GIRL-CHILD POWER: EDUCATING TO BUILD EMOTIONAL COMPETENCE FOR TRAUMA RESILIENCE

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Introduction

Girl-Children are supposed to celebrate, every fourth week of March*, 'Protection and Gender-Fair Treatment of the Girl-Child Week,'* which started in 1996 (Philippine Commission on Women, 2009). However, ironically, in the present administration where girl-children's cases on abuse and disaster victimization are still rampant (Virola, 2008; UNICEF, 2008; humanrights.einews.com, 2014), policies and programs to ensure the protection and wellness of girls and children in general are questioned (Carcamo, 2013; Umil, 2013). The need for protection from gender-biased educational processes, confusing and conflicting messages on their gender roles, forms of abuse and situations where the girl-child's rights are disregarded, still continue.

Girl-children are placed in more vulnerable situations and critical incidents as evident in various American and Asian researches. Especially in the face of disasters and other critical incidents, the pressing concerns of the girl-children are recognized worldwide as was expressed;

> All barriers must therefore be eliminated to enable girls without exception to develop their full potential and skills through equal access to education and training, nutrition, physical and mental health care and related information. (un.org, 2010)

A mention of critical incidents is to address how girl-children are affected by natural disasters and other calamities. Ribaya (2012) mentioned that despite the fact that most of those buried in the mud caused by typhoon Sendong and washed out to sea that were unaccounted for were children, there had been no clear data on this. How many had been girl-children? Estimates from UNICEF and special task forces cannot determine as data on victims of disasters are not segregated by age and gender.

These have been illustrated as well in Silva's work (2006), which emphasized that girl-children are placed in more vulnerable situations. She stressed that the problems faced by girl-children will decrease if gender will be substantially mainstreamed in the children sector, if girl-child's concerns are adequately mainstreamed in the women's sector agenda, if there is a

comprehensive database on the girl-child and if there are adequate technical skills of policy-makers/program and project implementers among Gender And Development (GAD)-related concerns.

Thus, what still needs to be done is to give particular focus on a psycho-educational intervention for girl-children especially to build resilience towards traumatic experiences brought by disasters. It is in this tone that this study was conceptualized. It is aimed for a more concrete and gender-specific approach in establishing and enhancing emotional competencies of girl-children through psycho-education.

Theoretical Framework

This study aimed to emphasize both internal and external states of the respondents to fully understand how trauma resilient they are based on the quantification of their emotional intelligence and the qualification of their experiences illustrated in expressive arts. Thus, this study focused its frameworks on psychological and sociological perspectives and art 'as' therapy model.

The Symbolic Interactionism Theory, brought by Cooley, Thomas and Mead in sociology, stresses how people establish meaning, develop views of the world, and communicate with one another (in Henslin, 2007). Further, Plunkett (2008) claimed that:

> Human beings act toward things on the basis of the meaning they have. These things do not have an inherent or unvarying meaning, rather, their meanings differ depending on how we define and respond to them. How we define, or give meaning to the things we encounter will shape our actions toward them. Therefore, if we wish to understand human behavior we must know how people define the things— objects, events, individuals, groups, structures—they encounter in their environment (csun.edu, 2008).

The theory discusses how symbols are established starting in the family, allowing relationships to exist and coordinate their actions with the society. Without symbols, there would be no mother and father, no siblings and other important connections with other people, to whom one owes respect and obligated with or what one's rights and privileges are will not be defined if symbols are not established.

In the psychological perspective, symbols are the visible signs of something invisible. Symbols are also the outward expressions of what represent an individual today and most importantly in the future. This was emphasized in Carl Jung's theory on Analytic Psychology. Limpingco and Tria (2007) discussed that Jung believed that the self creates a sensitivity to

certain experiences which manifests itself in symbols of balance and harmony. He claimed that *mandala* is a symbol of the self. A Sanskrit word meaning circle, the self is assumed to be at the center of this circle with many polarities that make up the psyche. Hall, Gardner, and Campbell (1997) further expounded that:

> Jung held that a person's destiny, the highest evolution of his or her psyche, was marked out by symbols: the symbol "represents an attempt to elucidate, by means of analogy, something that still belongs entirely to the domain of the unknown or something that is yet to be.

Thus, this study is anchored on the psychological and sociological perspectives that individuals attach meanings to the experiences (symbols) from lived realities and what they feel destined in the future. Surmising that the girl-children are exposed to different traumatic experiences brought by disasters, they have created meaningful and interpretative processes to deal with circumstances encountered and will encounter.

Creating grounds that trauma is felt by everyone, that children are the most susceptible and different measures are done to cope, the theory of Karen Horney on Feminine Psychology, a pioneer in providing how an individual adjusts to basic anxiety was considered. Limpingco and Tria (2007) discussed that this theory of Horney has a major theme on complementation-conflict principles. It is based on the premise that since basic anxiety causes the feelings of helplessness and fear, people experiencing it must find ways to keep it to a minimum.

The theory expounds the attempts of individuals at coping which is needed when conflicts bring in basic anxiety to people. These coping attempts serve as interpersonal styles that would either make them move towards, against or away others. Hall et al. (1997) on Horney's theory, stated:

> To cope with basic anxiety, people develop a number of strategies. They create and strive to actualize an idealized self-image by attaining perfection, or 'glory', they develop a 'pride system' to support the idealized image, as well as a set of impossible standards of behavior, or 'shoulds' and they try to disown or 'externalize' things in themselves with which they cannot cope.

Another related psychological theory is that of Henry Murray's Personology which focused on human lives and factors that influence their course. Murray (in Hall et al., 1997) believed that being in a state of tension, human beings create a need for tension reduction. The tension reduction serves as a motivation to resolve the situation. The theory illuminates that typically, a need is accompanied by a specific feeling, or

emotion, and it has a particular way of expressing itself in seeking resolution. From the theory, it can be inferred that individuals find ways to cope with experienced tensions and use these for conflict resolution.

The present study is also anchored on these psychological perspectives as bases for validating coping practices the girl-children employ to illustrate their trauma resilience. Banking on the fact that these girl-children may have different capacities and may utilize different strategies, it will look into the confirmation of the preposition of the two theories that individuals encountering difficult circumstances or tensions create a need to reduce these by using the different strategies postulated. These strategies may lean towards healthy coping practices, thus re-establish belongingness (moving towards others). Another strategy which is negative or unhealthy is either through trends towards hostility (moving against others) and trends for isolation (moving away from others).

Finally, Kramer's Model on Art 'as' Therapy (1971) was considered in this study. This will help concretize the effectiveness of using art directives in equipping individuals with expressive abilities.

Expressive art is perceived as an effective intervention for resiliency-building and enhancement of personality trends. Further, it was stated that:

> Art therapy is conceived primarily as a means of supporting the ego. It harnesses the power of art to the task of fostering a psychic organization that is sufficiently resilient to function under pressure without breakdown or the need to resort to stultifying defensive measures. Thus conceived, art therapy constitutes an element of the therapeutic milieu that complements or supports psychotherapy but does not replace it. (Kramer, 2013)

Hurtt (2010) also cited Kramer's work, as one of the two schools of art therapy. Using skills in evaluation and psychotherapy, art therapy /therapeutic art chooses materials and interventions appropriate to clients' needs and design sessions to achieve therapeutic goals and objectives. Using expressive arts will enjoin children in expressing creativity in an untraditional modes and also tapping their artistic inclinations. It is believed that using talk alone as part of the therapeutic session would be formless while expressive arts make them re-experience the circumstance in the way they best understand it. This help them sort out thoughts and feelings without being afraid of being wrong or feeling helpless. It is to objectify the experiences they have encountered and provide a better perspective in understanding it.

Considering psychological perspectives in expressive arts, the theory of Alfred Adler on Individual Psychology focused on the "creative power of the self." Hall et al., (1997) discussed how Adler considered this as what

ultimately describes human behavior. It emphasized that heredity gives us certain abilities and the environment gives us certain impressions.

Thus, the combination of these two important personality factors constructs our attitudes toward life and relationship with the external world. Hall further emphasized:

> Adler's concept of the creativity of the self clearly reflects his antimechanistic view of personality: the human being is not the passive recipient of experience but an actor and initiator of behavior.

This study encompasses the psycho-sociological perspectives to deepen the understanding of both internal and external resources of the girl-children. It considered personality measures that will affect social interaction and relationship and their overall coping strategies for experienced life circumstances and those that will be encountered in the future.

Method

Participants and Procedures

Data was collected from 20 girl-children who were purposively selected through a confidential list given by the Municipal Social Welfare Development Office (MSWDO) of Sto. Domingo, Albay. The list includes families who had casualties, injuries and total house devastation during the typhoon Reming. These families either evacuated or relocated and/or experienced other critical incidents (death, injury, resettlement problems, abuse) in the aftermath of typhoon Reming.

In an interview with MSWDO head, Ms. Salome Villanueva (2013), she said that among the 23 barangays of Sto. Domingo, only the five (5) identified barangays had casualties and missing persons reported during the typhoon Reming. In Alimsog, three (3) died and one (1) was missing; in Buhatan, seven (7) died; in Fidel Surtida, one died; in Lidong, two (2) died; and in San Isidro, 12 died and two (2) were missing. Further, according to Ms. Villanueva, causes of death were related to typhoon Reming. Most were drowned; others died due to infected abrasions and other complications with health conditions. These five (5) barangays were the focus of this study.

The researcher realized that since that typhoon happened in 2006, it is best to focus on 11-17 years old who were at least four (4) years old and above during the typhoon and were the ones most affected (house was destroyed, separated from family members, injured and other critical incidents) during the typhoon. Baddeley (1992), Luciano et al., (2001), and Balcomb and Gerken (2008) revealed that by age four, memories are

formed and remembered as children can already put their experiences in words and feelings. Also a study by Terr (2008) showed that women can remember traumatic experiences as a child better than men.

The study used a standardized tool to measure the emotional quotient of the respondents; it centered on school-age girl-children, 11-17 years old but not necessarily schooled as long as they have basic reading skills and not mentally deficient. It is surmised that school-age girl-children are the best group as they are able to respond well to the clinical interview, expressive arts activities, and psychological test.

After getting the approval of the Local Government on the conduct of the study where close coordination with the social welfare development office of Sto. Domingo, Albay and the concerned barangay captains were done, informed consent of the girl-children and their parents were sought prior the participation in the study.

The administration of the psychological tests, expressive art activities, and follow-up interviews followed. The data gathering procedure varied from case to case. There are girl-children who were through with the test and art activities within two sessions, in others three, the rest four to five sessions. Since most of the children are still studying, the data gathering were conducted during weekends and after class hours as agreed during the explanation of the informed consent.

Measures

BarOn Emotional Quotient Inventory: Youth Version (BarOnEQ-i:YV), an easily administered self-report instrument designed to measure emotional intelligence in young people aged seven (7) to 18 years, consists of 60 items that are distributed across seven (7) scales (Bar-On, 2000). The seven (7) scales are Intrapersonal, Interpersonal, Adaptability, Stress Management, Total EQ, General Mood, and Positive Impression. Although these were all considered, the Total EQ was the basis for the EQ level of the girl-children participants. The BarOnEQ-i:YV interpretative guidelines for Standard Scores are as follows: 130 and above, Markedly High, 120-129 - Very High, 110-119 - High, 90-109 - Average, 80-89 - Low, 70-79 - Very Low, and under 70 - Markedly Low.

The entire inventory can be completed by a respondent in 20 to 25 minutes. The administrator can score and profile the results in less than 10 minutes using the Multi-Health Systems *QuikScore* form. The conversion of raw scores to standard scores is made automatically when the BarOnEQ-i:YV Profile is completed. No special scoring templates are needed since the scoring and profiling information is provided on the *QuikScore* form. Separate norms are available for males and females in three (3)-year intervals for ages seven (7) through 18 (Bar-On, 2000). In terms of cultural

considerations, although the standardized samples were based on different elementary, junior and senior high schools in USA and Canada, ethnic differences were investigated where Caucasian/White, Black/African, Black/Caribbean, Asian, Hispanic and Multiracial were considered. In both the long form and short form of the test, according to the technical manual (Bar-On, 2000), the effects for ethnicity were quite negligible.

Expressive Art Tools

The specific expressive art activity and tools used were dependent on the girl-child's ease of use of the art materials and capability to carry out the art activity. The girl-children respondents were given choices of what art materials to use and a combination of two or more art activities was facilitated until all areas of the study were achieved. All expressive art tools were resourced by the researcher. In this particular study, colouring and drawing activities were chosen by the girl-children respondents, which helped in the realization of this study's objectives.

Results and Discussion

Traumatic Events

Among the girl-children respondents, 33% had experienced deaths in the family. From the 20 cases, the father of a girl-child died due to prolonged exposure to strong winds and rain; the mother and two siblings of another girl-child died of drowning while the last girl-child also had her grandmother and cousin drowned. Another 33% of the girl-children respondents had experienced resettlement problems. Among these problems were: lack of food, water, medicine, and clothing provisions. None experienced child abuse or injury to self and to family members. However, two girl-children had both resettlement problems and physical abuse while in the relocation site and one experienced injury to family members and resettlement problems. Majority of the respondents (11) did not experience any traumatic events alongside typhoon Reming. It can be inferred from the table that while these children are all traumatized by the occurrence of typhoon Reming and experienced devastation of their houses and evacuation to a higher ground, a minority experienced additional trauma by witnessing the deaths and injury of their loved ones. Their temporary stay in evacuation/resettlements also aggravated their situation by the lack of provisions necessary for survival, and the physical abuse (pushing, shoving, trampling, and being stepped on) experienced due to the desperation for these provisions. Table 1 shows the data for the Traumatic Events experienced by the girl-children.

Table 1
Traumatic Events

Traumatic Event	Frequency	Percentage
Death in the family	3	33%
Resettlement problems	3	33%
Injury and Resettlement problems	1	11%
Resettlement problem and child abuse	2	23%
Total	**9**	**100%**

Emotional Competence based on Emotional Quotient

The emotional quotient of the girl-children respondents with traumatic experience yielded to Low EQ, while the girl- children respondents without traumatic experience showed Average EQ. This shows that in terms of understanding own emotions and others,' managing change in environment and responding to stressful events, the girl-children respondents who did not experience traumatic experience scored two points higher than those who had experienced death, injury, resettlement problems and child abuse during a natural calamity. It is also noteworthy to mention that there are four (4) girl-children respondents out of 20, who had average EQ despite the traumatic experiences, while there are three (3) with very low and two (2) low EQ among the girl-children respondents who did not experience trauma. It can be recalled that Versoza (2012) established in her research that in the face of disasters, not all children are traumatized and that most children are resilient. In this study, it may be inferred that aside from emotional intelligence, there may be other factors to determine the trauma resilience of the girl-children. Their emotional intelligence regardless of the presence or absence of traumatic experience is low, further emphasizing

Table 2
Emotional Quotient levels

EQ Levels		With Traumatic Experience	Without Traumatic Experience	Both
Range	Description			
Under 70	Markedly Low	0	0	0
70-79	Very Low	3	3	6
80-89	Low	2	2	4
90-109	Average	4	6	10
110-119	High	0	0	0
120-129	Very High	0	0	0
130	Markedly High	0	0	0
Total		9	11	20
Mean		88	90	89
Description		Low	Average	Low
Difference (WTE-W/O TE)		-2		

that some grey areas are identified between emotional intelligence and trauma resiliency. Table 2 shows the data on the Emotional Quotient levels of the girl-children.

Coping Views

Most of the girl-children respondents or 56%, who had traumatic experiences alongside typhoon Reming (death, injury, resettlement problems, and child abuse) believed in handling natural calamities by being ready with provisions and staying together, going up on the roof or the highest part of the house, and wait for help when they are trapped because the water reached the roofs of their houses. Despite their traumatic experiences, it seemed like they still have not corrected their maladaptive practices, which mainly cause their being stranded or trapped in the midst of flood, landslide or other disasters. These may be explained by Mitchell (2011) who said that if an individual experiences trauma, she will find a way to resolve this through coping mechanisms. However, these may not guarantee that the coping strategies will be productive. According to Mitchell (2011), "traumatic experiences that have gone unresolved can affect our response patterns and can initiate spontaneous triggers that put us into fight or flight responses if the experience is strong enough." This may be due to a lack of psycho-educational intervention received after the typhoon and the succeeding years where the respondents were trying to restructure the personal, social, psychological, and educational aspects of their lives. Table 3 shows the data on the girl-children respondents' coping views.

According to the narratives of the girl-children, they did not receive any psycho-educational processing, debriefing, or coping activities after the typhoon Reming, thus, they continue to carry its effects, making them build up coping mechanisms that are not adaptive.

Interestingly, the girl-children respondents had the same frequency between one positive coping view and one negative view. This may mean that since they have not experienced traumatic events aside from the natural disaster itself, their response proved two possible ways of reaction according to learning theories: insight and observational learning. The former theory talked about immediate and clear learning or understanding that takes place without overt trial-and-error or experiencing it first-hand (Morris, 2010). In this case, insight occurs when the girl-children respondents recognize the importance of preparing provisions and other precautionary actions that can help them solve problems that a natural disaster can pose. On the other hand, the latter theory emphasizes the retaining and replicating the novel behavior executed by others (Morris,

2010). In this case, the observations of the girl-children respondents are the practices of their neighbors/relatives who survived the natural disaster but they are not necessarily correct practices. The theories of Murray's Personology and Horney's Feminine Psychology which claim that people develop a number of strategies to cope with stressful situations as discussed by Limpingco and Tria (2007) were also validated in this study. However, among the three (3) strategies, only moving towards people (positive/healthy coping) and moving away from people (negative/unhealthy coping) were made evident.

Table 3
Coping Views

Coping View	With traumatic experience		Without traumatic experience		Both	
	Frequency	%	Frequency	%	Frequency	%
Work as a family, have faith in God, prepare provisions, transfer to a safer shelter early	3	33%	3	28%	6	30%
Prepare provisions and go to an evacuation center while it is still safe to relocate	1	11%	4	36%	5	25%
Be ready with provisions and stay together, go up on the roof or the highest part of the house, wait for help when water reaches the roof	5	56%	0	0	5	25%
Prepare provisions, safe keep belongings, leave the house only if it is not safe anymore, then transfer to safer shelter with higher grounds	0	0	4	36%	4	20%
TOTAL RESPONDENTS	**9**	**100%**	**11**	**100%**	**20**	**100%**
Total Positive/Healthy Coping Views	*4*	*44%*	*7*	*64%*	*11*	*55%*
Total Negative/Unhealthy Coping Views	*5*	*56%*	*4*	*36%*	*9*	*45%*

On the common responses of the girl-children respondents who were asked to explain their art work on their coping perspectives when there is a natural calamity, out of the 20 responses, four (4) common themes were extracted: 1) Work as a family, have faith in God, prepare provisions and transfer to a safer shelter before the calamity strikes, 2) Prepare provisions and go to the evacuation center while it is still safe to relocate, 3) Be ready with provisions and stay together, go up on the roof or the highest part of the house and wait for help when water reaches the roof, and 4) Prepare provisions, safe keep belongings, leave the house only if it is no longer safe, then transfer to safer shelter on higher grounds. The first two (2) are identified as positive or healthy coping perspectives while the last two are negative or unhealthy coping perspectives based on De Castro's (2004) explanation that positive or healthy coping perspectives are signs of a child's resilience. The external support and resources, social and interpersonal skills, internal and personal strengths and capacity according to De Castro are important to identify if the children's coping strategies will help or hinder them in their life circumstances.

KA-"APIL": A Proposed Psycho-Educational Intervention Program for Trauma Resiliency of Girl-Children

This trauma resiliency program is proposed based on the findings of this present study. It is based in the grassroots and is most applicable for communities that do not have yet a psycho-educational program specified for girl-children. This program is in response to the assessed needs of the girl-children for guidance not just before, during or after a natural calamity, but also for acknowledging their feelings, giving a voice to their lived realities, and preparing them become empowered women in the community.

Ka-"APIL" is a gender-specific program for girl-children. APIL, which is a Bicol term for 'Ally' also stands for the phases of the program: **A**ssessment, **P**lanning, **I**ntervention and **L**aunch. This program is in response to the need to strengthen the trauma resiliency of girl-children in Albay Province through psycho-education and lessen their vulnerability not only to natural disasters but also to other situations that hinder their psychosocial well-being. This program aims to:

1) Provide APIL to girl-children who experienced traumatic events (short-term) or known as Ka-APIL Ngunyan
2) Provide APIL to girl-children envisioned to become resilient women (long-term) or known as Ka-APIL Pirmi.

Ka-"APIL" Ngunyan is given to girl-children from ages three (3) to 17 years old with immediate needs as victims/survivors of traumatic events

either caused by natural or man-made disasters. This psycho-educational program is focused on providing a proper avenue to disclose their traumatic experiences, thoughts, feelings and lessons learned and create a circle of support among them. It also aims to prevent any development of disorders related to trauma and provide therapeutic relief through the activities. This is most effective when provided right after the traumatic event or at least within 72 hours. This is short-term and will last for two (2) to three (3) hours for the Assessment, Planning and Intervention phases. The Launch phase will be done after three (3) days. The Ka-APIL Ngunyan team must be composed of a social worker, psychologist and a medical practitioner or other professionals trained in Critical Incident Stress Debriefing for Children. Table 4 shows the phases of this psycho-educational program component.

Table 4
Ka-APIL *Ngunyan* Phases

ASSESSMENT 30 minutes	**P**LANNING 30 minutes	**I**NTERVENTION 1 hour to 2 hours	**L**AUNCH After 3 days
Phase 1 of the program includes establishing baseline information about the girl-children,	Phase 2 of the program includes introduction of the activities to be done, explaining process, setting of expectations and rules (listening, confidentiality)	Phase 3 of the program includes the defusing process for children through drawing and writing activities for children adapted from the work of Decatoria (2004).	Phase 4 of the program includes monitoring, evaluation and phasing out of the program: 1) Assessing results against goals formulated 2) Obtaining feedback on intervention received that enhanced or blocked progress 3) Follow-up and post evaluation

Ka-"APIL" Pirmi is given to children from seven (7) to 17 years old who may or may not be survivors of traumatic events. This psycho-educational program is aimed to provide the girl-children with the knowledge and skills that will prepare them for life circumstances in different aspects: personal, home, school, and community. With the intervention provided, the girl-children are envisioned to become resilient women who are equipped with internal and external resources ready to face any challenges brought by nature or man. For one community/locale, the assessment, planning and intervention phases will run for two (2) years while the launch phase will be done after one (1) year. The Ka-APIL Pirmiteam must be composed of a social worker, psychologist, educator, spiritual leader, women's advocate, climate change expert and other professionals with knowledge of the

interventions offered by the program. Customized modules will be prepared for each of the interventions. Table 5 shows the phases of this psycho-educational program component.

Table 5
Ka-APIL *Pirmi* Phases

ASSESSMENT 4 months	**P**LANNING 2 months	**I**NTERVENTION 1 year and 6 months	**L**AUNCH After one year
Phase 1 of the program includes: 1) establishing baseline information about the girl-children, 2) analysis of external and internal resources 3) identifying support system 4) evaluating trauma resiliency profile: Emotional Intelligence, Coping Skills, Personality dynamics 5) identifying gender-related concerns	Phase 2 of the program includes: 1) Securing agreement to undergo ka-Apil program 2) Establishing involvement of family and community 3) Scheduling and arranging of activities for the improvement of Emotional Intelligence, Coping Skills and personality dynamics	Phase 3 of the program: includes two (2) or more interventions based on the girl-child's needs: 1) Ka-APIL an Sadiri- focuses on building the self through improving intrapersonal abilities. 2) Ka-Apil an Kapwa- focuses on building external resources through improving interpersonal abilities 3) Ka-Apil an Kalikasan- focuses on building adaptability skills focused on climate change, disaster preparednessm and risk management 4) Ka-Apil an Kababaihan- focuses on girl empowerment to build resilient women 5)Ka-Apil an Pamilya- focuses on strengthening family relationships, appropriate roles and function and effective communication 6) Ka-Apil an Komunidad- focuses on involvement of community to different activities for the girl-children 7) Ka-Apil an Kagurangnan- focuses on building the self through spiritual activities that will strengthen faith in the Lord.	Phase 4 of the program includes monitoring, evaluation and phasing out of the program: 1) Assessing results against goals formulated 2) Obtaining feedback on intervention received that enhanced or blocked progress 3) Consolidation of gains, plan maintenance strategies and services 4) Closure of services 5) Disengagement from the program 6) Follow-up and impact assessment

The implementation of the Ka-"APIL": Psycho-Educational Intervention Program for Trauma Resiliency of Girl-children is highly recommended. Although the sample of this study was small, it still may be suitable in any setting, since the proposed program covers processing of immediate trauma and empowerment of girl-children. In the Local

Government Units, the MSWDO or CSWDO can take part in implementing this to their respective communities. The HEIs and SUCs can also implement this to their students in coordination with the guidance and student programs. For psychologists, social workers and other practitioners, the Ka-APIL psycho-educational program will be a very good reference/resource for therapeutic sessions.

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