur abu saab juru ita min istakal be akhlak taki, zekir amulu temerin ta fiku badu min umon be amulu temerin ta reja nafsi awu fiku jabada. Ita kaman be agider rua gidan be amulu temerin ta reja nafsi fi zaman taanin. Ita bi agider zekir badun be amulu temerin be istamil jeres awu be amulu temerin gubal awu baad haja wahid ali ita gi amulu kulu yom.**

- **If difficult thoughts or feelings keep you from acting on your values, remember to practise unhooking from them by practising Grounding or Unhooking. You can also continue to practise Grounding at other times. You can remind yourself to practise by setting an alarm, or by practising before or after something that you do each day.**

- **Zekir, uwo fi muhim amulu maharat ali fi deresa de asan ita bi agider istamil umon fi haya taki be teriga sahil. Jerib amulu temerin fi ketir ze ita be agider salakun besi ta dagaid suwiya kulu yom. Be zaman, uwo bi kun sahil wu guwam kalis istamil maharat del.**
• Remember, it is important to practise the skills in this course because then you will be able to apply them to your life more easily. Try and practise as much as you can, even if just for a couple of minutes each day. With time, it will become easier and more automatic to use these skills.

• Kan iya zol indu suwalat fogo sunu ta amulu fi usubu al jai, minfadak kun kum fi huria ta gen baad majumua de ta wonusu ma ana awu or [the co-facilitator], awu itakun bi agider asalu badun wu ayinu kan itakun bi agider saidu badun.

• If anyone has questions about what to practise over the next week, please feel free to stay after the group to speak with me or [the co-facilitator], or you can ask each other and see if you can help each other out.

• Itakun kaman indu kitab takun, ali itakun bi agider ayinu ta zekir badun fogo hajat abu anina amulu aleila. Ita bi ligo hajat kulu abu ina amulu fi juzu 3. [Show Part 3.]

• You also have your book, which you can look at to remind yourself of what we covered today. You will find everything we covered in Part 3. [Show Part 3.]

• Kaman, fi akir ta kitab de, fi safa wahid ta istakal fogo akhlak taki fi guser. [Show “Acting on Your Values” summary at the end of the book.]

• Also, at the end of the book, there is a one-page summary of Acting on Your Values. [Show “Acting on Your Values” summary at the end of the book.]

• [If using the audio exercises that accompany the course, say]: Ita kaman bi agider amulu temerin ta reja nafsi, fiku jabada wu maharat ta SH+ taanin be istamil temerinat ali fi sout de ali fi juzu ta darasa de. [If needed, explain where these can be downloaded, or give participants the opportunity to record them at the end of the session using a mobile phone.]

• [If using the audio exercises that accompany the course, say]: You can also practise Grounding, Unhooking and other SH+ skills by using the audio exercises that are part of the course. [If needed, explain where these can be downloaded, or give participants the opportunity to record them at the end of the session using a mobile phone.]

• Kan ita kan ma fahimu hajat kulu aleila, uwo tamam; jerib istamil iya haja ali ita alimu. Ita kaman bi agider ayinu aswar abu fi kitab de, asalu zol taani kede agara le ita, awu limu ma zol taani min majumua de asan itakun saidu badun fahim.

• If you did not understand everything today, that is okay; try to apply whatever you learned. You could also look at the pictures in the book, ask someone to read it to you, or meet with someone from this group so you can help each other understand.

• Anina bi gabil fi darasa al jai! [Remind participants when and where the next session will be.]

• See you at the next session! [Remind participants when and where the next session will be.]
<table>
<thead>
<tr>
<th>Important notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>There are no important notes for this section.</td>
</tr>
</tbody>
</table>
Session 4 instructions

*Marhaban bekum fi SH*

*Welcome to SH*

<table>
<thead>
<tr>
<th>Overview: (3 mins approx.)</th>
<th>Provides a quick and friendly introduction.</th>
</tr>
</thead>
</table>

Facilitator actions

- Read Welcome script in Appendix 4.
- Press play on the audio.

Important notes

People who did not attend last week:
Ask them to just join the group, and explain that there will be a summary of the previous week’s session.
**Darasa nimiru 4: kun Raheem**

**Session 4: Being Kind**

🪞 **Mugadima**

**Introduction**

<table>
<thead>
<tr>
<th>Overview: (2 mins approx.)</th>
<th>Introduction to the session; participants are asked to briefly consider their motivation for attending today’s session.</th>
</tr>
</thead>
</table>

**First line of audio**

“Shukuran lekum ma jaa takum fi darasa 4 ta kamsa ayam le taalim ta fekir shedid”

“Thank you for returning for Session 4 of this five-session stress management course.”

**Facilitator actions**

There are no activities to complete; just listen.

**Important notes**

There are no important notes for this section.
Kulasa ta 3 daiyar talata al faat wu muraja ta temerin

Summary of last three sessions and review of practice

| Overview: (11 mins approx.) | Provides a review of the last three sessions. |

First line of audio

🪐 “Ustaz asa be wori le majumua sura 4.1 ze ina gi rua gidam.”
“The facilitator will now show the group Picture 4.1 while we go through the next points.”

Facilitator actions

🪐 “Ustaz asa be wori le majumua sura 4.1 ze ina gi rua gidam.”
“The facilitator will now show the group Picture 4.1 while we go through the next points.”

Hold up Picture 4.1.

OPTIONAL: Pause the audio and briefly explain the picture (pointing to relevant parts if necessary):

- **Sura de gi wori zol taani ali maaligu be afkar wu shuur abu saab fi nus ta hala ta afkar shedid. Kan ina ma aligu, anina be juru boyid min akhlak tanina awu haja abu muhimu le ina. Fi safi ta shimal yau mishal ta haja abu gi agider hasil kan ina juru boyid min akhlak ta ina; masalan ina bi bada galatu be nas taainin. Fi safa ta yomin, yau mishal ta rua le akhlak ta ina wu amulu hajat abu gi wedi le haya tani na faida, ze saidu wu ayinu wara nas taainin.**

- **This picture shows someone getting hooked by stressful thoughts and feelings in the middle of a stressful situation. When hooked, we are often pulled away from our values, or what is important to us. On the left side are examples of what can happen when we are pulled away from our values; for example, we might argue with other people. On the right side are examples of moving towards our values and doing things that give our life meaning, such as helping or caring for others.**

Press play to resume the audio, if it was paused.

🪐 “Ustaz aside be wori le majumua sura 4.2 ze ina gi rua gidam.”
“The facilitator will now show the group Picture 4.2 while we go through the next points.”

Hold up Picture 4.2.

OPTIONAL: Pause the recording and give a brief explanation of Picture 4.2:

- **De sura ta zol ali gi fiku badun min afkar wu shuur abu saab. Afkar wu shuur lisa fi inak; umon ma wodur, lakin umon kalas ma gi wogifu hajat abu uwo gi amulu.**
This is a picture of a person unhooking themselves from difficult thoughts and feelings. The thoughts and feelings are still there; they have not disappeared, but they are no longer controlling what the person is doing.

Press play to resume the audio, if it was paused.

"Ustaz be wogifu sout de asan agara waraga 4.1."

“The facilitator will pause this recording to read Sheet 4.1.”

Pause the audio.

[Read Sheet 4.1 below:]
- Zekir, fi darasa 3 iya wahid takun kutu kuta ta istakal be akhlak takun. Masalan...
- Remember, in Session 3 you each made a plan for acting on your values. For example...
- [Read your prepared example, which could be the same as the example you used for Sheet 3.5:]

_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________

[Or read one of these examples:]
- Kan kun abu gi ayinu wara taki awu wara nas taanin yau akhlak taki, mumkin ita kutu kuta ta istakal be aklak de be laizu ita indu niya ta korekore awu wonusu be usura taki be teriga batal, wu lakin ita bi wonusu be umon be teriga ta ayinu wara taki awu nas aksen.
- If being caring is one of your values, perhaps you planned to act on this value by noticing when you had an urge to shout or to speak to your family in an uncaring way, and then speaking to them in a caring way instead.
- Kan kun bera wu be sabur yau akhlak, mumkin ita kan kutu kuta ta amulu temerin ta reja nafsi awu fiku min jabada fi zaman abu ita asuma fekira shedid asan ita bi be kun beraha wu be ihtram.
- If being calm and patient are your values, perhaps you planned to practise Unhooking or Grounding when you felt stressed so you could behave calmly and patiently.

- Asa be zol abu jambu ita, minfadlak, wonusu takun:
- Now with the person next to you, please discuss:
SELF-HELP PLUS (SH+): A group-based stress management course for adults

- **Sunu yau katua abu ita silu abu kan sawa ma akhlak taki, wu ita ligo faida sunu?**
- **What actions did you take that were in line with your values, and what benefits did you experience?**
- **Kan ita ma istakal be akhlak taki fi usubu ali faat, sherik katua besit wahid abu ita bi silu fi usubu al jai, wu keif ita fekir de be saidu ita.**
- **If you have not acted on your values over the past week, share one small action you could take next week, and how you think this might benefit you.**

Use the timer to give 3 minutes for this discussion.

Press play on the audio, and listen for the bell sound that signals the end of the discussion.

△ “Ustaz be wogifu sout de asan agara waraga 4.2.”

“The facilitator will pause this recording to read Sheet 4.2.”

Pause audio

[Read Sheet 4.2 below:]
- **Be zol wahid wahid de, wonusu takun:**
- **With the same person, discuss:**
  - **Uwo fi ze sunu arufu gali, salakun fi hala ta afkar shedid, ita lisa bi istakal be akhlak taki wu kun sikil ta zol ali ita deru kun? Istamil amal abu ita silu fi usubu al faat awu fekir fogo iya zaman abu ita amulu de.**
  - **What is it like to know that, even in stressful situations, you can still act on your values and be the kind of person you want to be? Use the action you took last week, or think of any other time you have done this.**

Use the timer to give 2 minutes for this discussion.

Press play on the audio, and listen for the bell sound that signals the end of the discussion.

**Important notes**

Participants are confused by the concepts:
Repeat the explanation of values by saying:
- **Akhlak yau niya tanina ta keif anina deru kun fi haya. Masalan, kan akhlak tayi yau kun ma geliba kwesi, amal bi kun ayinu wara zol abu ayan. Fi zaman ta afkar, ana bi agider kun maaligu be afkar wu shuur abu gi juru ana boyid min kunu ma geliba kwesi le nas taanin. Lakin kan ana fiku badun be amulu temerin ta reja nafsi awu fiku jabada, uwo bi kun sahil le ana kelemu awu amulu hajat abu kwesi abu bi juru ana fi sika ta akhlak tayi.**

Values are our deepest desires for how we want to behave in life. For example, if my value is to be kind, an action might be to look after someone who is unwell. When
When stressed, I might get hooked by difficult thoughts and feelings that pull me away from being kind towards others. But if I unhook myself by practising Grounding or Unhooking, it will be easier for me to say and do kind things that move me back in line with my values.
muraja ta maharat: laizu, kutu isim, wu limu

Review of skills: noticing, naming and connecting

<table>
<thead>
<tr>
<th>Overview: (8 mins approx.)</th>
<th>Practise Unhooking and short grounding exercise.</th>
</tr>
</thead>
</table>

First line of audio

“Ze ita arufu, tariga al guwam ta fiku badu be kunu be talata katuat ta mulahaza, kutu isim, limu badu ma’a al alam.”

“As you know, a fast way to unhook is through the three steps of noticing, naming and connecting with the world around you.”

Facilitator actions

Demonstrate the exercises with the audio.

Lead facilitator: close your eyes when the audio suggests doing so, if you feel comfortable with this.

Co-facilitator: keep your eyes open to see if anyone needs individual assistance.

Important notes

People seem sleepy or bored:
Sitting up straight can help people to wake up and pay attention. Model this to encourage group members to do so.

People are distracted:
Grounding exercises can be difficult for people, especially the longer versions, and it is common for them to become distracted. Just encourage participants to do what they can.

Participants are confused by the concepts:
Remind participants to just continue listening to the audio, and things should become clearer.

Participants complain about practising grounding again, or ask why they are repeating it:

Iya zaman abu ita gi amulu temerin ta reja nafsi, ita bi ligo faida taanin. Uwo fi ze iya mahara, ze________________________ [prepare an example of culturally appropriate skills or use these examples: playing football or cooking]. salakun ita kalas aruf keif gi amulu uwo, iya zaman ali ita gi amulu uwo, ita bi agider kun aksen fi amulu uwo.
Each time you practise grounding, you will get some benefit. It’s like any skill, like [prepare an example of culturally appropriate skills or use these examples: playing football or cooking]. Even if you already know how to do it, each time you do it you may become better at it.
kunu sabi ma’a nafsi taki: fiku jabada min hukum fogo nafsi taki

Being kind and unhooking from unkind thoughts

<table>
<thead>
<tr>
<th>Overview: (6 mins approx.)</th>
<th>Describes how being kind and unhooking from self-critical judgements can be very helpful.</th>
</tr>
</thead>
</table>

**First line of audio**

| 📢 “Ustaz asa be wori le majumua sur a 4.3 ze ina gi rua le gidam.” |
| “The facilitator will now show the group Picture 4.3 while we go through this next point.” |

**Facilitator actions**

| 📢 “Ustaz asa be wori le majumua sur a 4.3 ze ina gi rua le gidam.” |
| “The facilitator will now show the group Picture 4.3 while we go through this next point.” |

| 📌 Hold up Picture 4.3. |
| OPTIONAL: Pause the recording and give a brief explanation of Picture 4.3: |
| • Sura de gi wori gali kun ma geliba kwesi gi gasid keif anina gi geni be nas taanin wu kaman keif anina gi geni be nesfa tanina. |
| • This picture shows that being kind applies to how we treat others and also how we treat ourselves. |
| Press play to resume the audio, if it was paused. |

| 📢 “Ustaz be wegifu sout de asan agara wraga 4.3.” |
| “The facilitator will pause this recording to read Sheet 4.3.” |

| 🛑 Pause the audio. |

| [Read Sheet 4.3 below:] |
| • Ini fi kashifu ta hokum abu ma kwesi asan ina kani fi fekir shedid. De yaa hajat abu ina gi kelemu le nafsi ta ina. Aw de yaa hajat abu anasi taani gi wonusu fogo ina wu badu maraat ina gi sadiku. |
| • Here is a list of unkind judgements that often arise when we are stressed. These are things that we might say to ourselves or things that others say about us, and sometimes we believe. |
| • [Read prepared examples and also read any of the other examples below that you think may resonate with your participants:] |
| ○ ____________________ |
SELF-HELP PLUS (SH+): A group-based stress management course for adults

- __________________________
  - Ana batal
  - I am bad.
  - Ana daif
  - I am weak.
  - Ana belit
  - I am stupid.
  - Ana indu fadia le usura tai.
  - I am shameful to my family.
  - Ana ma indu faida
  - I am worthless.
  - Fi haja taani galat ma ana
  - There is something wrong with me.

Press play on the audio.

“Thank you. Before we move on to the next section of the course, we will take a short 10-minute break. When you hear the bell after 10 minutes, please stop what are doing and return to the group for the next section.”

♀ “Ustaz asa bi wogifu sout de ta ashara dagaig.”
“The facilitator will now pause the audio for 10 minutes.”

Pause the audio.

Use the timer to give 10 minutes for the break. Stand up and, if needed, explain that it is time for a break.

Important notes

There are no important notes for this section.
(10 dagaig ta raha)

(10-minute break)

Overview:
(10 mins approx.)

10-minute break

Facilitator actions

- While you time the 10-minute break, no additional action is needed. Participants may use this time however they want.
- After 10 minutes have passed, press play on the audio.
- 🕒 zaman ta raha inta kalas. Minfadlak rejakum fi mahalat takum fi juzu ta darasa de al jai.
  "The break is now complete. Please return to your places for the next section of this course."
  (Brief pre-recorded silence to allow participants to return to their seats.)
- If needed, pause the audio until everyone has taken their place. Restart the audio once people are back.

Important notes

People leaving:
This is okay. Remind them that they can return another time, but that SH+ works best if you follow all the sessions.

Participants ask for further help, or want to discuss problems:
See Sections 6.4 and 6.5 in Part 1 on dealing with questions and problems.

For questions about course content:
Answer the question if you are certain of the answer and can respond quickly. Or you can say:
Ze ina gerib gi rasul fi nihaya ta drasa de, malis besi rua gidam ma asuma wu ayinu kan sualat taki juabu.”

Though we are getting near the end of the course, please just continue to listen and see if your questions are answered.

Keep track of time:
Make sure that you keep track of the length of the break.
**kunu sabi ma’a anasi taanin**

**Befriending others**

**Overview:**
(15 mins approx.)
Describes how being kind can help everyone, followed by discussions.

**First line of audio**

“Gubal raha, ina asuma fogo muhim ta kunu ma geliba kwesi le nafsi ta ina wu le nas taanin. wu anina laizu kef gata hakum al batal fi nefsa ta ina be abusu ina kunu ma geliba kwesi le nafsi ta ina wu geni be aghklag ta ina.”

“Before the break, we heard about the importance of being kind to ourselves and to others. And we looked at how harsh self-judgements can get in the way of being kind to ourselves and living by our values.”

**Facilitator actions**

△ “Ustaz asa be wori le majumua sura 4.4 abu gi wori amal suker ta geliba kwesi.”
“The facilitator will now show the group Picture 4.4, which shows small acts of kindness.”

Show Picture 4.4.

OPTIONAL: Pause the recording and give a brief explanation of Picture 4.4:
- Asuwar del gi wori amal sukerin ta geliba kwesi, ze saidu zol taani awu besi wonusa awu asuma zol taani ali ma murtah
- These pictures show small acts of kindness, like helping someone or just talking and listening to someone who is upset.

Press play to resume the audio, if it was paused.

△ “Lakin fil awel, ustaz be wogifu sout de asan agara le itaku waraga 4.4 ali be wori masalan ta wonusu haja al kws wu amal al kwes. Delin de bes masalan. Ita be agider ikhtar hajat taani ali fi kheshif de, awu ita be agider ihktar al ferik. Baad agara, ustaz be reja kutu sout de.”

“But first, the facilitator will now pause this recording to read Sheet 4.4, which gives examples of kind words and kind actions. These are just examples. You might choose some things from this list, or you might choose something different. After finishing reading, the facilitator will resume the recording.”

Pause the audio.

[Read Sheet 4.4 below:]
- Inu de yau keshifu ta kalamat al kwes.
- Here are some examples of kind words:
- [Read prepared examples and also read any of the other examples that you think might resonate with your participants:]
  
  ______________________________________
  ______________________________________
  ______________________________________
  ______________________________________

  - **Ana hibu**
  - I love you.
  - **Ana fi inu le ita**
  - I am here for you.
  - **Ana gi ayinu ita fi waja**
  - I can see you are in pain.
  - **Ana deru le ita ali kwes**
  - I hope the best for you.
  - **Ana moshukur indu ita fi haya tai**
  - I appreciate having you in my life.

- **Wu inu fi missal ta amal ali kwes:**
  - And here are some examples of kind actions:

  - [Read prepared examples and any of the other examples below that you think might resonate with your participants:]
    
    ______________________________________
    ______________________________________
    ______________________________________
    ______________________________________

    - **Silu zaman ta wonusu be zol de.**
    - Spending time talking with the person.
    - **Nadi zol de fi asurub chai.**
    - Inviting the person for tea.
    - **Saidu zol de be amulu shokol awu haja taani.**
    - Helping the person do a chore or something else.
    - **Asuma mindun wonusa, ila can umon asalu wonusa min ita.**
    - Listening without offering advice, unless they ask for advice.

[Repeat list as needed.]

Press play on the audio.

⚠️ “Ustaz be wogifu sout de asan agara waraga 4.5, ali inu hajat ta amulu le majumua. Ustaz be reja kutu sout de baad agara.”
“The facilitator will pause this recording to read Sheet 4.5.”

💬 [Read Sheet 4.5 below:]
SELF-HELP PLUS (SH+): A group-based stress management course for adults

- Ketir takun mukin kalas gi wonusu kelimat ali kwes wu gi amul amal abu kwes be nas fi haya takun. Asa ita kalas gi istamil teriga abu gi saidu de.

- Many of you are probably already saying kind words and taking kind actions with people in your lives. So you are already using this helpful approach.

- Kun ma arufu be kwesi ali anina gi wori, wu wori ketir ta geliba kwesi be niya, be agider saidu anina ta ligo faida aktar.

- Being aware of the kindness we are showing, and then showing more kindness on purpose, can help us to get more benefit.

- Besi fi dagaig suwiya al faat, ita asuma sout de gi kelemu le ita kede ikhtar zol al muhim fi haya taki ta kelem kalimat abu kwes le wu kun kuwes le. Ita mumkin kalas gi amulu de, fi zede ita bi agider rua gidam wu besi zidu fogo.

- Just a few minutes ago, you heard the audio ask you to choose an important person in your life to say kind words to and act kindly towards. You may already be doing this, in which case you can continue and just add to this.

- Asa geru le zol abu jambu ita wu wonusu takun:
- So please now turn to the person next to you and discuss:
  - Ita ikhtar zol yatu, wu sunu kelimat ali kwesi yau ita bi gul le zol de?
  - Which person did you choose, and what kind words will you say to this person?
  - Kan ita kalas gi gul le zol de kelimat ali kwesi, sei fi kelimat jedid ali kwesi ali ita bi agider kelem? Awu ita bi agider silu zol taani abu ita bi agider wonusu lo kelimat abu kwes, mumkin zol taani abu ita lisa ma gul kelimat abu kwes?
  - If you are already saying kind words to this person, are there any new kind words you could say? Or can you pick a different person who you could say kind words to, perhaps someone you do not already say kind words to?

Use the timer to give 2 minutes for this discussion.

[Continue reading Sheet 4.5 below:]
- Taani, minfadlak, amulu munagasha:
  - Next, please discuss:
    - Sunu yau amali kwesi ali ita gi wori le zol de? Kan ita kalas amul amal ta geliba kwesi le zol de, sunu yau amal ta geliba kwes yau ita bi silu? Awu sei ita bi silu zol al barau ta amulu le uwo amal ta geliba kwes?
    - What kind actions will you show to this person? If you already act kindly towards this person, what additional kind actions can you take? Or can you pick someone else to act kindly towards?

Use the timer to give 2 minutes for this discussion.

Press play on the audio, and listen for the bell sound that signals the end of the discussion.
**Important notes**

**Participants say that they already do a great deal for others:**
Encourage this:

_Ayi, gi asuma badu ze it akalas indu geliba kwesi wu gi ayinu nara nasa wu gi amulu ketir le nas. Temerin de gi asalu ita ke de kutu bala fogo hajat ali kwesi abu it akalas amulu de, fekir fogo hajat taanin abu ita bi agider gul wu amul, wu biga laizu natija too fogo ita._

Yes, it sounds like you are already kind and caring and do lots for people. This exercise is asking you to pay attention to the kind things that you already do, think of any additional things that you could say and do, and then to notice the effect it has on you.

**Participants have difficulty thinking of kind words or actions:**
Provide an example:

---

- _Kan ana ayinu zol taani fi bondo taayi ali kani fi waja asan muskila ta gisim, ana bi wori geliba kwesi be gul “ana be agider ayinu ita fi taab, ana fi inu ta saidu ita can ana bi agider be teriga taani.” Wu kaman ana bi agider amul shokol awu haja taani abu bi kun goyi le zol de ta amulu._

- _If I saw someone in my village who was in pain from a physical problem, then I could show kindness by saying, “I can see you are suffering, I am here to help you if I can in some way.” And then I might do a task or something that would be difficult for the person to do._

- _Awu, masalan, kuta taayi bi agider kun rua le jeran taayi abu ma murtah asan mutu fi usura de. Ana bi ashrub chai ma umon, wu gul le umon gali ana gi fekir fogo umon wu ana fii kan umon deru zol jambu umon._

- _Or, for example, my plan might be to approach my neighbour who is sad because of a death in the family. I will have tea with them, and tell them I am thinking of them and available if they want company._
**kunu sabi ma’a nafsi taki**

**Befriending yourself**

| Overview:  
(11 mins approx.) | Exercise to show what befriending yourself means and how it can be done. |
|----------------------|-------------------------------------------------|

**First line of audio**

C

“Taani, ina be laizu haja al muhim: teriga ta kunu ma geliba kwes- awu ta kunu sabi- ma nafsi taki.”

“Next, we will think about a very important point: how to be kind - or to befriend - yourself.”

**Facilitator actions**

 “Ustaz asa be wori le majumua sura 4.5 ali gi wori gasid ta kunu sabi ma nafsi taki.”

“The facilitator will now show the group Picture 4.5 to illustrate what it means to befriend yourself.”

Hold up Picture 4.5.

OPTIONAL: Pause the recording and give a brief explanation of Picture 4.5:

- **Fi sura ta lisab de yau kelimat ta keliba kwes, asa sura de gi gasid gali uwo kaman muhim kun ma geliba kwesi le nefsa taki.**
- **On this arrow is the word for kindness, so this picture means that it’s also important to treat yourself with kindness.**

Press play to resume the audio, if it was paused.

 Ustaz be amulu juzu ta temerin al jai. Minfadlak amulu be khatuat.

“The facilitator will demonstrate the next part of the exercise. Please follow along with the instructions.”

Demonstrate the exercise along with the audio.

**Important notes**

People find the exercise strange or do not want to do it:

This exercise might seem strange to people. Reassure them that they do not have to do the exercise if they do not want to.

Further explanation for facilitators
**Why befriend yourself?**

- Sometimes when we really need a kind friend, no one is available.
- When you befriend yourself, everyone in your life benefits. The kinder and more supportive you are to yourself, the more energy and motivation you will have to help or care for others.
- Similarly, when you are unkind or unfriendly to yourself, everyone in your life is worse off. Treating yourself in this harsh way saps your energy and lowers your motivation, leaving you less able to help or care for others.

**How can you practise being a good friend to yourself?**

- Unhook from unkind thoughts. When you catch yourself speaking to yourself in a very harsh or critical way, notice: “Here is an unkind thought.”
- Next, silently say to yourself, in a kind and caring voice, “This hurts. This is really difficult. This is natural... Everyone has difficult thoughts and feelings like these... All people experience this when they are stressed.”
- Try out a friendly physical gesture; place your hand over your heart, or on your belly or forehead - wherever feels soothing and comforting. Send a message to yourself with this hand: “I see you are in pain, and I care about you, and I am here for you.” Feel the warmth and kindness flowing from your hand into your body.
- Notice what it’s like to be kind to yourself.
Values-Guided Problem-Solving

**Overview:**
(5 mins approx.)
Describes the different options for a person when faced with a difficult situation.

**First line of audio**

“Asa fi nukta de, anasi badu maraat be asalu,” lakin de maharaat jedida de- reja nafsi, fiku shok, geni ma’ akhlag tai, kunu ma’a sabian nafsi tayi ma’a anasi taanin- umoni be kalsu mashakil tai kefin?”

“Now at this point, sometimes people ask, ‘But all these new skills - Grounding, Unhooking, Living by my Values, Befriending Myself and Others - how will they solve my problems?’”

**Facilitator actions**

△ “Ustaz asa be wogifu sout de asan agara waraga 4.6 ali gi wori talata khiyar. Baad agara ustaz be reja kutu sout de.”

“The facilitator will now pause this recording to read Sheet 4.6, which describes these three options. When finished reading, the facilitator will resume the recording.”

Pause the audio.

[Read Sheet 4.6 below:]

- Fi khiyarat talata ta iya hala ali saab:
- There are three options for any difficult situation:
  - Khiyar awul uwo sebu al hala. De be kunu ma mumkin le iya hala, masalan
  - Option 1 is to leave the situation, but this is not always possible. For example:
    - [Read your prepared example:]

    [Or read this example:]
    - Kan zol alii ta hibu mutu, uwo ma bi kun mumkin sibu hala de.
    - If someone you loved has died, it is not possible to leave this situation.

[Continue reading Sheet 4.6 below:]

- Khiyar itnein uwo geru haja ali mumkin be geru uwo, wu rudu waja ta haja ali ma be geru uwo, wu geni be aghlag taki, be kunu sikil azol ali ita deru kun.
Option 2 is to change what can be changed, accept the pain of what cannot be changed, and live by your values, being the sort of person you want to be.

Haja ali ina gasid be “rudu waja ta haja abu ma be geru” uwo yau fi hala taani, uwo ma be agider kun mumkin, salakun ina bi deru geru hala bil khamil awu besit.

- What we mean by “accept the pain of what cannot be changed” is that in some situations it might not be possible to change the situation even a little bit.

Fi zede “geru haja ali be agider geru uwo” maana to amulu haja ali ita bi agider amulu ta geru hala, wu “rudu waja ta haja ali ama bi agider geru” gi gasid istamil reja nafsi wu maharat taanin ta SH+ ta saidu ita istakal tamam ma waja ta hala de. “geni be akhlag taki” de maana to wori teriga ta aghlak al kwes ze ma ita be agider salakun be teriga besit, ze wori gali ita gi ayinu wara nas wu saidu nefsa taki wu nas taanin. Masalan:

- So “changing what can be changed” means doing what you can to improve the situation, and “accepting the pain of what cannot be changed” means using Grounding and other SH+ skills to help you cope with the pain of the situation. “Living by your values” means finding ways to act on your values as best you can, even in small ways, such as showing care and supporting yourself and others. For example:

- [Read your prepared example:]

- [Or read this example:]
  - Kani zol ali hibu kalis mutu, ita ma bi agider geru de.
  - If a loved one has died, unfortunately you cannot change this.

  - “Rudu waja ta haja abu bi agider geru” gi gasid istamil reja nafsi, fiku jabada wu kun ma geliba kwesi le nefsa taki(al kaman gi nadi kun sabi) ta istakal be singa wu waja abu ita gi asuma.
  - “Accepting the pain of what cannot be changed” could mean using Grounding, Unhooking and Being Kind to Yourself (also known as Befriending) to cope with the sadness and grief that you feel.
  - “Geru haja abu bi agider geru uwo” gi gasid gali ita bi agider geru terebiya taki wu amulu amal abu bi agider wedi ihram le zol abu ita hibu de awu kutu umon murtah. Masalan, kan ita gi asurubu merisa kalis awu galatu be nas taanin [adapt for culturally relevant examples], ita be agider geru arakat taki.
  - “Changing what can be changed” could mean that you can change your own behaviour and act in a way that would honour your loved
one or make them proud. For example, if you are drinking too much or arguing with others [adapt for culturally relevant examples], you might change how you are behaving.

- “Geni be akhlak taki” gi gasid ayinu wara nefsa taki, be asurubu merisa suwiya [adapt for culturally relevant example] wu kun sabi wu abu gi saidu le sauban taki awu jeronat, salakun ita ma murtah wu ma deru geni jambu nas taanin.

- “Live by your values” could mean taking care of yourself by drinking less alcohol [adapt for culturally relevant example] and being friendly and helpful to your friends or neighbours, even if you feel sad and don’t feel like being around other people.

[Continue reading Sheet 4.6 below:]

- Khiyar talata uwo sebu, wasa min akhlak taki wu amulu haja ali ma be saidu ita awu be kutu hala taki kunu batal. Masalan,
- Option 3 is to give up, lose touch with your values, and do things that either do not help the situation or make it worse. For example,

- [Read your prepared example:]

[Or read one of these examples:]

- Kan ita ma murta, ita be asuma ze ita deru geni serir fi yom kulu wu ma be deru ayinu zol taani, lakin de bi agider kutu ita ma murta kalis wu be juru ita min akhlak taki ta limu be nas.
- If you are sad, you may feel like staying in bed all day and not seeing anyone, but this might make you even sadder and take you away from your value of connecting with people.
- Asurubu merisa ketir [adapt with a culturally relevant example] bi agidder saidu ita ta asuma aksen wu nesitu mushkilat taki ta zaman guser, lakin fi fatera towil, uwu bi agider kunu gali awu jibu mushkilat le saha taki awu usura taki.
- Drinking too much alcohol [adapt with a culturally relevant example] might help you to feel better and forget your problems in the short term, but in the long term it might be expensive or cause problems with your health or your family.
SELF-HELP PLUS (SH+): A group-based stress management course for adults

- Osul, mafi wahid min ina bi deru ikhtar kiyar 3, lakin kan anina kun ma aligu be afkar wu shurur tanina abu saab, de yau haja abu ina daiman bi amulu. De yau sabab al anina gi silu zaman fi darasa de alimu fiku jabada, asa anina bi agider ikhtar kiyar itnein fi ketir zaman: ta geru haja abu bi agider geru uwo, rudu waja ta haja al ma bi agider geru uwo wu geni be akhlak tanina.

- Obviously, none of us would deliberately choose Option 3, but when we get hooked by difficult thoughts and feelings, this is what we often tend to do. That is why we are spending so much time in this course learning how to unhook, so we can choose Option 2 more often: to change what can be changed, accept the pain of what cannot be changed, and live by our values.

- Asa anina bi ayinu kiyar itnein bil kamil, ze kiyar de bi agider kun jedid le ita.

- We will now explore Option 2 in more detail, as this option might be new to you.

- [Repeat as needed.]

Press play on the audio.

---

**Important notes**

**Alternative example for Sheet 4.6:**

- Masalan, kan ita gi geni fi mahal abu ligo shokol goyi fogo awu ligo gurus, ita indu kiyar talata:

  - For example, if you are living in a place where it is difficult to find a job or earn an income, you have three options:

    - Khiyar 1 yau ta wasa wu rua fi mahal taani, lakin fi hal ketir, de ma mumkin. Mumkin ita ma bi agider rua, awu rua bi agider kutu ita fi awugu, awu mafi mahal taani ta rua.

    - Option 1 is to leave and go somewhere else, but in many cases this is not possible. Perhaps you cannot afford to leave, or leaving is dangerous, or there is nowhere else to go.

    - Khiyar 2 yau ta geru haja abu bi agider geru uwo fi hala, rudu waja ta haja al ma bi agider geru uwo, wu geni be akhlak taki. Ita bi agider geru haja al bi agider geru uwo be fetisu terigat jedid ta ligo gurus, wu rudu waja ta hala de be istamil temerin ta reja nafsi, fiku jabada wu wu maharat ta SH+ taanin wu limu be nas taani n fi zaman al ita gi asuma ma muta awu be singa. Biga, kan akhlak taki yau kun abu gi istakal shedid, ita bi agider geni be akhlak de be kutu zaman wu guwa fi fetisu shokol.

    - Option 2 is to change what can be changed in the situation; accept the pain of what cannot be changed; and live by your values. You could change what can be changed by looking for new ways to make money, and accept the pain of the situation by using Grounding, Unhooking and other SH+ skills and connecting with others when you are feeling frustrated or sad. Then, if you value being
hardworking, you could live by this value by putting time and effort into looking for a job.

- Khiyar 3 yau ta sibu hala, wasa boyid min akhlak taki, wu amulu hajat abu ma bidsaidu awu kutu hala batal kalis, ze sebu ayinu wara taki awu nas taanin, geni barau awu kun ma zalan ma nas abu jambu ita.

- Option 3 is to give up, lose touch with your values and do things that do not help or make the situation worse, like giving up caring for yourself and others, isolating yourself or getting angry at others around you.
**istimal khiyar ta itinein**

**Exploring Option 2**

<table>
<thead>
<tr>
<th>Overview: (17 mins approx.)</th>
<th>Participants consider a difficult situation in the immediate world around them, e.g. home or community, and apply Option 2 to solving the problem.</th>
</tr>
</thead>
</table>

**First line of audio**

△ “Gubal ina ma bada juzu al jai, asan in be reja kutu bala, ustaz be gedim majumua fi midu ta geni al guser ta 20-thania.”

“Before we begin this next section, so we can refocus our attention, the facilitator will lead the group in a brief, 20-second seated stretch.”

**Facilitator actions**

△ “Gubal ina ma bada juzu al jai, asan in be reja kutu bala, ustaz be gedim majumua fi midu ta geni al guser ta 20-thania.”

“Before we begin this next section, so we can refocus our attention, the facilitator will lead the group in a brief, 20-second seated stretch.”

Lead a 20-second seated stretch. Use simple stretches that are easy for everyone, including people with physical limitations.

△ “Ustaz asa be wogifu sout de asan agara waraga 4.7.”

“The facilitator will now pause this recording to read Sheet 4.7.”

Pause the audio.

[Read Sheet 4.7 below:]

- Asan de bi agider kun goyi min bidaya, anina bi amulu taani mara hajat al ina asuma min sout de wu bad da wonusu fogo amal ta akhlak abu ita azil.

- Because this can be difficult at first, we will repeat what we just heard in the audio and then discuss the values-guided actions you have decided to take.

- Awel, ana bi amulu muraja ta khiyar 2, abu kaman gi nadi kalasu mashakil be teriga ta akhlak. Yau de masalan.

- First I will review the steps for Option 2, which is also known as Values-Guided Problem-Solving. Here is an example.

- [Read your prepared example:]

________________________________________________________________________
________________________________________________________________________
[Or read this example:]

- **Katua 1 yau ligo hala al saab al gi hasil ma ita. Hal de be agider kun gali zol taki al ita hibu kalis indu ayan abu ma indu hilaz.**
- **Step 1** is to identify a difficult situation that you face. The situation could be that a loved one has an incurable illness.
- **Katua ta 2 yau ta zekir badun be akhlak taki al muhim al kan ita azil. Fekir fogo itnein awu talata akhlak al ita azil ze al muhim kalis- masalan, kun ma geliba kwes wu abu gi saidu.**
- **Step 2** is to remind yourself of the important personal values you identified. Think about the two or three values that you identified as being most important - for example, to be kind and helpful.
- **Katua 3 yau fekir fogo amal al gobudu badu be akhlak taki, al ita bi agider silu ta saidu hala de. Fekir fogo halat ketir ze al ita bi agider. Masalan, de bi agider kun, kun ma geliba kwes wu abu gi saidu be wodi zol al ita hibu de dawayat wu akil, wonusu ma umon awu ayinu gali umon fi kwes. Istamil temerin ta reja nafsi wu fiku jabada kan afkar wu shuur ab saab beinu.**
- **Step 3** is to think of actions, guided by your values, that you can take to influence the situation. Think of as many actions as possible. For example, these could include being kind and helpful by giving your loved one medicine and food, talking to them or making sure they are comfortable. Use Grounding and Unhooking if difficult thoughts or feelings arise.
- **Katua 4 yau ihktar amal wu amulu. Ana bi agider azil gali katua ta awel al ana bi deru bada behu yau jibu le zol abu ana hibu de akil.**
- **Step 4** is to choose an action and act. I could decide that the one action I would like to start with is to bring my loved one some food.

[Continue reading Sheet 4.7 below:]

- **Fi al wekit, ana bi saidu itakun fi katuat ta kalasu mashakil del, ze ita gi geni bera be nefsak wu fekir fogo iya katua. Ita mumkin amulu de kalas fi zaman ta asuma sout de, lakin rua fi katuat de taani mara bi saidu ita ta zekir umon.**
- In a moment, I will guide you through these problem-solving steps, while you sit quietly by yourself and think about each step. You may have already done this while following the audio, but going through the steps again will help you to remember them.
- **Awel, ta katua 1, minfadlak geni bera be nefsak, wu fekir fogo hal al saab al hasil ma ita al ita ma bi agider sibu.**
• First, for step 1, please sit quietly by yourself, and think about a difficult situation you face that you cannot simply leave.

[If participants find this exercise difficult to understand, consider providing more examples.]

Use the timer to give 30 seconds for participants to think in silence.

[Continue reading Sheet 4.7 below:]

• Taani, ta katua 2, zekir badun fogo akhlak taki al muhim kalis.
• Next, for step 2, remind yourself of your most important values.

Use the timer to give 30 seconds for participants to think in silence.

[Continue reading Sheet 4.7 below:]

• Asa ta katua 3, fekir fogo amal al mumkin, al gobudu badu be akhlak taki, al ita bi agider silu ta saidu hala de kun aksen awu ta saidu ita geni be hu. Jerib ligo agil ketir ze ma ita bi agider. Minfadlak mata hakum umon ze kwes awu batal, awu adil awu galat, awu belit awu kwes-besi fekir fogo agil ketir ze ma ita bi agider.

• Now for step 3, think about possible actions, guided by your values, that you can take to influence this situation for the better or to help you cope with it. Try to identify as many ideas as possible. Please do not judge them as good or bad, or right or wrong, or silly or smart - just think of as many ideas as possible.

Use the timer to give 1 minute for participants to think in silence.

[Continue reading Sheet 4.7 below:]

• Ta katua 4, ikhtar haja wahid al ita fekir ita bi agider amulu ta kutu hala de kun aksen awu geni kwes behu. Azil haja al ita bi amulu be amal taki-be teriga taani haja al ita bi amulu, ita bi kelem sunu, wu miten, wu weni yau ita bi amulu hajat de?

• For step 4, choose one thing you think you can do to influence this situation for the better or cope with it. Decide what you will do in terms of your actions - in other words, what will you do, what will you say, and when and where will you do these things?

Use the timer to give 30 seconds for participants to think in silence.

[Continue reading Sheet 4.7 below:]
Asa, minfadlak geru le zol al jambu ita wu sherik takun terigat al itakun ikhtar ta kalasu mashakil be teriga ta akhlak fi usubu al jai. Sherik be zol de sunu adil yau ita bi amulu, sunu ita bi kelem, wu mitein, wu wen ita bi amulu hajat del. Minfadlak besi sherik fogo amal de, ma lazim kele ita sherik hal al saab de.

Now, please turn to the person next to you and share the values-guided action you have chosen to take in the coming week. Share with this person specifically what you will do, what you will say, and when and where you will do these things. Please just share the action, you do not need to share the difficult situation.

If you prefer not to speak, stay by yourself and silently make a commitment to yourself to carry out your plan.

Use the timer to give 2 minutes for this discussion.

Press play on the audio, and listen for the bell sound that signals the end of the discussion.

Important notes

Alternative examples for Sheet 4.7:

Example 1

- Zekir, katu 1 yau ligo hal al saab al hasil ma ita. Masalan, hal de bi agider kun, ma bi agider ligo shokol awu gurus.

- Remember, Step 1 is to identify the difficult situation you face. For example, the situation could be not being able to find a job or earn an income.
  
  o Katua 2 yau ligo akhlak taki al muhim kalis. Aklak al muhim le ita bi agider kun, kun al gi istakal shedid wu gi saidu usura taki.

  o Step 2 is to identify your most important values. The values that are important to you could be being hardworking and supportive towards your family.

  o Katua 3 yau fekir fogo amal al gobudu badu be akhlak taki, al ita bi agider silu ta saidu hal de. Ita bi agider amul akhlak taki ta kun al gi istakal shedid be silu zaman wu guwa fi fetisu shokol awu alimu mahara al jedid. Awu ita bi agider geni be akhlak taki ta kun abu gi saidu, be asuma be haris usura taki kan umon gi wonusu ma ita, awu saidu umon ma hajat al umon deru amul.

  o Step 3 is to think of actions, guided by your values, that you can take to influence the situation. You could act on your value of being hardworking by spending time and effort in looking for a job or learning a new skill. Or you could act on your
value of being supportive by listening carefully to your family when they speak to you, or helping them with the things they need to do.

- **Katua 4** yau ikhtar amal wahid wu kutu kuta ta haja al ita bi amul wu miten wu weni ita bi amul amal de. Kan ita ikhtar kunu abu gi istakal shedid be alim mahara jedid, ita bi agider azil ayinu bukura kan fi iya fasil al mindun gurus al ita bi amul de fogo awu asadu zol al aruf kalamata fogo furusa ta alimu hajat jedid.

- **Step 4** is to choose one action and make a plan for exactly what you will do and when and where you will take this action. If you decide to be hardworking by learning a new skill, you could decide to look tomorrow into whether there are any free classes where you could do this, or to ask someone knowledgeable in your community about opportunities to learn new skills.

**Example 2**
- Zekir, katua 1 yau ligo hal al saab al hasil ma ita. Masalan, hal de bi agider kun ma murta be hajat al hasil fi zaman al faat.

- **Step 1** is to identify the difficult situation you face. For example, the situation could be that you are sad about things that happened in the past.

- **Katua 2**, yau ligo akhlak taki al muhim kalis. Akhlak al muhim le ita bi agider kun ayinu wara taki wu limu be nas taanin.

- **Step 2** is to identify your most important values. The values that are important to you could be taking care of yourself and connecting with others.

- **Katua 3**, yau fekir fogo amal al gobudu badu be akhlak taki, al ita bi agider silu ta kutu hal aksen. Ita bi agider amul akhlak taki ta limu be nas taanin be amulu nashatat al ita hibu wu kwes le saha be nas taanin, ze alabu kura awu asurub chai sawa. Ita bi agider amul akhlak taki ta ayinu wara taki be amul temerin ta reja nafsi kan ita gi asuma ma murata awu gi asurubu merisa suwiya, ze ita arufu gali uwo ma kwes le saha taki fi fatera twil.

- **Step 3** is to think of actions, guided by your values, that you can take to influence the situation. You could act on your value of connecting with others by doing an enjoyable and healthy activity with others, like playing football or having tea together. You could act on your value of taking care of yourself by practising Grounding when you feel sad or drinking less alcohol, since you know it is not good for your health in the long term.

- **Katua 4** yau ikhtar amal wahid wu kutu kuta ta haja al ita bi amulu, wu miten, wu weni ita bi amulu uwo. Kan ita azil asurubu merisa suwiya, ita bi agider kutu kuta ta wori le sabi taki gali kele itakun amulu haja taani barau ze doria, alabu kura awu asurubu chai sawa.
- **Step 4** is to choose one action and make a plan for exactly what you will do and when and where you will do it. If you decide to drink less, you could plan to propose to your friend that you do something else, like going for a walk, playing football or drinking tea together.

Remind participants that they can think about this after the session:

Temerin de bi agider silu zaman ta fekir fogo. Ma lazim kele itakun wori juab ta umon kulu asa. Kan ita ma agider fekir fogo iya haja, asuma be haris hajat al nas taanin gi kelem.

This exercise might take some time to think about. You don’t have to come up with all the answers right now. If you can’t think of anything, listen carefully to what others have to say.

Participants try to manage stress by not thinking about the situation:

This can be a common reaction to problems. For example, participants might say, “I would rather not think about my problems or worry about them.” You could say:

- **Temerin de ma ta fekira awu indu kuaf fogo halat taki al saab. Uwo fi ta amulu amal suwiya ta kutu hala aksen. Sunu yau amal taanin al ita bi agider silu awu kelimat al ita bi agider wonusu?**

- **This exercise is not about thinking or worrying about your difficulties. It’s about taking small actions to improve your situation. What are some actions you could take or words you could say?**

- **Fi tabi deru sibu fekir fogo hajat al saab awu gi waja, lakin de daiman gi kutu hala batal kalisi fi fatera towil. Ita be agider rua bera wu bada be amulu temerin ta kalasu- mashakil-be teriga ta akhlak, be mashakil al suwiya fi haya taki al ma gi waja kalisi ta fekir fogo. Ma lazim kele ita bada be mashakil al kobir kalisi fi haya taki. Kan ita ligo gali kalasu mashakil be teriga ta akhlak be mashakil al besit gi saidu aktar, yau biga ita bi jerib be mushkilat taanin kaman.**

- **It’s natural to want to avoid thinking about things that are difficult or painful, but this often makes the situation worse in the long term. You can go slowly and start by practising Values-Guided Problem-Solving with a small problem in your life that is not so painful to think about. There’s no need to start with the biggest problem in your life. If you find that practising Values-Guided Problem-Solving with smaller problems is helpful, then you can try it with other problems too.**
SELF-HELP PLUS (SH+): A group-based stress management course for adults

✍ kulasa ta daura ta alleila wu tasji’e le temrin

Summary of today’s session and encouragement to practise

<table>
<thead>
<tr>
<th>Overview: (3 mins approx.)</th>
<th>Participants are given some ideas on how to practise in the week ahead.</th>
</tr>
</thead>
</table>

First line of audio

🗣️ “Ina geri fi nihaya ta daura 4 ta kamsa dauraat.”
“We are nearly at the end of Session 4 of this five-session course.”

Facilitator actions

🔧 There are no actions for this section; just listen.

Important notes

Participants describe barriers to practising:
Temerin de muhim. Aburu wu silu haja taani al ita kan hibu min alleila wu lahizu zaman al ita be agidere amulu uwo, masalan ze ita be gum fog gobul fotur. Salakun temerin de kan le zaman al besit be kun muhim.

Practice is very important. Try and choose something that you liked from today and identify a time you can do it - for example, as you get up, or before lunch. Practising even for just a couple of minutes will be helpful.

Remain supportive: people are much more likely to change when they feel positive and supported rather than judged or criticized.
Final exercise

Overview:
(5 mins approx.)
Gives instructions for a brief gratitude exercise.

First line of audio

“Ina kalas gerib be kalasu darasa ta alleila, ina be kalasu be temrin le shukur le majmu’a.”
“We are nearing the end of today’s session, so we will once again finish with an exercise in gratitude for the group.”

Facilitator actions

Follow the instructions for the exercise.

“Kede ita arufu, kulu mara kani ita gi amulu temrrin ta maharaat abu ita alimu fi taalim de, de ma’ana to ita gi istakal fogo akhlag ta ayinu wara ta anasi.”
“Remember, each and every time you practise the skills you are learning in this course, you will be acting on those very same values of caring. Good luck with it, and we will see you again for the final session.”

[Say the following at the end of the session:]
• Shukran asan jaa fi darasa 4. Fi usubu al jai, ita bi kutu bala fi amulu temerin ta hajat itnein:
• Thank you for attending Session 4. Over the next week, you will focus on practising two things:
  o 1. Amulu temerin ta kun ma geliba kwes le badun wu le nas taanin. Amulu kuta al ita kalagu ta kelemu kelimat al kwesi wu wori amal ta geliba kwes le zol al ita fekir fogo fi zam ta munagasha ta ina al faat.
  o 1. Practise being kind to others and to yourself. Carry out the plan you created for saying kind words and showing kind actions to the person who you thought of during our earlier discussion.
  o 2. Amulu kuta taki ta kalasu mashakil be teriga ta akhlak. Zekir, de gi gasid kutu akhlak taki fi amal wu silu katua suker ta geru haja al bi geru uwo fi hal al saab.
  o 2. Carry out your plan for Values-Guided Problem-Solving. Remember, this means acting on your values and taking a small step to change what can be changed in a difficult situation.
  o Wu kan afkar wu shuur al saab kutu uwo goyi le ita ta kalas amal al kwes awu kalasu mashakil be teriga ta akhlak, anina gi seji ita ta istamil reja nafsi awu fiku jabada ta fiku min afkar wu shuur del.
And if difficult thoughts or feelings make it hard for you to complete kind actions or Values-Guided Problem-Solving, we encourage you to use Grounding or Unhooking to unhook from those thoughts and feelings.

- Kan iya zol indu suwalat fogo sunu ta amulu fi usubu al jai, minfadlak kun huurita geni ma ana baad majumua de ta wonusu ma ana awu [the co-facilitator], awu itakun bi agider asalu badun wu ayinu kan itakun bi agider saidu badun.

- If anyone has questions about what to practise over the next week, please feel free to stay after the group to speak with me or [the co-facilitator], or you can ask each other and see if you can help each other out.

- Itakun kaman indu kitak takun, al itakun bi agider ayinu ta zekir ita fi hajat al ina alimu aleila. Ita bi ligo iya haja al ina alimu fi juzu 4. [Show Part 4.]

- You also have your book, which you can look at to remind you of what we covered today. You will find everything we covered in Part 4. [Show Part 4.]

- Kaman fi akhir ta kitab de, fi juzu wahid ta kunu ma geliba kwes. [Show Being Kind summary at the end of the book.]

- Also, at the end of the book, there is a one-page summary on Being Kind. [Show Being Kind summary at the end of the book.]

- [If using the audio exercises that accompany the course, say]: Ita kaman bi agider amulu temerin ta reja nafsi, fiku jabada wu maharat ta SH+ taanin be istamil temerinat al fi soude al juzu ta darasa de. [If needed, explain where these can be downloaded, or give participants the opportunity to record them at the end of the session using a mobile phone.]

- [If using the audio exercises that accompany the course, say]: You can also practise Grounding, Unhooking and other SH+ skills by using the audio exercises that are part of the course. [If needed, explain where these can be downloaded, or give participants the opportunity to record them at the end of the session using a mobile phone.]

- Kan ita kan ma fahimu hajat kulu aleila, de tamam; jerib istamil iya haja al ita alim. Ita kaman bi agider ayinu aswar al fi kitab de, asalu zol taani kele agara le ita, awu limu ma zol taani fi majumua de kele saidu itakun fahim hajat de fi baina takun.

- If you did not understand everything today, that is okay; try to apply whatever you learned. You could also look at the pictures in the book, ask someone to read it to you, or meet with someone from this group so you can help each other understand the topics.

- Anina bi gabilu fi darasa al jai! [Remind participants when and where the next session will be.]

- See you at the next session! [Remind participants when and where the next session will be.]
<table>
<thead>
<tr>
<th>Important notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>There are no important notes for this section.</td>
</tr>
</tbody>
</table>
Session 5 instructions

**Welcome to SH+**

<table>
<thead>
<tr>
<th>Overview: (3 mins approx.)</th>
<th>Provides a friendly introduction.</th>
</tr>
</thead>
</table>

**Facilitator actions**

- Read Welcome script in [Appendix 4](#).
- Press play on the audio.

**Important notes**

- **People who did not attend last week:**
  Ask them just to join the group, and explain that there will be a summary of the previous week’s session.
Darasa Nimiru 5: Sala Oda

Session 5: Making Room

Mugadima

Introduction

| Overview: (2 mins approx.) | Introduction to the session. |

First line of audio

“Shukuran le ruju’u takum le darasa ta akhir le idarat dagit.”
“Thank you for returning for the final session of this stress management course.”

Facilitator actions

| There are no activities to complete; just listen. |

Important notes

| There are no important notes for this section. |
Khulasa ta darasa al aruba al faat: fiku jabada, fiku nafsi, kalasu mushakil be teriga ta akhlag

Summary of last four sessions: Unhooking, Grounding, Values-Guided Problem-Solving, Befriending

Overview: (12 mins approx.) Practice Unhooking and Grounding and review key concepts.

First line of audio

“Lagadi asede, ina kul arufu ina kani ina be kunu ma’aligu be afkar wu shu’ur ta ina, ina be deru amulu ‘haraka ta wasa’; ina gi rua wasa min akhlag ta ina; ina be wonusu hajaat wu amulu hajaat abu gi juru ina boyid min kunu azol abu ina deru. De be kutu haya ta ina goyi kalis min uwo fogo asede.”

“By now, we all know that when we get hooked by thoughts and feelings, we move away from our values; we say and do things that move us away from being the sort of person we want to be. And that, of course, makes our lives even more difficult than they already are.”

Facilitator actions

Arial “Ustaz asa be wori le majumua sura 5.1.”
“The facilitator will now show the group Picture 5.1.”

Hold up Picture 5.1.

OPTIONAL: Pause the recording and read out the text in Picture 5.1:

- Sura de gi zekir anina be katuat talata ta fiku jabada min afkar wu shuur al saab: 1. Laizu; 2. Kutu isim; wu 3. Reja kutu bala. Sout de asa be saidu anina fi amulu katuat talata del.

- This picture reminds us of the three steps for unhooking from difficult thoughts and feelings: 1. Notice; 2. Name; and 3. Refocus. The audio will now guide us in practising these three steps.

Press play to resume the audio, if it was paused.

Follow the exercises with the audio.

Important notes

People seem sleepy or bored:
Sitting up straight can help people to wake up and pay attention. Model this to encourage group members to do so.

People are distracted:
Grounding exercises can be difficult for people, especially the longer versions, and it is common for them to become distracted. Just encourage participants to do what they can.

Participants are confused by the concepts:
Remind participants to just continue to listen to the audio and to use whatever they can.

Participants complain about practising grounding again, or ask why they are repeating it:
Iya zaman al ita gi amulu temerin ta reja nafsi, ita bi ligo baad faida. Uwo fi ze iya mahara ze, ________________ [prepare an example of culturally appropriate skills or use these examples: playing football or cooking]. Salakun it akalas arufu keif gi amulu uwo, iya zaman al ita gi amulu uwo, ita bi kun aksen fi amulu uwo.
Each time you practise grounding, you will get some benefit. It’s like any skill, like ________________ [prepare an example of culturally appropriate skills or use these examples: playing football or cooking]. Even if you already know how to do it, each time you do it you may become better at it.
**Muraja ta maharat wu fahsi mushakil**

**Practice review and troubleshooting**

<table>
<thead>
<tr>
<th>Overview: (8 mins approx.)</th>
<th>Review of practice since last session.</th>
</tr>
</thead>
</table>

**First line of audio**

“Fi wekit guser, ina be wonusu fi majumuat suker suker kef hajat kunu be temerin ta ina min iderasa al faat.”

“In a few minutes, we will discuss in small groups how things went with our practice since the last session.”

**Facilitator actions**

△ “Ustaz be wogifu sout de asan agara waraga5.1”

“The facilitator will now pause this recording to read Sheet 5.1.”

Pause the audio.

[Read Sheet 5.1 below:]

- Fi darasa al faat, ita amulu kuta ta wonusu kalamata al kwes wu wori amal al kwes le zol wahid. Minfadlak agilibu le zol al jambu ita wu wonusu tokum fogo de:

- In the last session, you made a plan to say kind words and show kind actions towards a specific person. Please turn to the person next to you and discuss:

  o Sunu yau kalimat al kwes awu amal yau ita gul awu amulu fi usubu al faat? Kan ita ma amulu de, ita bi agider sherik keif ita bi amulu de fi usubu al faat.
  o What kind words or actions did you say or do over the past week? If you did not do this, you can share how you might do this in the coming week.

Use the timer to give 2 minutes for this discussion.

Press play on the audio, and listen for the bell sound that signals the end of the discussion.

△ “Ustaz be wogifu sout de asan agara waraga 5.2”

“The facilitator will now pause this recording to read Sheet 5.2 to the group.”

Pause the audio.

[Read Sheet 5.2 below:]

- Be zol abu jambu ita, minfadlak wonusu takun fogo de:

- With the person next to you, please discuss:

  o Sunu yau kan natija ta kelimat taki al kwes awu amal? Masalan, sei ita kan asuma shuur al muhim awu saban, asan kunu be geliba kwes fi muhim le ita?
<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>o</td>
<td><strong>What was the effect of your kind words or actions?</strong> For example, did you feel a sense of purpose or satisfaction, because being kind is important to you?</td>
</tr>
<tr>
<td>☰</td>
<td>Use the timer to give 2 minutes for this discussion.</td>
</tr>
<tr>
<td>☰</td>
<td>Press play on the audio, and listen for the bell sound that signals the end of the discussion.</td>
</tr>
</tbody>
</table>

**Important notes**

- There are no important notes for this section.
**Kulasa wu akhlag ta teriga ta kalasu mashakil**

**Summary and finish of Values-Guided Problem-Solving**

<table>
<thead>
<tr>
<th>Overview:</th>
<th>Review of Values-Guided Problem-Solving.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(15 mins approx.)</td>
<td></td>
</tr>
</tbody>
</table>

**First line of audio**

“**Ita be agider zekir gali, fi talata teriga ta tajwibu ma’a hala ta mashakil.**”

“You might remember that there are three ways to respond to any difficult situation.”

**Facilitator actions**

“**Ta muraja, ustaz asa be wogifu sout de asan agara waraga 5.3.”**

“For review, the facilitator will now pause this recording to read Sheet 5.3.”

Pause the audio.

[Read Sheet 5.3 below:]

- **Fi katuat talata ta iya hala al saab.**
- There are three options for any difficult situation.
- **Khiyar 1 uwo sebu al hala. De be kunu ma mumkin le iya hala.**
- **Option 1** is to leave the situation, which is not always possible.
- **Option 2** is to change what can be changed, accept the pain of what cannot be changed, and live by your values, being the type of person you want to be.

- Haja al anina gi gasid be “rudu waja ta haja al ma bi agider geru” yau gali fi halat taain, salakun keif ita deru geru hajat, uwo ma bi kun mumkin ta geru hala de.
- What we mean by “accept the pain of what cannot be changed” is that in some situations, no matter how much you might want to change things, it might not be possible to change the situation.
- **Asa “geru haja al bi agider geru uwo” gi gasid amulu haja al ita bi agider amulu ta kutu hala de aksen, kan iya haja fi mumkin.**
- So “changing what can be changed” means doing what you can to improve the situation, if anything is possible.
- “**Rudu waja ta haja al ma bi agider geru uwo gi gasid istamil reja nafsi wu maharat ta SH+ taanin ta saidu ita be waja ta hala de.**”

183
“Accepting the pain of what cannot be changed” means using Grounding and other SH+ skills to help you cope with the pain of the situation.

Wu “geni be akhlak taki gi gasid gali” ligo terigat ta istakal be akhlak taki, salakun be terigat al suwiya.

And “living by your values” means finding ways to act on your values, even in small ways.

- Kiyar 3 yau ta sebu, wasa min akhlak taki, wu amulu hajat al mumkin ma bi saidu hala de awu bi kutu uwo batal kalis.
- Option 3 is to give up, lose touch with your values, and do things that either do not help the situation or make it worse.
- Ketir tanina ma bi deru ikhtar kiyar 3, lakin anina daiman gi ligo ina gi amulu de kan anina woduru fi afkar wu shuur al saab.
- Most of us would not want to choose Option 3, but often we end up automatically doing this when we get lost in difficult thoughts and feelings.

[Continue reading Sheet 5.3 below:]

- Fi darasa al faat, ina wonusu fogo ikhtar khiyar 2 wu kaman amulu temerin ta kalasu mashakil be terigat ta akhlak, be istamil katuat 4:

- In the last session, we talked about choosing Option 2 and then practising Values-Guided Problem-Solving, using four steps:

  - Katua 1: Ligo hala al saab fi haya taki.
  - Step 1: Identify a difficult situation in your life.
  - Katua 2: Fekir fogo2-3 akhlak al muhim kalis le ita fi hala de.
  - Step 2: Think of 2-3 values that are most important to you in this situation.
  - Katua 3: Fekir fogo terigat al ita bi agider “geru haja al bi agider geru uwo”. Fekir fogo hajat al ita bi agider amulu al gobudu badun be akhlak taki, ta geru hala de.
  - Step 3: Think of ways that you could “change what can be changed”. Think of things you can do, guided by your values, to influence the situation.
  - Katua 4: Min fekira taki kulu, ihktar haja wahid al ita fekir ita bi agider amulu, wu amulu uwo.
  - Step 4: From all your ideas, choose one thing that you think you can do, and do it.

- Ana asa bi alabu sout de, al bi wori katuat ta akhir ta kalasu mashakil be teriga ta akhlak; ta ayinu kan amal tanina kan istakal. Mindlak asuma be haris. Sout de bi
saidu ita fi amulu katua ta akhir de, wu ina kaman bi wonusu fogo de sawa baad asuma sout de.
- I will now play the audio, which will explain the final step to Values-Guided Problem-Solving: assessing if our action was effective. Please listen closely. The audio will guide you in practising this final step, and we will also discuss this together after listening to the audio.

Press play on the audio.

“Ustaz be wogifu sout de asan agara waraga 5.4”
“The facilitator will pause this recording to read Sheet 5.4.”

Pause the audio.

<table>
<thead>
<tr>
<th>Read Sheet 5.4 below:</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Be zol al jambu ita, minfadlak wonusu takum:</strong></td>
</tr>
<tr>
<td>With the person next to you, please discuss:</td>
</tr>
<tr>
<td>• Sunu yau kana mal al ita silu fi usubu al faat ta jerib kalas mashakil?</td>
</tr>
<tr>
<td>• What was an action you took in the past week to try to deal with a problem?</td>
</tr>
<tr>
<td>• Kan ita ma amulu iya amal fi usubu al faat ta jeribu kalas mashakil, wonusu fogo haja al ita bi agider amulu fi usubu al jai.</td>
</tr>
<tr>
<td>• If you did not take any actions over the past week to try to deal with a problem, talk about what you could do over the next week.</td>
</tr>
</tbody>
</table>

Use the timer to give **2 minutes** for this discussion.

[Continue reading Sheet 5.4 below:]
- **Aside, wonusu takun kan amal taki kan rua be akhlak taki wu kan uwo kan kutu aksen hala de be teriga taani.**

- **Now, discuss whether your action was consistent with your values and if it improved the situation in any way.**

- **Kan ita ma amulu iya amal ta kalasu mashakil, ayinu ugali amal al ita deru amulu de gobudu badun be akhlak taki.**

- **If you have not yet completed an action for dealing with a problem, check that the action you are planning is consistent with your values.**

Use the timer to give **3 minutes** for this discussion.

[Continue reading Sheet 5.4 below:]
- **Asa wonusu takun:**

- **Now discuss:**
- Kan mushkila wahid wahid de awu al gi benu ze de rua gidam ma hasil, katua sunu yau ita bi silu? De bi agigder kun haja wahid wahid ze al ita amulu fi usubu al faat, kan ita fekeri gali amulu ziada ta haja wahid wahid de bi kun muhim, awu ita bi azil jerib amal al ferik.

- If the same problem - or a similar one - continues to happen, what action will you take? This could be the same thing that you did last week, if you think that doing more of the same thing would be helpful. Or you might decide to try a different action.

- Wonusu kan kuta taki ta amul aamal fi usubu al jai fi saa. Sei ita sedegu ita bi amulu uwo? Kan uwo beinu goyi kalis, asa ikhtar amal al suker, sahil, awu sahil ta amul. Uwo fi muhim gali ita kede kalas amal de, salakun uwo besi suker kalis asan ita bi ayinu keif amal al suker bi agider kutu hal taki aksen.

- Discuss whether your plan for taking action next week seems realistic. Do you believe you can do it? If it seems too difficult, then choose an action that is smaller, simpler or easier to do. It is important that you complete this action, even if it is a very small one, so you can see how small actions can improve your situation.

Use the timer to give 2 minutes for this discussion.

Press play on the audio, and listen for the bell sound that signals the end of the discussion.

"Gubal lisa ina rua le gidam fi juzu ta darasa al jai, ina be silu zaman guser ta 10-dagaig ta agudu raha. Kani ita asuma jeras darabu baad 10 dagaig, minfadlak wegifu haja ali ita gi amulu wu reja kutu bala taki fi juzu ali jai."

"Before we move on to the next section of the course, we will take a short 10-minute break. When you hear the bell after 10 minutes, please stop what you are doing and return to the group for the next section."

△ "Ustaz asa bi wogifu sout de ta 10 dagaig."

“The facilitator will now pause the audio for 10 minutes.”

Pause the audio.

Use the timer to give 10 minutes for a break.

Important notes

Participants are confused about the three options for any difficult situation:
Provide the example you prepared for Sheet 4.6 again, or use the example below:
o Katua 1 (sibu hala de) ma mumkin.

- For example, if a loved one has died, then Option 1 — leaving the situation — is not possible.

- Ikhtar katua 2 bi agider gasid “rudu waja ta haja al ma bi agider ger uwo” be istamil temerin ta reja nafsi, fiku jabada wu kun be geliba kwes le nafsi taki ta geni kwes be singa wu waja al ita gi asuma. “Geru haja al bi agider geru uwo” bi agider gasid gali ita bi agider geru arakat taki wu istakal be teriga al bi wodi itram le zol al ita hibu wu kutu umon murtah. “Geni be akhlak taki” bi agider gasid kunu sabi wu abu gi saidu le sauban taki awu jeran, salakun ita gi asuma ma murtah wu ma gi asuma ze kun gerib ma nas taanin.

- Choosing Option 2 might mean “accepting the pain of what cannot be changed” by using Grounding, Unhooking and Being Kind to Yourself to cope with the sadness and grief that you feel. “Changing what can be changed” could mean that you can change your own behaviour and act in a way that would honour your loved one or make them proud. “Live by your values” could mean being friendly and helpful to your friends or neighbours, even if you feel sad and don’t feel like being around other people.

- Masalan ta khiyar 3 fi hal de bi agider kun geni fi serirom kulu wu ma bi ayinu iy a zol. De bi agider kutu ita ma murtah kalis wu juru ita boyid min akhlak taki ta geni ma nas.

- An example of Option 3 in this situation would be staying in bed all day and not seeing anyone. This might make you even more sad and take you away from your value of connecting with people.

Participants are confused about the steps for Values-Guided Problem-Solving:
Provide the example you prepared for Sheet 4.7 again, or use this example:

- Katua 1 yau ligo hal al saab al hasil ma ita. Hala de bi agider kun gali zol al ita hibu kalis indu ayan al ma indu hilaz.

- Step 1 is to identify a difficult situation that you face. The situation could be that a loved one has an incurable illness.

- Katua 2 yau ta zekir nefsa taki be akhlak taki, ze kunu ma geliba kwes wu abu saidu.

- Step 2 is to remind yourself of your values, like being kind and helpful.

- Katua 3 yau ta fekir fogo ketir ta kalas mashakil be teriga ta aklak ze mumkin ta geru awu kunu kwes be hala de, ze wodi le zol al ita hibu de dawayat wu akil, wonusu be umon awu ayinu gali umon fi kwes, awu istamil temerin ta reja nafsi wu fiku jabada kan ita gi asuma ma murtah.

- Step 3 is to think of as many values-guided actions as possible for influencing or coping with the situation, like giving your loved one medicine and food, talking to them or making sure they are comfortable, or using Grounding and Unhooking if you’re feeling sad.

- Katua 4 yau ta ikhtar amal wu amulu, ze azil wodi le zol al ita hibu de akil.
Step 4 is to choose one action and do it, like bringing some food to your loved one.

Remind participants that they can think about their plan to address a problem after the session:
Kutu kuta ta haja ta amulu ta kalasu mashakil be agider silu zaman ta fekir fogo. Ma lazim kede ita wori juabat de kulu asa. Kan ita ma agider fekir fogo iya haja, asuma be haris hajat al nas tannin gi wonusu.

Planning what to do to address a problem might take some time to think about. You don’t have to come up with all the answers right now. If you can’t think of anything, listen carefully to what others have to say.

Participants try to manage stress by not thinking about the situation:
This can be a common reaction to problems. For example, participants might say, “I would rather not think about my problems or worry about them.” You could say:

- Temerin de ma ta fekira awu indu kuwaf fogo halat taki abu saab. Uwo ta silu katuat suker ta kutu hala taki akhsen. Sunu yau baad amal al ita bi agider silu awu hajat al ita bi agider wonusu?

- This exercise is not about thinking or worrying about your difficulties. It’s about taking small actions to improve your situation. What are some actions that you could take or words you could say?

- Uwo fi tabi ta deru sibu fekir fogo hajat abu saab awu al gi waja, lakin de daiman gi kutu hala de batal kalais fi fatera towil. Ita bi agider rua berah wu bada be amulu temerin ta kalasu mashakil be teriga ta akhlak be mushkila al besit fi haya taki al ma gi waja kalais ta fekir fogo. Ma lazim kede ita bada be mushkila al kobir kalais fi haya taki. Kan ita ligo gali amul temerin ta kalasu mashakil be teriga ta akhlak be muskila besit gi saidu, yau biga ita bi jerib be mushkilat taanin kaman.

- It’s natural to want to avoid thinking about things that are difficult or painful, but this often makes the situation worse in the long term. You can go slowly and start by practising Values-Guided Problem-Solving with a small problem in your life that is not so painful to think about. There’s no need to start with the biggest problem in your life. If you find that practising Values-Guided Problem-Solving with smaller problems is helpful, then you can try it with other problems too.
(10 dagaïg ta raha)

(10-minute break)

<table>
<thead>
<tr>
<th>Overview: (10 mins approx.)</th>
<th>10-minute break.</th>
</tr>
</thead>
</table>

**Facilitator actions**

- **While you time the 10-minute break, no additional action is needed. Participants may use this time however they want.**

- **After 10 minutes have passed, press play on the audio.**

- **“Zaman ta raha inta kalas. Minfadlak rejakum fi mahalat takum fi juzu ta darasa de aljai.”**

- **“The break is now complete. Please return to your places for the next section of this course.”**

(Brief pre-recorded silence to allow participants to return to their seats.)

- **If needed, pause the audio until everyone has taken their place. Restart the audio once people are back.**

**Important notes**

- **People leaving:**
  This is okay. Remind them that they can return another time, but that SH+ works best if you follow all the sessions.

- **Participants may ask for further help, or want to discuss problems:**
  See Sections 6.4 and 6.5 in Part 1 on dealing with questions and problems.

- **Keep track of time:**
  Make sure that you keep track of the length of the break.
**Sala oda le waja**

**Making room for pain**

<table>
<thead>
<tr>
<th>Overview: (6 mins approx.)</th>
<th>Describes how to accept what cannot be changed and make room for painful feelings.</th>
</tr>
</thead>
</table>

**First line of audio**

Marhaban ma’a reja takum.”
“Welcome back.”

**Facilitator actions**

“Ustaz be wogifu sout de asan agara waraga 5.5.”
“The facilitator will pause this recording to read Sheet 5.5.”

Pause the audio.

<table>
<thead>
<tr>
<th>[Read Sheet 5.5 below:]</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Kan ina gi asuma afkar shedid, daiman arakat tanina al tabi yau jeribu kalasu afkar wu shuur tanina. Masalan, anina be jerib kun kwes be amulu hajat ze…</td>
</tr>
<tr>
<td>• When we feel stressed, often our natural reaction is to try to get rid of our difficult thoughts and feelings. For example, we might try to feel better by doing things like…</td>
</tr>
<tr>
<td>• [Read 2-3 prepared examples:]</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

[Or read some of the examples below:]

- Jeribu ma ta fekir fogo haja al hasil
- Trying not to think about what has happened
- Ashrub merisa awu istamil dawayat
- Drinking alcohol or using drugs
- Kun boyid min nas awu geni fi serir yom kulu
- Avoiding people or staying in bed all day.

- Be zol al jambu ita, wonusu takum: sunu yau bad hajat al nas gi amulu ta jeribu kutu afkar wu shuur al sab rua.

- With the person next to you, discuss: What are some other things that people do to try to make difficult thoughts and feelings go away?

Use the timer to give 2 minutes for this discussion.
**Asa wonusu takun fi suwal de:**
Now discuss this question:
- *Sei terigat del gi kalasu afkar wu shuur ta kulu? Awu sei umon besi gi istakal ta zaman suwiya?*
- Do these methods get rid of difficult thoughts and feelings forever? Or do they only work for a little while?

Use the timer to give 1 minute for this discussion.

**Be zol wahid wahid de, taani wonusu takun fogo suwal de:**
- With the same person, next discuss this question:
  - *Sei terigat del gi jibu mushkilat taanin? Masalan...*
  - Do these methods end up causing other problems? For example...
    - [Read your prepared example:]
    - [Or read one of these examples:]
      - *Kan ita juru boyid min nas wu besi geni barau fi yom kulu, mumkin ita be asuma ma murta kalis.*
      - *If you avoid people and just stay alone all day, maybe you’ll end up feeling even sadder.*
      - *Kan ita gi asurubu merisa awu istamil mukdarat ta nesitu batal al ita gi asum, uwo bi agider jibu mushkilat ta saha, mushkilat be usura taki, awu mushkilat be gurus.*
      - *If you drink alcohol or use drugs to forget how bad you feel, it might cause health problems, problems with your family or problems with money.*

Use the timer to give 1 minute for this discussion.

Press play on the audio, and listen for the bell sound that signals the end of the discussion.

△ “Ustaz asa be wegifu sout de asan gesimu le itakum waraga. Baad da, ustaz be reja kutu sout de.”
“The facilitator will now pause this recording to give everyone a piece of paper. When everyone is ready, the facilitator will resume the audio.”

Pause the audio.

Hand out paper (if paper is unavailable, the facilitator can use any object - like a stick, a pen, etc.).
### Important notes

**Participants are confused and do not understand the discussion questions, even after you have given examples:**  
Consider adapting the discussions in Sheet 5.5 to discuss with the whole group, while ensuring that people do not share information that is too personal or stigmatizing.

**People not sharing or talking:**  
It is okay if people do not share. There may be silence or people may talk about other things, which is okay too.
**temrin ta lizu waraga**

**Pushing Paper exercise**

<table>
<thead>
<tr>
<th><strong>Overview:</strong> (7 mins approx.)</th>
<th>Exercise to illustrate what happens when someone tries to push away pain, compared with making room for it.</th>
</tr>
</thead>
</table>

**First line of audio**

```
“Kede ita fekir inu waraga de yaa kulu afkar taki wu shuur taki abu saab aw al gi waja.”
“Imagine this paper is all your difficult or painful thoughts and feelings.”
```

**Facilitator actions**

```
“Laizu, gidam ita yau kulu hajat al muhim le ita.”
“Imagine that in front of you is everything that matters.”
```

Continue holding the paper in front of yourself with one hand.

With the other hand, motion to the space beyond the paper, so it is clear that “in front of you” means the space beyond the paper. Otherwise, participants might think that “in front of you” means the paper that they are holding.

```
“Ustaz bi wogif sout de asan agara waraga 5.6.”
“The facilitator will pause this recording to read Sheet 5.6.”
```

[Read Sheet 5.6 below. The explanation below can be made interactive by demonstrating with a piece of paper:]

- Temerin de bi agider kun goyi ta fahim, asa ana bi jerib wonusu fogo.
- This exercise can be a bit difficult to understand, so I will try to explain.
- Fi temerin de, anina gi fekir gali iya afkar wu shuur tanina ab saab fi fi waraga de.
- In this exercise, we are imagining that all of our difficult thoughts, memories and feelings are on a sheet of paper.
- Kan ina kutu guwa tanina kulu fi lizu afkar wu shuur del ze lizu waraga de, anina bi ligo de gi kutu ina taban.
- If we focused all of our energy on pushing away these difficult thoughts or feelings, like pushing away the paper, we would find it very tiring.
- Wu kan anina kun gi lizu bara afkar wu shuur tanina, anina ma gi kun ma huria ta amulu hajat tannin al muhim le ina.
- And if we’re busy trying to push away difficult thoughts and feelings, we’re not free to do other things that are important to us.
• Lakin, kan anina sibu waraga de fi wirik tanina wu besi sibu uwo geni ina, iden tanina fi huur ta saidu anina fi geni be akhlak tanina. Uwo fi sawa ma afkar wu shuur; kan ina sibu sakila ma afkar wu shuur del, umon lisa fi. Lakin umon ma gi tabu awu setetu bala tanina ziyada ze jerib lizu umon bara, wu ina kaman indu huria ta geni be akhlak tanina. Masalan...

• Instead, if we let the paper rest in our laps and allow it to just be there, our hands are free to help us act on our values. It’s the same with thoughts and feelings; if we give up fighting with those thoughts and feelings, they are still there. But it’s not as tiring or distracting as constantly trying to push them away, and we are then free to act on our values. For example...

• [Read your prepared example:]

[Or read the example below:]

  o Kan ita indu fekiri yat abu gi kutu ita ma murt, ita bi jerib lizu umon bara be asurubu merisa ketir, istamil mukdarat awu rua boyid min nas taanin al gi zekir ita ma hajat de.de bi agider tabu ita, besi ze jeribu lizu waraga de, awu bi agider jibu mushkilat taanin wu bi sebu le ita zaman suwiya ta amulu hajat al indu maana le ita. Kan ita sibu afkar del kele geni ina, wu ita istamil temerin ta reja nafsi awu fiku min jabada kan umon aligu ita, ita bi agider indu guwa ketir ta amulu hajat al muhim le ita.

  o If you have many upsetting memories, you might try to push them away by drinking too much, using drugs or avoiding certain people who remind you of those memories. This may be tiring, just like trying to push the paper away, or it might cause other problems and leave less time for doing things that are meaningful to you. If instead you allow those memories to be there, and you use Grounding or Unhooking when they hook you, you may have more energy for doing things that are important to you.

  o Kan ita daiman gi asuma fekira shedid, ita bi juru boyid min de be geni barau wu istakal suwiya. Ita bi agider ligo gali de gi kutu ita ma murtah wu bi jibu afkar, ze ita gi wogifu ayinu nas wu bi khas hajat al muhim le ita. Kan ita wogifu aburu lizu afkar de wu rudu umon kede geni ina, ita bi ligo uwo sahil amulu hajat al muhim le ita.

  o If you often feel stressed, you might try to avoid this by keeping to yourself and not doing much. You may find that this makes you more unhappy and stressed, as you stop seeing people and miss the things that are meaningful to you. If you stop trying to push away the stress and allow it to be there, you may find it easier to do the things that matter to you.
**SELF-HELP PLUS (SH+): A group-based stress management course for adults**

- **Inu, ina istamil waraga ta wori haja al gi hasil kan ita aburu lizu bara afkar wu shuur abu saab. Fi juzu al jai, ita bi alimu temerin al ita bi istamil afkar wu shuur taki al hagiga. Fi juzu al jai, ita bi alimu temerin taani al ita bi istamil fi afkar wu shuur taki.**

- **Here, we have used a piece of paper to demonstrate what happens when you try to push away difficult thoughts and feelings. In the next part, you will learn an exercise that you can use with your actual thoughts and feelings.**

<table>
<thead>
<tr>
<th>Important notes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Participants are not taking part:</strong> Something people might not participate because they do not want to, or do not understand. That is okay.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Further explanation for facilitators</th>
</tr>
</thead>
<tbody>
<tr>
<td>In the last discussion, participants identified things that people do to try to get rid of difficult thoughts and feelings or painful memories. They may isolate themselves, drink alcohol or use drugs, or avoid certain places or people. The Pushing Paper exercise demonstrates how these attempts to get rid of difficult thoughts and feelings can be exhausting, just like it gets tiring to hold our arms out in front of us as we try to push away the paper. Spending time and energy trying to get rid of our thoughts and feelings also makes it difficult to focus on what is actually important. For example, avoiding important things to temporarily get rid of painful thoughts and feelings can make it much harder to do the things that we need to do. Placing the paper in your lap instead of trying to push it away demonstrates that we do not need to get rid of our difficult thoughts and feelings. Instead, we can just allow them to be there.</td>
</tr>
</tbody>
</table>
**Lahizu uwo, kutu lo isimu, wu sala oda le uwo**

**Notice It, Name It and Make Room for It**

<table>
<thead>
<tr>
<th>Overview: (10 mins approx.)</th>
<th>Exercise in which participants notice and name feelings and make room for them.</th>
</tr>
</thead>
</table>

**First line of audio**

![Image](Fi juzu al jai ta derasa ta aleila de, ina be tafasil afkhar ta ‘sala oda‘ bil kamil.”

“In this next section of today’s session, we will explore the idea of ‘Making Room’ in more detail.”

**Facilitator actions**

- **Lakin awel, asan ina reja kutu bala, ustaz be gedimu majumua fi midu ta geni ali guser ta 20-thania.”
  “But first, so we can refocus our attention, the facilitator will lead the group in a brief, 20-second seated stretch.”

- Lead a 20-second seated stretch. Use simple stretches that are easy for everyone, including people with physical limitations.

- **Ustaz asa be wori le majumua sura 5.2, ali gi weri afkar ta sala oda de.”
  “The facilitator will now show the group Picture 5.2, which illustrates this idea of Making Room.”

- Hold up Picture 5.2.
  
  **OPTIONAL:** Pause the recording and give a brief explanation of Picture 5.2, pointing to relevant parts if necessary:

  - **Fi sura de, ita bi agider ayinu gali samai indu oda le iya sikil ta jaw: semis, motro, wu habub. Fi temerin al jai de, anina gi rua fekir gali shuur tanina fi ze jaw wu ina fi ze samai, ali anina bi sibu mahal le iya afkar wu shuur- ze kun murtah, singa, zajan awu kuaf.**

  - **In this picture, you can see that the sky has room for all types of weather: sun, rain and wind. In this next exercise, we are going to imagine that our feelings are like the weather and we are like the sky, where we can make space for all types of thoughts and feelings - such as happiness, sadness, anger or worry.**

- Press play to resume the audio, if it was paused.

- Demonstrate the exercise in time with the audio.

**Important notes**

- **Participants do not understand the concept:**
  De bi agider kunu haja goyi ta fahim, lakin bes jerib istamil iya haja al ita bi agider min darasa de.
This can be a difficult concept to understand, but just try to apply whatever you can from this course.

**If participants get upset:**
This exercise asks people to deliberately recall difficult situations, thoughts and feelings. Some people may feel sadness, frustration or anger and they may get hooked. Follow the information in Sections 8.4 and 8.5 of Part 1 on dealing with distress.

---

### Further explanation for facilitators

**How is acceptance different from trying not to think about things?**
This can be confusing at first, but accepting pain is different from just doing nothing or trying not to think about it. When accepting it, you acknowledge that the pain is there, you feel the pain, and then make room for it. You allow it to be there instead of pushing it away or ignoring it. An important idea here is that with time all feelings come and go if we let them just be there.
Temerin

Practice

<table>
<thead>
<tr>
<th>Overview: (6 mins approx.)</th>
<th>Describes how practice might help.</th>
</tr>
</thead>
</table>

First line of audio

“A sede badu takum be kun ligo temrin de saab. De tabi’e. De haja be hasel.
“Now, many of you might have found this exercise quite difficult. That is natural. It is only to be expected.”

Facilitator actions

“Ustaz bi wogif sout de asan agara waraga 5.7.”
“The facilitator will pause this recording to read Sheet 5.7.”

[Read Sheet 5.7 below:]

- **Fi temerin de, ita amulu temerin ta sala oda le afkar wuur al gi waja, min istamil guwa ta dusman be umon.**

- In this exercise, you practised making room for painful thoughts and feelings, instead of using up energy fighting with them.

- **Afkar uw shuur al saab fi ze jaw; anina ma bi agider wgifu umon.**

- Difficult thoughts and feelings are like the weather; we cannot control them or stop them.

- **Lakin ina bi agider sala oda le umon wu rudu kede umon geni ina ze ina gi amulu hajat al muhim le ina. De bi agider kutu uwo sahil geni kwes be umon. Asa, katuat talata ta sala oda yau:**

- But we can make room for them and allow them to be there while doing things that matter to us. This can make it easier to cope with them. So, the three steps for Making Room are:
  - **Katua 1:** Laizu afkar wu shuur abu saab. Laizu weni ita gi asuma uwo fi gisim taki.
  - **Step 1:** Notice a difficult thought or feeling. Notice where you feel it in your body.
  - **Katua 2:** Kutu lo isim be kelem bera “de afkar abu saab” awu “inu fi shuur”
  - **Step 2:** Name it by saying silently “This is a difficult thought” or “Here is a feeling”.
  - **Katua 3:** Rudu shuur awu afkar de kede jaa wu rua, ze jaw gi jaa wu rua fi samai. Akudu nafsi fogo wu le shuur de ta sala oda le uwo. Min dusuman
**SELF-HELP PLUS (SH+): A group-based stress management course for adults**

<table>
<thead>
<tr>
<th><strong>Step 3:</strong> Allow that feeling or thought to come and go. Like the weather comes and goes in the sky. Breathe into and around that feeling to make room for it. Instead of fighting with it, allow it to move through you, just like the weather moves through the sky. You can then use your time and energy to act on your values.</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Be zol abu jambu ita, wonusu takun:</td>
</tr>
<tr>
<td>• With the person next to you, discuss:</td>
</tr>
<tr>
<td>o Temerin de kan ze sunu le ita? Uwo kan keif sala oda le afkar wu shuur al saab fi zaman ta temerin de?</td>
</tr>
<tr>
<td>o What was this exercise like for you? How was it to make room for the difficult thoughts and feelings during this exercise?</td>
</tr>
<tr>
<td>o Masalan, nas tannin gi ligo gali gi asuma uwo ferik min hajat al umon gi amulu kulu yom. Nas taanin bi ligo gali uwo gi kun ze haja al gi negusu afkar awu gali shuur de gi kun sahil ta geni ma uwo.</td>
</tr>
<tr>
<td>o For example, some people find that it feels different from what they usually do. Other people may find that it feels like a relief or that the feelings seem more manageable.</td>
</tr>
</tbody>
</table>

| Use the timer to give 3 minutes for this discussion. |

| Press play on the audio, and listen for the bell sound that signals the end of the discussion. |

### Important notes

**People confuse Grounding, Unhooking and Making Room:**
Ita bi agider laizu gali mahara de uwo fi ze taanin abu itakun alimu fi darasa de. Ketir ta maharat al fi darasa de indu katuat wahid wahid ta laizu shuur wu afkar. Kan ita kun mulakbat be ferik, besi geni amulu temerin ta hajat al ita alimu, wu be temerin, ita bi alimu faida ta iya mahara.

You might notice that this skill is similar to others you have learned in this course. Many of the skills in this course are based on the same initial step of noticing your thoughts and feelings. If you are confused by the differences, just keep practising what you have learned, and with practice you will learn the benefits of each skill.
**shukur wu Geliba kwes**

**Gratitude and kindness**

<table>
<thead>
<tr>
<th>Overview: (2 mins approx.)</th>
<th>Gives instructions for a brief gratitude exercise.</th>
</tr>
</thead>
</table>

### First line of audio

| “Ina kalasi gerib gi rasulu fi akhir ta darasa ta alleila, fi zede ina be kalasu be temrin ta shukur le majmu’a.” |
| “Now we are nearing the end of today’s session, so we will once again finish with an exercise in gratitude for the group.” |

### Facilitator actions

| Demonstrate actions along with the audio. |

### Important notes

| There are no important notes for this section. |
`What comes next?` 

**Overview:**
(6 mins approx.)
Gives some advice on next steps after the course.

**First line of audio**

“Tamam le itakum ashan musharaka fi taalim ta ahkir de. Ana be atamana inu ita be amulu temrin, temerin, wu temerin del lakadı umon be jaa mutabi’e.”

“Well done for taking part in the final session of this course. I hope you will practise, practise, practise these techniques, until they come naturally.”

**Facilitator actions**

“Ustaz asa be wogifu sout de asan wori wu agara le majumua sura 5.3. baad dak, ustaz be reja kutu sout de lakin be bagi wori sura de besi.”

“The facilitator will now pause this recording to show and read to the group Picture 5.3. When finished reading, the facilitator will resume the recording but continue to show the picture.”

Hold up Picture 5.3 and read the text on it.

OPTIONAL: Pause the recording and give a brief explanation of Picture 5.3:
- **Sura de gi zekir ina fogo kulu maharat al ina alimu fi darasa de.**
- **This picture reminds us of all the main skills learned in this course: Grounding, Unhooking, Acting on Your Values, Being Kind, and Making Room.**

Press play to resume the audio, if it was paused.

“Fi nihaya asede, ina gi shukuru itakum le musharaka takum fi taalim de, wu ina be tamana lekum haz kwesi fi mamuria takum.”

“So in finishing now, we thank you very much for participating in this course, and we wish each and every one of you good luck with your ongoing journey.”

[Say the following at the end of the session:]
- **Shukran fi kun fi darasa ta akhir ta SH+.**
- **Thank you for attending the final session of SH+.**
- **Ita alimu maharat ketir fi darasa de. Ana fekir ita ligo terigat tannin ta amulu temerin ta umon wu istamil umon fi haya taki.**
- **You have learned many skills in this course. I hope you have found some ways to practise them and use them in your life.**
• Ana ma bi agider gulu ketir keif temerin fi muhim. Kan ita amulu temerin wu istamil umon kulu yom, salakun ta dagaig suwiya, ita bi ligo faida ketir wu faida de bi rua gidam ta fatera towil. Ana gi seji ita kede rua gidam be amulu temerin ta hajat al ina alimu inu. Itakun bi agider deru rua gidam wonusu le badun fogo darasa de wu saidu badun fi amulu temerin.

• I cannot say enough how important practice is. The more you use these skills and apply them daily, even for a few minutes, the more benefit you will see and the longer this benefit will continue. I’d really encourage you to keep up with practising what you’ve learned here. You may even want to continue talking to each other about the course and helping each other practise.

• Ita indu kitab taki ta zekir ita be hajat al ina alimu aleila fi juzu 5. [Show Part 5.]

• You have your book to remind you of what we covered today, in Part 5. [Show Part 5.]

• Wu zekir, fi akhir ta kitab de, kulu maharat al muhim fi SH+ fi fi guser ta muzekira ta keif gi amulu temerin.

• And remember, at the end of the book, all of the main skills in SH+ are summarized for a quick reminder of how to practise. [Show section.]

• [If using the audio exercises that accompany the course, say]: Ita kaman bi agider amul temerin ta reja nafsi, fiku jabada wu temerinat taanin ta reja nafsi be istamil temerinat al fi sout de al juzu ta taalim de.

• [If using the audio exercises that accompany the course, say]: You can also practise Grounding, Unhooking and other SH+ skills by using the audio exercises that are part of the course.

• Kan iya zol indu suwalat fogo darasa de, minfadlak geni baad majumua de wu wonusu be ina.

• If anyone has questions about the course, please stay after the group and speak with us.

• Kan ita ma fahimu kulu hajat, de tamam. Jeribu istamil iya haja al ita alimu wu istamil kitab de ta zekir ita.

• If you did not understand everything, that is okay. Try to apply whatever you learned and use the book to remind you.

• Ana hibu leitakun kwes kalis ta mustakbar takun wu shukran taani mara ta sherik fi majumua de.

• We wish you the best for your future and thank you again for participating in this group.

<table>
<thead>
<tr>
<th>Important notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>People may feel sad or worried that this is the last session:</td>
</tr>
</tbody>
</table>
Encourage participants to keep practising the skills they have learned. Say something like:

- **Ana laizu gali kan ana rua gidam be amulu maharat de, ana gi kun kwes kalis fi amulu umon. Ita indu kitab taki ta saidu ita.**

- **I have noticed that when I keep practising the skills I get better at them. You have your book to support you.**

- **Sei fi iya haja al ita bi agider amulu ta saidu itakun le badun asan rua gidam be amulu temerinat? Sei fi teriga awu mahal taani al itakun bi agider limu ta wonusa fogo temerin awu amulu temerinat.**

- **Is there anything you can do to support each other to keep practising? Is there some way you could meet to talk about the skills or to practise the exercises together?**
## Appendix 1: Summary of SH+ skills

<table>
<thead>
<tr>
<th>Skill</th>
<th>Summary</th>
<th>How to practise</th>
<th>Benefits of practice</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Paying Attention with Curiosity</strong> (Session 1)</td>
<td>Paying Attention with Curiosity means paying full attention to whatever is happening right in front of you, without judging it as good or bad. In the audio, participants are invited to take part in an awareness exercise (e.g. Awareness of Drinking). This is the first step to building the later SH+ skills.</td>
<td>Use your five senses to focus your full attention on an activity you are doing (e.g. eating, walking, cooking, cleaning or talking or listening to someone). Notice with curiosity what you can see, hear, touch, smell and taste.</td>
<td>Paying Attention with Curiosity often helps us to focus on what we are doing and to do it better. It can also help us to enjoy or appreciate what we are doing.</td>
</tr>
<tr>
<td><strong>Grounding</strong> (Session 1)</td>
<td>Grounding brings us back to the present moment and unhooks us when we’re caught up in emotional storms.</td>
<td>1) Notice how you are feeling and what you are thinking. 2) Slow down and connect with your body by stretching, pushing your feet down, and focusing on your breathing. 3) Refocus on the world around you and what you are doing.</td>
<td>When we are caught up in emotional storms and hooked by difficult thoughts and feelings, it is difficult to do anything useful. Grounding can help us to refocus on what we need to do in a stressful situation.  When we are caught up in emotional storms and hooked by difficult thoughts and feelings, it is difficult to do anything useful. Grounding can help us to refocus on what we need to do in a stressful situation.  Practising regularly, even when we are not very stressed, can help us to then use the skill during more difficult situations.</td>
</tr>
<tr>
<td><strong>Unhooking</strong> (Session 2)</td>
<td>Like Grounding, Unhooking helps us to unhook from difficult thoughts and feelings. It is faster than Grounding and can be done in just a few seconds.</td>
<td>1) Notice a thought or feeling with curiosity. 2) Name the thought or feeling. 3) Refocus on the world around you and what you are doing.</td>
<td>Unhooking from difficult thoughts and feelings allows us to see them for what they are and reduces their control over our actions. Like Grounding, Unhooking can help us to refocus on what we need to do and to act on our values.</td>
</tr>
</tbody>
</table>
| **Acting on Your Values**  
*** (Session 3) | Acting on Your Values means acting in line with your deepest desires for how you want to behave as a human being, what kind of person you want to be, and how you want to treat others. | 1) Choose the values that are most important to you (e.g. being kind, being supportive, being hardworking). Only you can choose which values are most important to you; no one else can decide for you.  
2) Pick one small action that would be in line with your values. This could be something you do, or something you say to someone. | Acting on Your Values can provide a sense of purpose and meaning, even in stressful situations. |
| **Being Kind**  
*** (Befriending)  
(Session 4) | Being Kind means using kind words and actions with ourselves and with other people. | 1) Unhook from unkind thoughts and feelings by noticing and naming them.  
2) Speak to yourself kindly. You could also imagine filling one of your hands with kindness and placing it somewhere on your body where you feel pain.  
3) Speak to others kindly and engage in kind actions. | Being kind to ourselves gives us more energy to cope with stressful situations and to help others.  
Being kind to others can make a difference, even in very difficult situations. It can also give us a sense of connection, well-being and fulfilment. |
| **Values-Guided Problem-Solving**  
(Session 4) | There are three approaches to any difficult situation:  
1) Leave  
2) Change what can be changed, accept the pain that cannot be changed, and live by your values  
3) Give up, lose touch with your values, and do things that do not help or make the situation worse.  
Values-Guided Problem-Solving focuses on Option 2. | 1) Identify a difficult situation in your life.  
2) Think of 2-3 values that are most important to you in this situation.  
3) Think of ways that you could “change what can be changed”. Think of things you can do, guided by your values, to influence the situation.  
4) From all your ideas, choose one thing that you think you can do, and do it.  
5) Assess if your action was effective. Ask yourself:  
- Did I act consistently with my values?  
- Did my actions help the situation in any way?  
- Would it be useful to do more of this in the future, or what could I do differently next time? | *Values-Guided Problem-Solving can empower us to take effective action in difficult and stressful situations.* |
| Making Room (Session 5) | Making Room means allowing painful thoughts and feelings to come and go like the weather, instead of spending energy fighting with them. | 1) Notice a difficult thought or feeling with curiosity  
2) Name the thought or feeling.  
3) Allow painful thoughts or feelings to come and go, like the weather. Breathe into and around the feeling to make room for it. | • There are many things we do to try to make difficult thoughts and feelings go away. These often do not work for very long and can be harmful to us. If we stop fighting with our thoughts and feelings and allow them to move through us, like the weather moves through the sky, we will have more time and energy to act on our values. |
Appendix 2: Brief summaries of SH+ sections and exercises

Structure of SH+

SH+ teaches skills that people can learn and practise to help themselves cope better with stress. These skills can help people get less caught up in difficult thoughts and feelings so they can focus more on doing what is important to them.

The key to learning SH+ skills is practice. SH+ includes many exercises which help people to build up these skills. To encourage practice, the course is designed with a lot of repetition built in. Below are the main sections of each session, with a brief description of the main aim of the section.

Session 1

| Welcome to SH+ | The facilitator introduces the course and reviews ground rules for participants to follow. |
| Introduction | This first section of the audio provides a general introduction to the SH+ course. |
| Stress and becoming “hooked” | Provides information on what stress is, and how stressful thoughts and feelings may “hook” us and create more stress. |
| Awareness exercise (e.g. Awareness of Drinking) | This exercise guides participants to pay close attention to an everyday experience (e.g. drinking something). Participants will be asked to practise this skill (Paying Attention with Curiosity) during other everyday activities over the next week (see Appendix 1 for a description of this skill).  
NOTE: An alternative exercise (Awareness of an Object) can be used instead of Awareness of Drinking, if it is more appropriate to the context and culture (see Appendix 8). |
| Emotional storms | Uses the analogy of a storm to describe stress and emotions. Highlights how it is best to be on the ground, where it is more stable, during a storm, instead of up in a tree. This introduces the idea of “Grounding”. |
| Grounding | A core skill that is practised during the course, Grounding is a way of being centred during emotional storms (stress). Participants practise this exercise (see Appendix 1 for a description of this skill). |
| Final exercise | Participants follow a brief gratitude exercise in the audio. The facilitator then ends the session and reminds participants to practise two skills over the next week: 1) Paying Attention with Curiosity and 2) Grounding. |

Session 2

| Introduction | The facilitator reviews the skills of Paying Attention with Curiosity and Grounding. Participants discuss how they have practised these skills outside of the sessions over the past week, and any benefits they have noticed. |
| Summary of last week | Reviews the concept of getting hooked by difficult thoughts and feelings. |
### Can we get rid of difficult thoughts and feelings?
Participants discuss what people often do to try to get rid of difficult thoughts and feelings and how this generally does not work. A new approach of unhooking from them is then introduced.

### Hands as Thoughts and Feelings exercise
This exercise allows participants to experience how getting hooked by thoughts and feelings can stop them from seeing what is important to them. The exercise also demonstrates how unhooking from difficult thoughts and feelings does not get rid of them, but makes it easier to focus on doing things that are important and meaningful.

### Grounding exercises practice
Reviews how Grounding can help us to unhook from difficult thoughts and feelings and guides participants in practising this skill.

### What are thoughts and feelings? (with Activity Sheet 2.1)
Provides information on what thoughts and feelings are. Participants complete an exercise to identify difficult thoughts and feelings that they often experience.

### Noticing and naming
Introduces the skill of Unhooking, which reduces the impact of difficult thoughts and feelings. Provides instruction on how to practise Unhooking by noticing and naming difficult thoughts and feelings, and then refocusing on the world around us (see Appendix 1 for a description of this skill).

### Commitment to practise
Participants make a plan to further practise the skills learned in the session outside of the group.

### Final exercise
After a brief gratitude exercise, the facilitator ends the session and reminds participants to practise two skills over the next week: 1) Unhooking and 2) Grounding.

### Session 3

<table>
<thead>
<tr>
<th>Summary of last week and review of practice</th>
<th>Briefly reviews concepts from Session 2. Participants discuss their experiences with practising Unhooking and Grounding outside of the sessions and any benefits they noticed.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Review of skills</td>
<td>Reviews the previous content covered. Repeats the Hands as Thoughts and Feelings exercise and guides participants in practising the core skills of Unhooking and Grounding.</td>
</tr>
<tr>
<td>Introduction to Values and Values exercise</td>
<td>Introduces the concept of values and how we can either act in line with our values or move away from our values. The exercise helps participants to identify core values by which they want to live their life.</td>
</tr>
<tr>
<td>Making your action plan</td>
<td>Participants develop an action plan for the week where they will take small actions to live by their values (e.g. being kind to someone, being hardworking, being a caring parent) (see Appendix 1 for a description of Acting on Your Values).</td>
</tr>
<tr>
<td>Summary of today’s session and commitment to practise</td>
<td>Summarizes the session and encourages participants to practise the skills learned.</td>
</tr>
<tr>
<td>Final exercise</td>
<td>The facilitator ends the session and reminds participants to 1) carry out their action plan for Acting on Values and 2) continue to practise Grounding and Unhooking.</td>
</tr>
</tbody>
</table>

### Session 4
<table>
<thead>
<tr>
<th>Summary of last three sessions and review of practice</th>
<th>Participants discuss how they have acted on their values outside of the sessions over the past week, and any benefits they have noticed.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Review of skills</td>
<td>Guides participants in practising Unhooking and Grounding.</td>
</tr>
<tr>
<td>Being Kind and unhooking from unkind thoughts</td>
<td>Introduces the core skill of Being Kind (also known as Befriending). Guides participants in identifying unkind thoughts about themselves and unhooking from them (see Appendix 1 for a description of this skill).</td>
</tr>
<tr>
<td>Befriending others</td>
<td>Describes how small acts of kindness can make a difference in even very difficult situations. Participants identify things they can say or small actions they can take to be kind to others, and make a plan to do this over the next week.</td>
</tr>
<tr>
<td>Befriending yourself</td>
<td>An exercise where participants practise being kind to themselves by speaking to themselves kindly and practising a kind gesture.</td>
</tr>
</tbody>
</table>
| Values-Guided Problem-Solving                        | Possibly the most complicated part of the course. In this section participants learn how to address problems in their lives by acting on their values. Participants are presented with three options for any difficult situation:  
  1) Leave the situation. This is not always possible for all situations.  
  2) Change what can be changed, accept the pain of what cannot be changed, and live by your values, being the sort of person you want to be. This means changing what can be changed and, for what cannot be changed, acting in line with your values and coping with the pain by practising Grounding and other SH+ skills.  
  3) Give up, lose touch with your values, and do things that either do not help the situation or make it worse. Explains that when we get hooked by difficult thoughts and feelings, we often take this option automatically. |
| Exploring Option 2                                   | Explores and explains Option 2 above, which is also known as Values-Guided Problem-Solving (see Appendix 1 for a description of this skill). Participants consider how to apply Values-Guided Problem-Solving to a difficult situation in their own lives. |
| Final exercise                                       | The facilitator ends the session and reminds participants to 1) practise being kind to others and to themselves and 2) carry out their action plan for Values-Guided Problem-Solving. |

**Session 5**

<table>
<thead>
<tr>
<th>Summary of last four sessions</th>
<th>Reviews content covered previously and guides participants in practising Unhooking and Grounding.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Practice review and troubleshooting</td>
<td>Participants discuss their experiences with practising Being Kind outside of the sessions over the past week.</td>
</tr>
<tr>
<td>Activity</td>
<td>Description</td>
</tr>
<tr>
<td>---------------------------------------</td>
<td>-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Summary and finish of Values-Guided Problem-Solving</td>
<td>Summarizes Values-Guided Problem-Solving and provides the last steps. Participants discuss their experiences with practising Values-Guided Problem-Solving outside of the sessions over the past week.</td>
</tr>
<tr>
<td>Making room for pain</td>
<td>Reviews the things that many people do to try to get rid of difficult thoughts and feelings, and how these methods are not effective in the long term and often create additional problems.</td>
</tr>
<tr>
<td>Pushing Paper exercise</td>
<td>An exercise where participants experience how allowing difficult thoughts and feelings to be there, instead of constantly fighting against them, may make it easier to act on values and connect with others.</td>
</tr>
<tr>
<td>Notice it, name it, and make room for it</td>
<td>An exercise where participants practise Making Room for difficult thoughts and feelings by noticing and naming them and allowing them to be present, instead of struggling to get rid of them (see Appendix 1 for a description of this skill).</td>
</tr>
<tr>
<td>What comes next</td>
<td>Participants are encouraged to continue practising SH+ skills and are thanked for participating in the course.</td>
</tr>
</tbody>
</table>
Appendix 3: Materials to prepare before each session

Session 1 checklist

Specific materials to bring to Session 1

☐ Bring the following materials, depending on the version of SH+ being used. (Discuss with your supervisor which awareness exercise to use, based on your local context)
  o Awareness of Drinking: drinks (e.g. water, juice, coffee or tea) and cups/glasses for each person
  o Awareness of Object (see Appendix 8): everyday objects for each person (e.g. pens or pencils, sticks, small stones, leaves), or ask people to touch a table surface, their seat or the ground

☐ Locally adapted examples for Discussion Sheets 1.2, 1.3 and 1.5, if needed

☐ Flipchart and pens (optional, if available and if many participants can read/write)
  You can write key information from Session 1 on the flipchart ahead of time, such as:
  o Ground rules (see “Information for all sessions” section at the beginning of Part 2 for a list of the basic ground rules)
  o Three main steps to Grounding: 1. Notice; 2. Slow down and connect with your body; 3. Refocus
  o Skills to practise before next session: Paying Attention with Curiosity and Grounding
  o Consider writing out all Session 1 discussion questions (or printing these in large format for easy reading).

☐ Copies of the SH+ book, Doing What Matters in Times of Stress: An Illustrated Guide (enough copies to distribute to participants)

General materials to bring to each session

☐ Print/photocopy one copy of each picture from Appendix 5 for the session. If feasible, the picture can be enlarged to make it easier to see

☐ This SH+ Manual

☐ Timer or stopwatch (for keeping track of time between each discussion question)

☐ Sound system or speaker that is loud enough for all to hear in the group setting. Can be cabled or connected wirelessly (e.g. Bluetooth). Ensure it is charged if wireless

☐ Cables for speaker (e.g. for plugging into an outlet or for charging)

☐ Back-up speaker (optional)

☐ Audio player/smartphone

☐ Audio file for session (downloaded so that you can play it without Internet connection)

☐ Sign-in sheet to keep track of participant attendance at each session

212
SELF-HELP PLUS (SH+): A group-based stress management course for adults

☐ Paper/notebook and pen for facilitators to take notes about the session, if needed, or a post-session review form (see Appendix 6 for an example)

☐ Seating (chairs, tables, mats)

OPTIONAL

☐ If many participants can read/write: extra paper and pens/pencils in case participants want to take notes

☐ Standalone audio files from Doing What Matters In Times Of Stress, downloaded for offline playback (for participants to record on their own phone or device after the session)

☐ Refreshments - water, etc.

☐ Ground rules and sticky tape for hanging up the ground rules

☐ A copy of questions for responding to a possible risk of suicide (e.g. Appendix 9)
Session 2 checklist

Specific materials to bring to Session 2

☐ Copies of Activity Sheet 2.1 for each person (copy from Appendix 5)

☐ Pencils/pens for each participant, for completing Activity Sheet 2.1

☐ One copy of Appendix 4 (Welcome script for Sessions 2, 3, 4 and 5), or bookmark Appendix 4 so that it is easy to read during the Welcome section

☐ Locally adapted examples for Discussion Sheets 2.2 and 2.3, if needed

☐ Flipchart and pens (optional, if available and if many participants can read/write). You can write key information from Session 2 on the flipchart ahead of time, such as:
  - Three main steps to Grounding: 1. Notice; 2. Slow down and connect with your body; 3. Refocus
  - Three main steps to Unhooking: 1. Notice; 2. Name; 3. Refocus
  - Skills to practise before next session: Grounding and Unhooking
  - Consider writing out all Session 2 discussion questions (or printing these in large format for easy reading).

☐ Copies of the SH+ book, Doing What Matters in Times of Stress: An Illustrated Guide (one copy to show participants, and enough copies to give to new participants).

General materials to bring to each session

☐ Print/photocopy one copy of each picture from Appendix 5 for the session. If feasible, the picture can be enlarged to make it easier to see.

☐ This SH+ Manual

☐ Timer or stopwatch (for keeping track of time between each discussion question)

☐ Sound system or speaker that is loud enough for all to hear in the group setting. Can be cabled or connected wirelessly (e.g. Bluetooth). Ensure it is charged if wireless.

☐ Cables for speaker (e.g. for plugging into an outlet or for charging)

☐ Back-up speaker (optional)

☐ Audio player/smartphone

☐ Audio file for session (downloaded so that you can play it without Internet connection)

☐ Sign-in sheet to keep track of participant attendance at each session

☐ Paper/notebook and pen for facilitators to take notes about the session, if needed, or a post-session review form (see Appendix 6 for an example)

☐ Seating (chairs, tables, mats)

OPTIONAL
☐ If many participants can read/write: extra paper and pens/pencils in case participants want to take notes

☐ Standalone audio files from *Doing What Matters In Times Of Stress*, downloaded for offline playback (for participants to record on their own phone or device after the session)

☐ Refreshments - water, etc.

☐ Ground rules and sticky tape for hanging up the ground rules

☐ A copy of questions for responding to a possible risk of suicide (e.g. Appendix 9)
Session 3 checklist

Specific materials to bring to Session 3

- One copy of Appendix 4 (Welcome script for Sessions 2, 3, 4 and 5), or bookmark Appendix 4 so that it is easy to read during the Welcome section
- Locally adapted examples for Discussion Sheets 3.2, 3.5 and 3.6, if needed
- Flipchart and pens (optional, if available and if many participants can read/write). You can write key information from Session 3 on the flipchart ahead of time, such as:
  - Three main steps to Unhooking: 1. Notice; 2. Name; 3. Refocus
  - Three main steps to Grounding: 1. Notice; 2. Slow down and connect with your body; 3. Refocus
  - List of common values (from Sheet 3.2)
  - Skills to practise before next session: carrying out your action plan for Acting on Your Values; continuing to practise Grounding and Unhooking
  - Consider writing out all Session 3 discussion questions (or printing these in large format for easy reading).
- Copies of the SH+ book, Doing What Matters in Times of Stress: An Illustrated Guide (one copy to show participants, and enough copies to give to new participants).

General materials to bring to each session

- Print/photocopy one copy of each picture from Appendix 5 for the session. If feasible, the picture can be enlarged to make it easier to see
- This SH+ Manual
- Timer or stopwatch (for keeping track of time between each discussion question)
- Sound system or speaker that is loud enough for all to hear in the group setting. Can be cabled or connected wirelessly (e.g. Bluetooth). Ensure it is charged if wireless
- Cables for speaker (e.g. for plugging into an outlet or for charging)
- Back-up speaker (optional)
- Audio player/smartphone
- Audio file for session (downloaded so that you can play it without Internet connection)
- Sign-in sheet to keep track of participant attendance at each session
- Paper/notebook and pen for facilitators to take notes about the session, if needed, or a post-session review form (see Appendix 6 for an example)
- Seating (chairs, tables, mats)

OPTIONAL
If many participants can read/write: extra paper and pens/pencils in case participants want to take notes

Standalone audio files from *Doing What Matters In Times Of Stress*, downloaded for offline playback (for participants to record on their own phone or device after the session)

Refreshments - water, etc.

Ground rules and sticky tape for hanging up the ground rules

A copy of questions for responding to a possible risk of suicide (e.g. Appendix 9)
Session 4 checklist

Specific materials to bring to Session 4

- One copy of Appendix 4 (Welcome script for Sessions 2, 3, 4 and 5), or bookmark Appendix 4 so that it is easy to read during the Welcome section
- Locally adapted examples for Discussion Sheets 4.1, 4.3, 4.4, 4.6 and 4.7, if needed
- Flipchart and pens (optional, if available and if many participants can read/write). You can write key information from Session 4 on the flipchart ahead of time, such as:
  - Three options for any difficult situation:
    - Option 1. Leave
    - Option 2. Change what can be changed, accept the pain of what cannot be changed, and live by your values
    - Option 3. Give up and lose touch with your values
  - Steps for Values-Guided Problem-Solving:
    - 1. Identify a difficult situation in your life
    - 2. Think of 2-3 values that are most important to you in this situation
    - 3. Think of ways to “change what can be changed” and to act on your values
    - 4. Choose one thing to do, and do it.
  - Skills to practise before next session: practise being kind to others and to yourself; Values-Guided Problem-Solving
  - Consider writing out all Session 4 discussion questions (or printing these in large format for easy reading).
- Copies of the SH+ book, Doing What Matters in Times of Stress: An Illustrated Guide (one copy to show participants, and enough copies to give to new participants)

General materials to bring to each session

- Print/photocopy one copy of each picture from Appendix 5 for the session. If feasible, the picture can be enlarged to make it easier to see
- This SH+ Manual
- Timer or stopwatch (for keeping track of time between each discussion question)
- Sound system or speaker that is loud enough for all to hear in the group setting. Can be cabled or connected wirelessly (e.g. Bluetooth). Ensure it is charged if wireless.
- Cables for speaker (e.g. for plugging into an outlet or for charging)
- Back-up speaker (optional)
- Audio player/smartphone
- Audio file for session (downloaded so that you can play it without Internet connection)
- Sign-in sheet to keep track of participant attendance at each session
• Paper/notebook and pen for facilitators to take notes about the session, if needed, or a post-session review form (see Appendix 6 for an example)

• Seating (chairs, tables, mats)

**OPTIONAL**

• If many participants can read/write: extra paper and pens/pencils in case participants want to take notes

• Standalone audio files from *Doing What Matters In Times Of Stress*, downloaded for offline playback (for participants to record on their own phone or device after the session)

• Refreshments - water, etc.

• Ground rules and sticky tape for hanging up the ground rules

• A copy of questions for responding to a possible risk of suicide (e.g. Appendix 9)
Session 5 checklist

Specific materials to bring to Session 5

☐ Paper (one sheet per person) for the Pushing Paper exercise. (Alternatively, if paper is not available, instruct participants to use any physical object that is available - for example, a pen, a stick, a belt, a hat, etc.)

☐ One copy of Appendix 4 (Welcome script for Sessions 2, 3, 4 and 5), or bookmark Appendix 4 so that it is easy to read during the Welcome section

☐ Locally adapted examples for Discussion Sheets 5.5 and 5.6, if needed

☐ Flipchart and pens (optional, if available and if many participants can read/write). You can write key information from Session 5 on the flipchart ahead of time, such as:
  o Three options for any difficult situation:
    ▪ Option 1. Leave
    ▪ Option 2. Change what can be changed, accept the pain of what cannot be changed, and live by your values
    ▪ Option 3. Give up, and lose touch with your values
  o Steps for Values-Guided Problem-Solving:
    ▪ 1. Identify a difficult situation in your life
    ▪ 2. Think of 2-3 values that are most important to you in this situation
    ▪ 3. Think of ways to “change what can be changed” and to act on your values
    ▪ 4. Choose one thing to do, and do it
    ▪ 5. Assess if your action was effective and decide what to do next.
  o Steps for Making Room: 1. Notice a difficult thought or feeling; 2. Name it; 3. Allow it to come and go like the weather.
  o Consider writing out all Session 5 discussion questions (or printing these in large format for easy reading).

☐ Copies of the SH+ book, Doing What Matters in Times of Stress: An Illustrated Guide (one copy to show participants, and enough copies to give to new participants).

General materials to bring to each session

☐ Print/photocopy one copy of each picture from Appendix 5 for the session. If feasible, the picture can be enlarged to make it easier to see

☐ This SH+ Manual

☐ Timer or stopwatch (for keeping track of time between each discussion question)

☐ Sound system or speaker that is loud enough for all to hear in the group setting. Can be cabled or connected wirelessly (e.g. Bluetooth). Ensure it is charged if wireless

☐ Cables for speaker (e.g. for plugging into an outlet or for charging)

☐ Back-up speaker (optional)

☐ Audio player/smartphone
Audio file for session (downloaded so that you can play it without Internet connection)

Sign-in sheet to keep track of participant attendance at each session

Paper/notebook and pen for facilitators to take notes about the session, if needed, or a post-session review form (see Appendix 6 for an example)

Seating (chairs, tables, mats)

OPTIONAL

If many participants can read/write: extra paper and pens/pencils in case participants want to take notes

Standalone audio files from Doing What Matters In Times Of Stress, downloaded for offline playback (for participants to record on their own phone or device after the session)

Refreshments - water, etc.

Ground rules and sticky tape for hanging up the ground rules

A copy of questions for responding to a possible risk of suicide (e.g. Appendix 9)
Appendix 4: Welcome script for Sessions 2, 3, 4 and 5

[For Sessions 2-5: Read out this script. You can adapt it to your own style and context.]

[For Sessions 3, 4 or 5: You can consider reducing the detail covered here. For example, you can ask if anyone would like to review basic information about the course or the ground rules. If no one says yes, and there are no new participants, you can shorten this script.]

<table>
<thead>
<tr>
<th>Facilitator actions</th>
</tr>
</thead>
<tbody>
<tr>
<td>[Introduce yourselves again:]</td>
</tr>
<tr>
<td>• Shukran be ruju takun fi darasa [2, 3, 4 or 5] ta taalim ta negesu afkar. [For session 5, also say: de bi kun darasa tanina ta akhir]</td>
</tr>
<tr>
<td>• Thank you for coming back for Session [2, 3, 4 or 5] of this course for managing stress. [For session 5, also say: This will be our final session.]</td>
</tr>
<tr>
<td>• Besi ta zekir itakun, isim tayi yau [your name] wu de yau [name of co-facilitator].</td>
</tr>
<tr>
<td>• Just to remind you, my name is [your name] and this is [co-facilitator].</td>
</tr>
<tr>
<td>• [If others are present observing the course, introduce them too and explain why they are there.]</td>
</tr>
</tbody>
</table>

| [Introduce the course:] |
| • Ana fekir fi usubu de, teriga ta talim de bi kun sahil le ita. Min fadlak rua gidam ma amulu seme taki ta jerib iya haja fi darasa de. |
| • Hopefully this week, the format of the course will seem more familiar to you. Please continue just to do your best to try everything in the course. |
| • Darasa ta aleila bi silu lakadi [duration of session, which is typically 90 minutes]. |
| • Today’s session will take up to [duration of session, which is typically 90 minutes]. |
| • Kan ita indu suwal ze sout de gi rua gidam, minfadlak arufa iden taki fok [or cultural equivalent] and [co-facilitator] bi ja le ita, awu ina bi juab suwalat fi nihaya ta juzu ta sout de. |
| • If you have a question while the audio is playing, please raise your hand [or cultural equivalent] and [co-facilitator] will come to you, or we will respond to questions at the end of the section of audio. |
| • Kaman, ita bi agider wori ishara kan ita deru musaada, deru wonusu fi mahal al ma indu nas, awu gi asuma ma murta kalis ta rua gidam. |
| • Also, you can signal to if you need help, need to say something private, or are feeling too upset to continue. |

| [If there is anyone new joining the course:] |
| • Le nas al jaa fi darasa de ta zaman ta awel aleila, marhab! Anina murtah gali itakun limu ma ina. Uwo bi agider kun ze garib dakalu baad taalim de bada, lakin maharat wu temerinat al muhim min darasa al faat bi amulu muraja to fi bidaya ta darasa. |
• For those of you who are joining our course for the first time today, welcome! We’re glad you could join us. It may feel a bit strange to be joining after the course has started, but the main concepts and exercises from the previous sessions will be reviewed at the beginning of the session.

• Besi amulu kwes taki ta rua be katuat, wu ze ita gi rua gidam ma darasa de, ita bi bada fahim ziya da wu ziya da.  [If culturally appropriate, you can tell participants that it may feel a bit like joining a movie in the middle; you may not understand everything right away, but after a while, things will become clearer.]

• Just do your best to follow along, and as you continue in the course, you will begin to understand more and more.  [If culturally appropriate, you can tell participants that it may feel a bit like joining a movie in the middle; you may not understand everything right away, but after a while, things will become clearer.]

• Ma lazim kede ita fahim iya haja fi taalim de ta saidu ita.

• You do not need to understand everything for the course to help you.

• [OPTIONAL: review ground rules and limits of support if needed:]

• Fi darasa ta ina ta awel, anina kulu rudu badu be shuruut del [show list of ground rules if many people in the group can read/write].

• At our first session, you all agreed to these ground rules [show list of ground rules if many people in the group can read/write].

1. Minfadlak mata wonusu bara ta darasa defogo hajat al nas taanin wonusu, ila kan ita indu ruksa min umon.

2. Amulu kwes taki fi asuma wu kutu bala.

3. Anina gi seji ita kede jerib kulu nashatat fi darasa de, lakin ita bi agider nutu iya haja al ita ma deru amulu.

4. We encourage you to try all the course activities, but you can skip anything that you do not want to do.

5. You can leave when you want to.

6. Minfadlak gobudu kun badun be geliba kwes wu itram.

7. Please treat each other with care and respect.


9. Try to attend all the sessions and be on time, so that you do not miss important information.

[Briefly list any other rules that you set with the group in Session 1.]

• Kaman, z eina kan wonusu fi darasa 1, anina ma bi agider saidu be hajat ze:

[Give any limitations – e.g. money, food, help with schooling or legal support].
- Also, as we discussed in Session 1, we are not able to help with things such as: __________________________________________________________________________ [Give any limitations - e.g. money, food, help with schooling or legal support].
- Lakin, kan ita indu mushkila al gi gasid gali ita awu zol taani bi agider kun fi awugu, minfadlak kele wahid min ina arufu wu anina bi wonusu ma ita ta ayinu musaada ze sunu ita bi agider deru.
- However, if you have a problem which means that you or someone else may be in danger, please let one of us know and we will talk with you to see what extra support you may need.
- Sei fi iya zol al indu iya suwal fogo shurut ta majumua de?
- Does anyone have any questions about the ground rules for this group?

[Remind participants of the book:]
- Fi kitab taki, *amulu haja muhim fi zaman ta afkar*, malumuat ta darasa ta aleila kutu uwo guser fi juzu____ [2, 3, 4 or 5: show the section].
- In your book, *Doing What Matters in Times of Stress*, the information from today’s session is summarized in section_____ [2, 3, 4 or 5: show the section].
- Fi zaman ta darasa ta aleila, anina bi istamil baad asuwar fi kitab de.
- During today’s session, we will use some of the pictures from the book.
- Ana fekir itakun bi hibu darasa de.
- I hope you enjoy the session.
Appendix 5: Pictures and activity sheet
This appendix contains all the images that will be shown to the group, as well as Activity Sheet 2.1.

These images are taken from a version of Doing What Matters in Times of Stress: An Illustrated Guide. Culturally adapted images from this guide should be used for all pictures and the activity sheet in this appendix. Please check the SH+ publication page or contact WHO at psych_interventions@who.int for alternative images that are available.
Session 1

*Picture 1.1*
Picture 1.2
SELF-HELP PLUS (SH+): A group-based stress management course for adults
Picture 1.4
Picture 1.5
Picture 1.6
Session 2

Picture 2.1
Picture 2.2
Picture 2.3

1. Notice your difficult thoughts and feelings,
2. Name the thoughts and feelings (silently),
3. Refocus on what you are doing.
Activity Sheet 2.1
SELF-HELP PLUS (SH+): A group-based stress management course for adults
Session 3

Picture 3.1

1. Notice your difficult thoughts and feelings,
2. Name the thoughts and feelings (silently),
3. Refocus on what you are doing.
Picture 3.2
Picture 3.3
Session 4

Picture 4.1
Picture 4.2
Picture 4.3
Picture 4.4
Picture 4.5
Session 5

Picture 5.1

1. Notice your difficult thoughts and feelings,
2. Name the thoughts and feelings (silently),
3. Refocus on what you are doing.
Picture 5.2
Picture 5.3

So good luck with your ongoing journey!

Thank you! You, too!

UNHOOKING, GROUNDING, ACTING ON YOUR VALUES, MAKING ROOM, ENGAGING, BEING KIND
Appendix 6: Post-session review form

This form can be adapted and used to help facilitators review each session and note down anything that should be discussed with a supervisor. In general, it is best not to include any information on this form that could be used to identify a participant (e.g. do not include participant names).

Facilitators:
Session number:
Date of SH+ session:
Duration of SH+ session:

1. What went well during the session?

2. What could be improved?

3. Any changes that you would like to suggest for the next session or for the next revision of the course?

4. Any other feedback?

5. If relevant: major observations from observers

6. Did any participants require extra help? (e.g. a participant who asked to speak about other problems, asked for extra support, appeared very distressed or described a safety issue)

7. Did any participants have language difficulties?

8. Any follow-up actions needed? (Ensure that any follow-up actions from the group are listed and completed)
SH+ post-session review form (EXAMPLE)

Facilitators: Sara and Mariam
Session number: 1
Date of SH+ session: 6 March 2021
Duration of SH+ session: 95 minutes

1. What went well about the session?
The lead facilitator gave a warm and friendly introduction.
The co-facilitator added information that the lead facilitator forgot to mention. Participants followed the exercises well. The environment was good. No noise or disturbances. Participants discussed questions well and shared some of their answers with the co-facilitator. Participants understood the awareness exercise and were enthusiastic about the discussion.

2. What could be improved?
The lead facilitator needs to study the introduction a bit better, so that important information is not left out. Some participants arrived a bit late, which was distracting for the group. Next time, at the end of the group we can remind everyone to come on time, and to enter the room quietly if they are late. We needed to pause the audio and take time to find the pictures. Next time we can bookmark the pictures in Appendix 5 and have the co-facilitator hold up the pictures.

3. Any changes that you would like to suggest for the next session or for the next revision of the course?
All items required for the sessions (e.g. pictures) should be prepared earlier, to ensure that the course runs smoothly and to prevent last-minute stress for the facilitators.

4. Any other feedback?
Most of the participants cannot read very well.

5. If relevant: major observations from observers
Many participants wanted to speak with the facilitators about personal problems during the break and after the group.

6. Did any participants require extra help? (e.g. a participant who asked to speak about other problems, asked for extra support, appeared very distressed or described a safety issue)
A participant approached the co-facilitator and said that her home needs repairing due to water leaking and she has painful headaches. The co-facilitator used basic helping skills to validate the participant’s distress and help her to identify additional ways to get appropriate support (e.g. go to the medical clinic, ask a friend to help repair the house).

7. Did any participants have language difficulties?
One participant who speaks a different dialect had questions about some words, but he seemed to understand after the facilitator used the glossary to clarify what the equivalent word would be in his dialect.

8. Any follow-up actions needed? (Ensure that any follow-up actions from the group are listed and completed)
None.
Appendix 7: Script for grounding exercise

If a participant is highly distressed, facilitators may consider using a grounding exercise to help calm them and bring their distress back to a manageable level. If needed, the grounding exercise below can be adapted for people with physical or cognitive impairments (see Section 6.2.3 in Part 1): for example, encouraging participants to move in whatever way feels easy and comfortable for them.

For highly distressed participants, it is generally better for them to keep their eyes open during the exercise and to spend the most time on Step 3, where they observe things in the external environment, rather than focusing on internal feelings.

Encourage the person to share out loud what they observe in the environment around them. At the end of the exercise, check how they are feeling, and offer to repeat the exercise if desired.

1. **Zekir, fi katuat talata ta reja nafsi. Ita gi agider sibu ena taki fadi ze ina gi rua fogo umon. Awel, laizu keif ita gi asuma wu sunu ita gi fekir asa. Sei ita gi asuma afkar awu ma gobudu be awasif atifia?**

1. **Remember, there are three steps to Grounding. You can keep your eyes open as we go through them. First, notice how you are feeling and what you are thinking right now. Are you feeling stressed or caught in an emotional storm?**

2. **Ta katua 2, nenzil tehet wu limu be gisim taki. Lizu kuren taki tehet, midu wu kutu bala fi akudu nafsi taki.**

2. **For Step 2, slow down and connect with your body. Push your feet into the floor, stretch, and focus on your breathing.**

3. **Asa ta katua 3, anina be reja kutu bala fogo dunia abu jambu ina.**

3. **Now for Step 3, we will refocus on the world around us.**
   - **Sunu yau hajat kamsa al ita bi agider ayinu?** [Pause and wait for their response, prompting if needed.]
   - **What are five things you can see?** [Pause and wait for their response, prompting if needed.]
   - **Sunu yau talata awu aruba hajat al ita bi agide asuma?** [Pause and wait for their response, prompting if needed.]
   - **What are three or four things you can hear?** [Pause and wait for their response, prompting if needed.]
   - **Midu iden wu lemesu haja taani- iya haja al ita geni fogo. Uwo gi asuma badun ze sunu fi tehet usben taki?** [Pause and wait for their response, prompting if needed.]
   - **Reach out and touch something - like whatever you are sitting on. What does it feel like under your fingers?** [Pause and wait for their response, prompting if needed.]
- Laizu ita wen wu ita gi amulu sunu? [Prompt them to say aloud where they are and what they are doing.]
- Notice where you are and what you are doing. [Prompt them to say aloud where they are and what they are doing.]

4. **Anina besi tala amulu temerin ta reja nafsi al besit. Ita gi asuma keif?**

4. **We just did a brief grounding exercise together. How are you feeling?**

5. **Sei ita jahis ta reja fi majumua, awu ita bi deru amulu temerin de taani mara?**

5. **Are you ready to return to the group, or would you like to repeat the exercise?**
Appendix 8: Alternative awareness exercise

This appendix contains the instructions for Awareness of an Object, an alternative awareness exercise that can be used instead of Awareness of Drinking in Session 1. This alternative exercise can be used if Awareness of Drinking is not practical or appropriate for the culture or particular context. In order to use this exercise, an alternative version of the Session 1 audio will need to be available. Check with your supervisor about this. This alternative version is normally recorded during the SH+ translation and adaptation process. Further instructions are included in the translation and adaptation materials that are available on request from WHO.

26 A Juba Arabic version of this alternative Session 1 audio is available on the SH+ publication page of the WHO website
### Awareness of an Object (alternative exercise)

<table>
<thead>
<tr>
<th>Overview: (15 mins approx.)</th>
<th>Introduction to how focusing on an activity can help manage stress, and example exercise.</th>
</tr>
</thead>
</table>

| First line of audio | “Aktar nasi umoni be ligo inu kani umoni fi mushkila ta fekira shedid, baala ta umoni gikunu woduru.”
|---------------------| Most people find that as they get more stressed, they become more distracted. |

| Facilitator actions | “Ustaz asa bi wori le majumua sura 1.4”
|---------------------| The facilitator will now show the group Picture 1.4. |
|---------------------| Hold up Picture 1.4. |
|---------------------| OPTIONAL: Pause the recording and give a brief explanation of Picture 1.4: |
|---------------------| **Fi sura de, biniya de kun ma aligu kalis be afkar wu shuur to lakadi uwo gi ligo saab asuma wonusa abu sauban to gi wonusu.** |
|---------------------| In this picture, the girl is so hooked by her thoughts and feelings that she is having a hard time following the conversation that her friends are having. |
|---------------------| Press play to resume the audio, if it was paused. |
|---------------------| “Ustaz asa bi wogifu sout de”
|---------------------| The facilitator will now pause this recording. |
|---------------------| Pause the audio. |
|---------------------| [Introduce the exercise:] |
|---------------------| **Ana asa bi wodi le itakun haja suker ta temerin de, wu ana bi wonusu sunu ina bi amulu be uwo.** |
|---------------------| I am going to hand out a small object for this exercise, and then I will explain what we will do with it. |
|---------------------| [Hand out one object to each participant:] |
|---------------------| **Ta temerin de, anina gi rua ayinu haja de, lakin fi teriga al barau min al ina gi ayinu hajat kulu yom.** |
|---------------------| For this exercise, we are going to look at this object, but in a different way from how we normally look at things. |
• Kan ina indu afkar, ina daiman bi amulu hajat be teriga mushawish, mindun kutu bala fi haja al gidam ina.

• When we are stressed, we often do things in a very distracted way, without really paying attention to what is in front of us.

• Alimu kutu bala wu reja kutu bala gerib fi haja al fi gidam ina asa, bi saidu ina kun kwes be afkar fi haya tanina.

• Learning to refocus and pay close attention to what is right in front of us can help us to better manage the stress in our lives.

• Asa, ina gi rua amulu temerin ta de be ayinu haja de be gerib, feker gali ita ma ayinu iya haja ze de min bodir.

• So, we are going to practise this by studying this object very closely, imagining that we have never seen anything like this before.

• Ana bi reja kutu sout de asa, wu uwo bi wonusu fogo keif gi amulu temerin de. Minfadlak asuma be haris wu rua be katuat.

• I will restart the audio now, and it will explain how to do this exercise. Please listen carefully and follow the instructions.

Press play on the audio.

Demonstrate the exercise with participants.

Important notes

People are confused about the exercise, or ask what the point of it is: Hadaf ta temerin de ta likgo kibiriat ta wodi bala taki kulu fi nashatat al ita gi amulu, fi ze de, ayinu haja ta kulu yom. Alimu wodi le haja taani bala taki bil kamil yau katua awel ta alimu istakal be afkar aktar.

The aim of this exercise is to experience giving all your attention to the activity you are doing, in this case, observing an everyday object. Learning to give something our full attention is the first step to learning to manage stress better.
What did you discover? (Awareness of an Object)

Overview: (20 mins approx.)

First line of audio

“Fi al wekit, ina be nadi itakum amulu majumu’at ta itinein aw talat nafar. fi majumuat suker del, anina be hibu ita kede; akudu dagaig basit le wonasa: sunu ita ligo fi amulu temerin de.”

“In a moment, we will invite you to form small groups of two or three people. In these small groups, we would like you take a few minutes to discuss what you discovered by doing this exercise.”

Facilitator actions

“Ustaz bi wogifu sout de ta agara waraga 1.1, al indu hajat ta amulu le majumua.”

“The facilitator will pause this recording to read Sheet 1.1, which contains instructions for the group.”

Pause the audio.

[Read Sheet 1.1 below]:

- Minfadlak agilibu le zol al jambu ita asan itakun wonusu fogo de:
- Please now turn to the person next to you to discuss:
- Sunu yau ita ligo al ita hibu kalisi awu ferik fogo temerin de?
- What did you find most interesting or different about this exercise?

Use the timer to give 1 minute 30 seconds for this discussion.

If participants have difficulty identifying anything they found interesting or different, you could ask:

- Temerin de kan ferik keif min al ita gi ayinu haja de kulu yom? Sei ita laizu iya haja fi haja de al ita ma gi laizu kulu yom? masalan, ze noor de gi lama fogo awu hari awu barid ta gisim to, loun awu sumu?

- How was this exercise different from how you normally look at this object? Did you notice anything about the object that you do not normally notice? For example, how the light bounces off it, or its temperature, texture, or smell?

Press play on the audio, and listen for the bell sound that signals the end of the discussion.

“Ustaz asa bi wogifu sout de asan agara waraga 1.2”
“The facilitator will pause this recording to read Sheet 1.2.”

Pause the audio.

[Read Sheet 1.2 below:]

- **Fi zaman ta temerin de, ina amulu temerin ta kutu bala be ihtimam. Wodi le haja taani bala ketir ze de mumkin kun ferik min haja al ina gi amulu fi haya ta ina ta kulu yom, fi zaman al ina kun mulakbat wu ma aligu be afkar tanina. Masalan...**
- **During the exercise, we practised the skill of Paying Attention with Curiosity. Giving something this much attention may have felt different from what we do in our daily lives, where we are often distracted and hooked by our thoughts. For example...**

- **[Read your prepared example:]**

  ____________________________________________________________
  ____________________________________________________________

  [Or read this example:]
  - **Kan ita ma gi kutu bala fi hajat al sauban taki gi wonusu asan ita ma aligu be afkar wu shuur taki, umon bi agider kun ma murta. Kan ita kutu bala kalis le umon, ita bi agider hibu zaman taki aktar wu bi agider saidu badun aktar.**
  - **If you are not paying attention to what your friends are saying because you are hooked by thoughts or feelings, they may be upset. If you pay close attention to them, you may enjoy your time more and be able to support each other better.**

[Continue reading Sheet 1.2 below:]

- **Aside be zol wahid wahid de, minfadlak wonusu takun:**
- **Now, with the same person, please discuss:**
  - **Keif uwo bi kutu haya taki aksen kan ita kutu bala bil kamil le nas wu nashatat al ita hibu, besi ze ita kutu bala shedid fi haja ta kulu yom de?**
  - **How would it improve your life if you paid full attention to the people and activities that you care about, just like you paid close attention to the everyday object?**

Use the timer to give **2 minutes** for this discussion.

Press play on the audio, and listen for the bell sound that signals the end of the discussion.

**Ustaz bi wogifu sout de wu agara waraga 1.3.”**

“The facilitator will pause this recording to read Sheet 1.3.”

Pause the audio.
[Read Sheet 1.3 below:]

- Zekir, kutu bala be ihtam gi gasid kutu bala bil kalmil fogo haja al gi hasil gidam ita, mindun gata hakum ze kwes awu batal. Masalan...
- Remember, Paying Attention with Curiosity means paying full attention to what is happening right in front of you, without judging it as good or bad. For example...
- [Read your prepared example:]

[Or read this example:]

- Ita bi agider kutu bala be ihtam fi zaman ta akulu: fi dagaig ta awel ta akulu, istamil hawas taki al kamsa ta kutu bala fi iya adi, laizu iya loun, sumu, hilu wu šikil. Wu kan ita gi akul be usben taki, laizu ze akil de gi lemesu badun.
- You could pay attention with curiosity while eating: for the first minute of a meal, use your five senses to really pay attention to each bite, noticing all the different colours, shapes, smells, flavours and textures. And if you are eating with your fingers, notice how the food feels to touch.

- Aside, agilibu le zol al jambu ita, minfadlak wonusu takun:
- Now, turning to the person next to you, please discuss:
- Fi usubu al jai, sunu yau wahid awu itnein nas al ita bi agider amulu be kutu bala be ihtam? Ana tala wori le itakun mishal taanin. Ita bi agider istamil de, awu ligo nashatat taki al ita bi agider amulu be kutu bala bil kamil.
- Over the next week, what are one or two daily tasks that you could do while Paying Attention with Curiosity? I have just given you some examples. You can use these or come up with your own activities that you can do while paying full attention.

Use the timer to give 1 minute 30 seconds for this discussion.

[Continue reading Sheet 1.3 below:]

- Aside, be zol wahid wahid de, minfadlak wonusu takun fogo suwal ta itnein de:
- Now, with the same person, please discuss this second question:

- Fi usubu al jai, munu yau wahid awu itnein nas al ita bi agider kutu le umon bala be ihtam- be wori niya al kwes wu kun fadi? Masalan, de bi agider kun zol min usura taki, sabi awu iyal. De gi gasid kutu bala bil kamil fi hajat al umon gi wonusu awu amulu, mindun fekir gali it akalas arufu haja al umon bi wonusu awu amulu.
- Over the next week, who are one or two people you could pay attention to with curiosity - showing genuine interest and openness? For example, this might be a family member, a friend or children. This means paying full attention to what they
| **are saying or doing, without assuming that you already know what they will say or do.** |

Use the timer to give **1 minute 30 seconds** for this discussion.

Press play on the audio, and listen for the bell sound that signals the end of the discussion.

“**If anyone had difficulty identifying ways to pay attention with curiosity, the facilitator will pause this recording now to assist these people as a group. When finished, the facilitator will resume the recording.”**

“If anyone had difficulty identifying ways to pay attention with curiosity, the facilitator will pause this recording now to assist these people as a group. When finished, the facilitator will resume the recording.”

[OPTIONAL: Pause recording and explain:]

Ana bi wodi mishal taanin ta nashatat taanin al ita bi agider kutu bala be ihtmam masalan, ita bi agider kutu bala be ihtmam fi zaman ta... I will give some other examples of activities where you could pay attention with curiosity. For example, you could pay attention with curiosity while...

[Read your prepared examples:]

[Or use these examples:]

- **doria**
- Walking
- **nadafa**
- Cleaning
- **Rakabu**
- Cooking
- **Berdu awu hamam**
- Bathing/grooming
- **Wonusu be sabi awu zol min usura.**
- Talking with a friend or family member.

[Press play to resume the audio, if it was paused.]

“**Ustaz bi wogifu sout de ta 10 dagaig”**

“The facilitator will now pause the audio for 10 minutes.”

Pause the audio.

Use the timer to give **10 minutes** for a break. Stand up and, if needed, explain that it is time for a break.
<table>
<thead>
<tr>
<th>Important notes</th>
</tr>
</thead>
</table>
| **Problems with this being the first group activity:**
| Expect people to not participate, to be unsure or to continue talking. It will take some time for people to be comfortable. |
| **Participants are confused by a concept or by the exercise:**
| uwo tamam kan fi hajat taanin al fi darasa de al ita ma be fahim. Besi rua le gidam ma asuma uwo wu kutu bala taki fi safà taanin al ita fahim wu gi amulu mana. |
| It’s okay if some of the course is unclear to you. Just continue to listen and pay attention to the parts that seem clear to you and make sense. |
Appendix 9: Example protocol for imminent risk of suicide

Facilitators should follow the procedures of their organization for assessing imminent risk of suicide. The example protocol below can also be adapted by organizations for their own contexts.

Go through the questions with the person and record the answers immediately on the form below. If this is not possible, you can complete the form later. If the person has already clearly provided enough information to answer a question below, you do not need to ask the question again.

Example script for introducing the risk assessment questions:

If the person answers “no” to Question 2 but is extremely agitated, violent, distressed or not communicating, they may end their life in the near future. Follow the steps below.

If the person answers “no” to Question 2 and they are NOT extremely agitated, violent, distressed or not communicating, they are unlikely to have a plan to end their life in the near future. No immediate action is required. You do not need to follow the steps below, but tell the person you will inform your supervisor to discuss any additional support that may be helpful.

In case of any doubt about a person’s safety, talk to your supervisor.

Steps to immediately take if the person may end their life in the near future:

- You must always contact your supervisor immediately. Explain this to the participant. For example: Min hajat abu ita wonusu le ana, Ana indu baal fi seme taki. Ze kan ana wonusu gibel, kan ana ayinu ita deru katulu badun, fi lazim kele ana wori le zol kobir tayi. De fi muhim kalis, asan anina bi ligo le ita musaada fi guwam ze ina bi agider. Ana gi rua amul de asa, tamam?
  
  From what you have described to me, I am concerned about your safety. As I mentioned before, if I believe that you are at risk of ending your life, I must contact my supervisor. This is very important, so we can get you the best kind of help for these problems as soon as possible. I am going to do this now, okay?

- Stay with the person at all times, or have another facilitator stay with the person.

- Contact someone the person trusts. For example, you could say: Ana kaman deru nadi zol taani fi mustama taki, ta ayinu ugali bi kutu ita fi mahal al kwes. De bi agider kunu munu.
  
  I would also like to contact someone in your community to ensure that you can be kept safe. Who would that be?

- Create a secure and supportive environment. If possible, offer a quiet space while waiting for a supervisor or trusted person to arrive.

- Ask the person if they have access to any means of self-harm. Discuss ways to remove these items from their home environment.

- Attend to the person’s mental state and emotional distress.

- Explore reasons and ways to stay alive.

- Focus on the person’s strengths by encouraging them to talk about how earlier problems have been resolved.
Guidance for asking about suicide or self-harm

Ask direct, clear questions:

- When asking questions about suicide, avoid using less direct words that could be misunderstood.
- Direct questions help the person feel that they are not being judged for having thoughts or plans of suicide or for having made suicide attempts or self-harmed in the past.
- Some people may feel uncomfortable talking with you about suicide, but you can tell them that it is very important for you to clearly understand their level of safety.
- Asking questions about suicide will not cause the person to take action to end their life, but often helps them feel understood and less distressed.
SELF-HELP PLUS (SH+)
A group-based stress management course for adults
Juba Arabic and English version adapted for people from South Sudan

HealthRight International, Inc.
Plot 855 Mawanda Road, Kamwokya
P.O Box 16497, Wandegeya, Kampala - Uganda
Tel: +256 780 728 482

Email: info.uganda@healthright.org
Website: www.healthright.org