



BOAZ B. FELDMAN

Empowering for Resilience
Training



Community-based
bio-psychosocial support:

Participant's manual

Community-based bio-psycho-social support

Participant's manual



BOAZ B. FELDMAN

Empowering for Resilience
Training

Community-based bio-psycho-social support
Participant's manual

Boaz B. Feldman
3 Chemin de la Blanchette
1213 Onex, Geneva, Switzerland

Telephone: +41 22 793 02 62
Mobile: +41 78 964 05 06
E-mail: info@boazfeldman.com
Website: www.boazfeldman.com

Photo sources:
Wikipedia copyright permitted

Printed in Switzerland

© Boaz B. Feldman 2014

All rights reserved. No part of this publication may be reproduced, stored in retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise without the prior permission of the publisher.

Note: this manual is part one of three of a training of trainers methodology. Part two consists of a series of modules based on 'Peer-support and supervision', and part three is the 'Trainer's handbook'.



Therapy



Training



Research



BOAZ B. FELDMAN

Empowering for Resilience
Training

Foreword

The 21st century is seeing a flourishing of psychosocial interventions in the world. This manual, based on principles of the bio-psychosocial model, is a contribution to this existing movement.

The Inter-Agency Standing Committee (IASC), the Sphere Project as well as the International Federation of the Red Cross and Red Crescent (IFRC) have developed comprehensive guidelines upon which this manual has been based.

Moreover, my training in psychology, trauma resolution, psycho-spiritual practice and community development has enabled me in attempts to provide a more personalized adaptation of key concepts such as participation, community and resilience.

My aim is to build on existing resources of trainees and beneficiaries to support individuals, families and communities worldwide.

Boaz B. Feldman

Psycho-practitioner, trainer and researcher



CONTENT

1. Introduction	7
1.1 Methodology	8
1.2 Bio-psychosocial Support Definition	9
1.3 Training Objectives	10
2. Context	11
2.1 IASC Guidelines	12
2.2 Pyramid Description	13
2.3 Crisis Situation	16
2.4 Gender Mainstreaming	17
2.5 Psycho-Spirituality	19
2.6 Stress	20
2.7 Loss	21
2.8 Mental Illnesses	24
2.9 Coping with Distress	26
2.10 Referrals	28
3. Networking	29
3.1 Basics of Networking	30
3.2 Networking Worksheets	31
4. Assessment	33
4.1 Form of Assessment	34
4.2 Assessment Topics	36
4.3 Formulating Questions	37
4.4 Assessment Analysis	38
5. Planning	39
5.1 Planning Basics	40
5.2 Setting Planning Objectives	41
5.3 Planning: Final Notes	42
5.4 Planning Worksheet	43



CONTENT

6. Psychosocial Activities	45
6.1 Psychosocial Activities	46
6.2 Psychological First Aid	50
6.3 Roleplaying	51
7. Monitoring and Evaluation	53
7.1 Basics of Monitoring	54
7.2 Monitoring Worksheet	55
8. Caring for Carers	57
8.1 Support for Carers	58
9. Appendices I	61
9.1 Networking Worksheet	63
9.2 Assessment Worksheets	64
9.3 Group Interview Guide	65
9.4 Individual Interview Guide	68
9.5 External Observer Assessment	71
9.6 Activity Assessment Questions	72
9.7 Stress Questionnaire	74
10. Appendices II	75
10.1 Stories	76
10.2 Poems	90
10.3 Interfaith Prayers	97



BOAZ B. FELDMAN

Empowering for Resilience
Training

NOTES



1. **INTRODUCTION**

Learning Objectives:

Participants should be able to:

- Understand the methodology of bio-psycho-social support
- Understand what constitutes bio-psycho-social support
- Discuss and clarify the training objectives



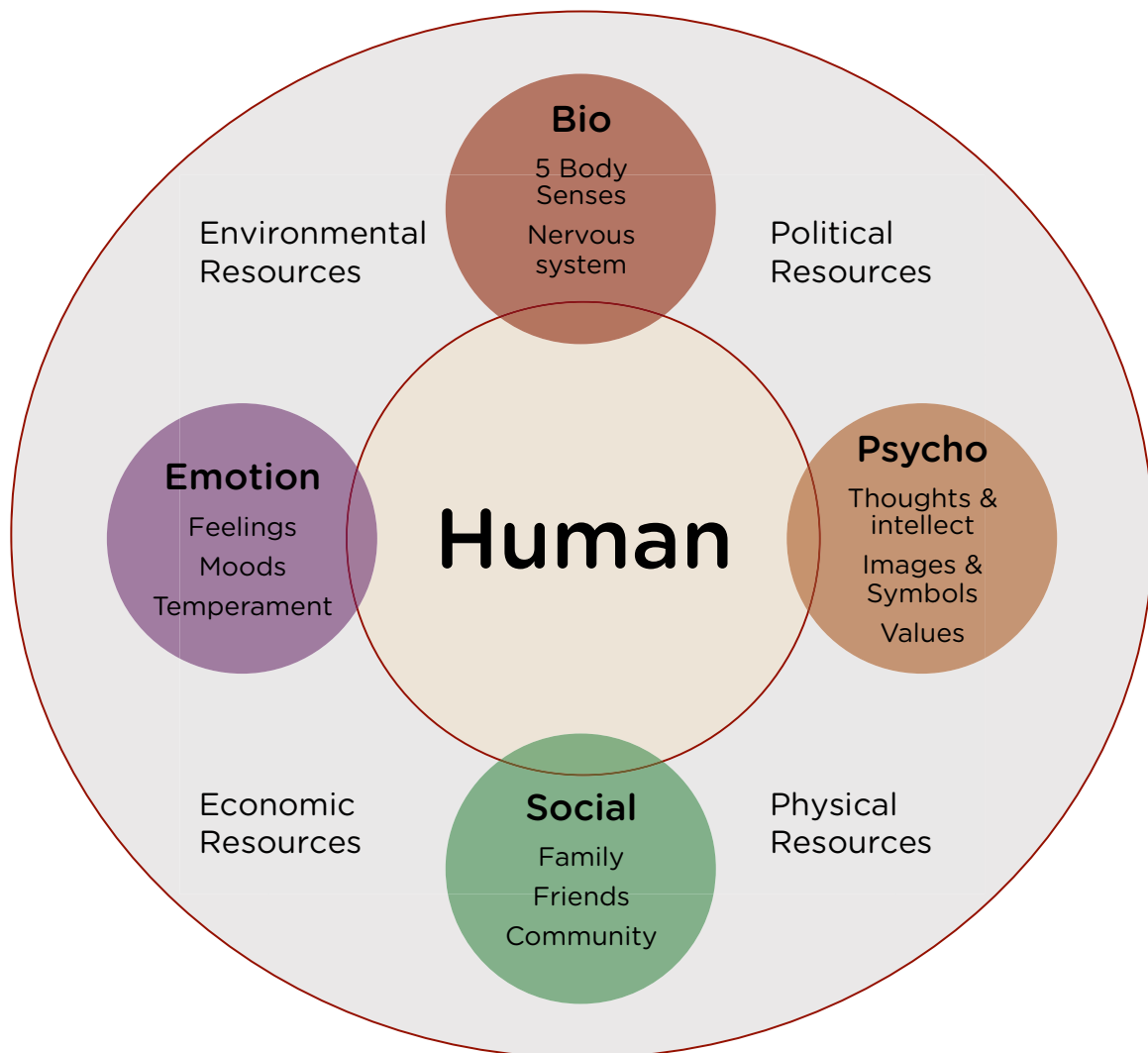
1.1 METHODOLOGY





1.2 BIO-PSYCHOSOCIAL SUPPORT DEFINITION

The bio-psychosocial model is an approach positing that *biological, psychological, emotional, and social factors* all play a significant role in the human processes of *illness, well-being and development*.



Adapted from “The Psychosocial Working Group.” (2003).

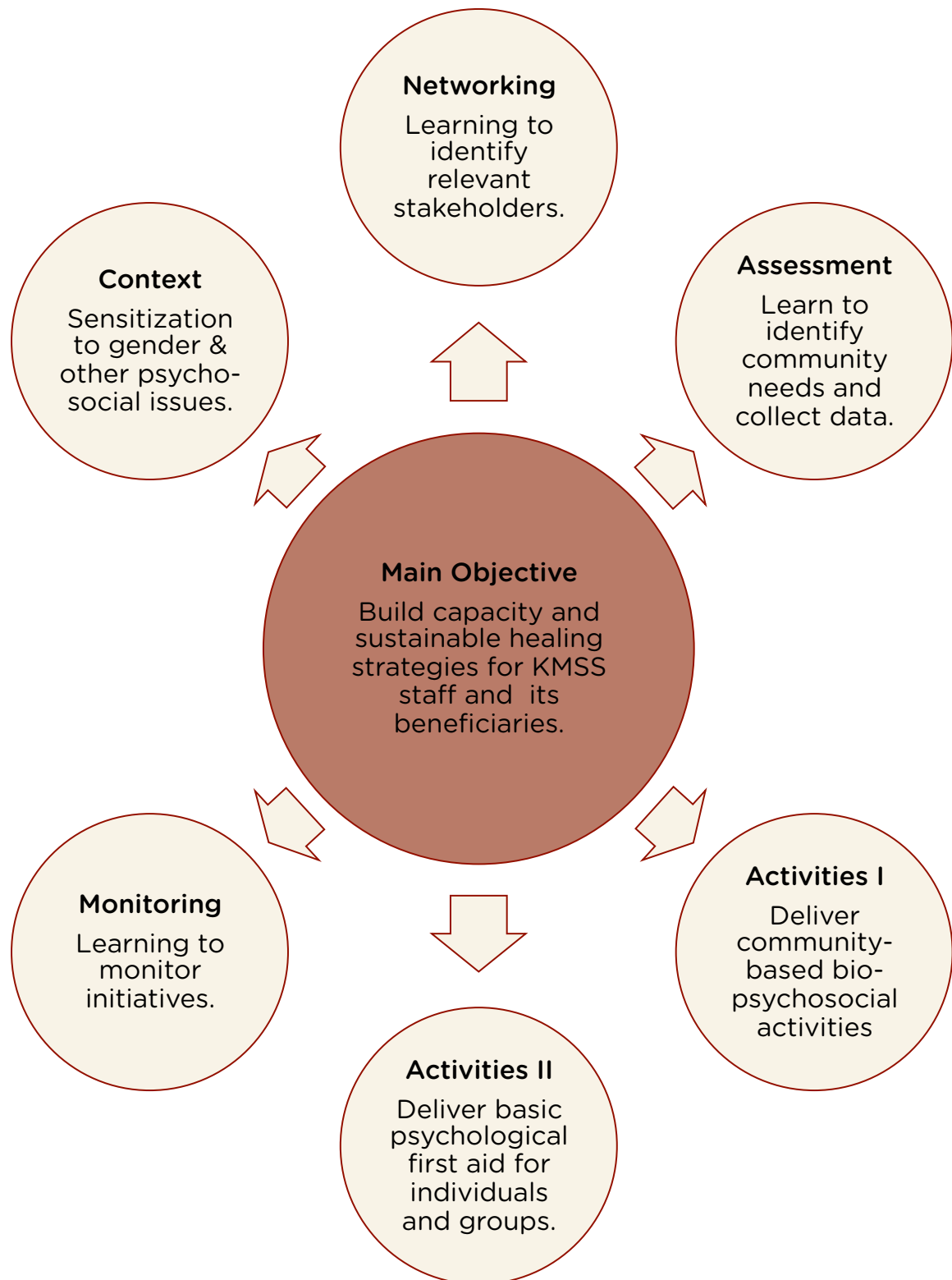
Definition of Bio-Psychosocial Support

A process of facilitating biological, psychological and social *resilience* within individuals, families and communities and promoting the restoration of *social cohesion and infrastructure* by respecting *independence, dignity and coping mechanisms*.



1.3 TRAINING OBJECTIVES

This manual attempts to complete a set of objectives. They are summarized in the following way:





2. CONTEXT

Learning Objectives:

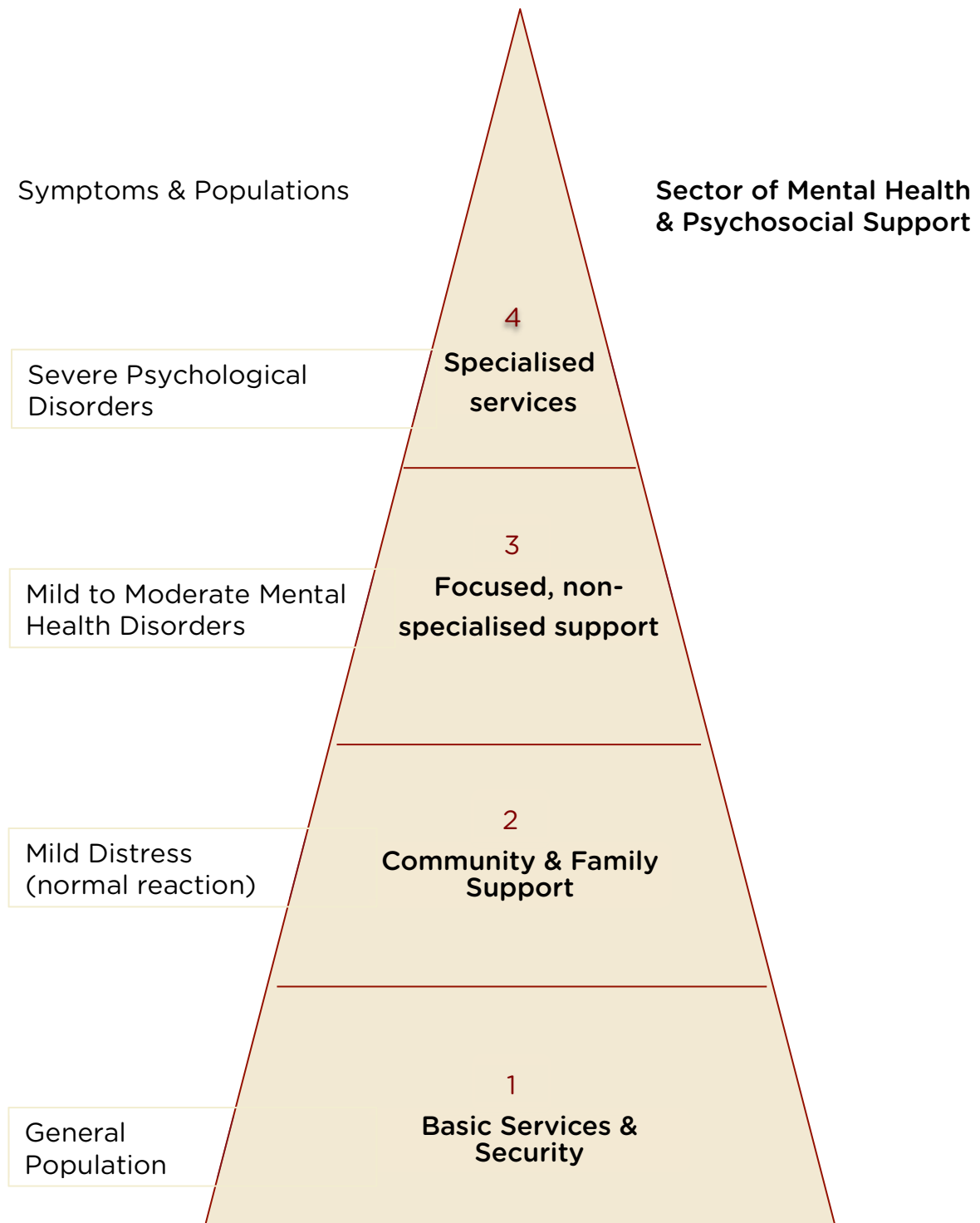
Participants should be able to:

- Understand the 4 levels of the IASC pyramid
- Identify protective and risk factors of a crisis
- Describe what constitutes gender mainstreaming
- Distinguish between different reactions to stress
- Understand the processes of loss and grieving
- Describe forms of mental and psychosocial illness
- Practice various coping mechanisms
- List reasons for people to be referred to professionals



2.1 MENTAL HEALTH & PSYCHOSOCIAL SUPPORT PYRAMID

This training is based on guidelines and principles coming from the Inter-Agency Standing Committee for Mental Health and Psychosocial Support Services. The following pyramid illustrates a layered system of complementary supports needed for a population affected by a crisis:



IASC Guidelines for Mental Health and Psychosocial Support in Emergency Settings (2007).



2.2 PYRAMID DESCRIPTION

Level 1: Basic services and security

The well-being of all who are affected by a crisis should be protected by services and *address their basic needs and protection from harm*. Most of these services are provided through the other areas of response of:

- **Health care:** Health care service points are ideal forums for psycho-education where people can learn about *normal psychological reactions* to crisis and self-help techniques;
- **Food distribution and nutrition:** Families who have no food and are fighting for survival may get caught up in *domestic or community conflicts*, impacting social relations and emotional well-being;



Best Practice

All interactions with the affected population should be done with consideration of bio-psychosocial well-being.

- **Water and sanitation:** families who have become dependent on food and relief distribution due to a crisis often experience a sense of *humiliation and disempowerment*;
- **Shelter:** Having no place to live and relocating to a refugee or internally displaced people's camp usually results in a complete *breakdown of one's social network*.

When planning a psychosocial intervention it is very important to be aware of these services, and to advocate for basic physical needs to be met.



Level 2: Community and family support

The majority of the affected populations will need some form of psychosocial support to *restore a sense of normality* in their lives. Psychosocial support for communities and families can assist in a multitude of ways, for example helping those affected to:

- **Mourn the loss of loved ones;** in conflict and post-conflict affected areas, individuals and families often need to spend some time in *mourning and remembrance of their lost ones*;
- **Reconnect individuals and families who are relocated with others** from their previous communities by *tracing and networking can be supportive*;
- **Adapt to new circumstances:** living conditions will change as displaced populations have a new living space. Particular attention should be given to *building functional and comfortable living conditions*, as well as the *relationships with authorities, host communities*.



Adapting to new life circumstances

Level 3: Focused, non-specialized support

A small percentage of the population will be more severely affected than others by a crisis and may develop mild to moderate mental health disorders.

These people will need individual, family or group interventions, typically *carried out by trained and supervised staff or volunteers*.

Best Practice

All the categories of the pyramid can overlap, but *the focus of action* for each intervention should remain *clear and specific*.



Level 4: Specialized services

The need for referral to services in levels 3 and 4 is commonly identified through community-based psychosocial activities.

Therefore, those working in this area should have a basic understanding of mental health and psychological disorders, and know where and how to refer such persons for the necessary help.

People needing support at levels 3 and 4 are also likely to benefit from psychosocial support and community-based activities. They often suffer from isolation, and *plans should be made to assist their reintegration into the community.*

Best Practice

All interactions with the affected population should be done with consideration of bio-psychosocial well-being. *The means and processes can bring results in and of themselves.*

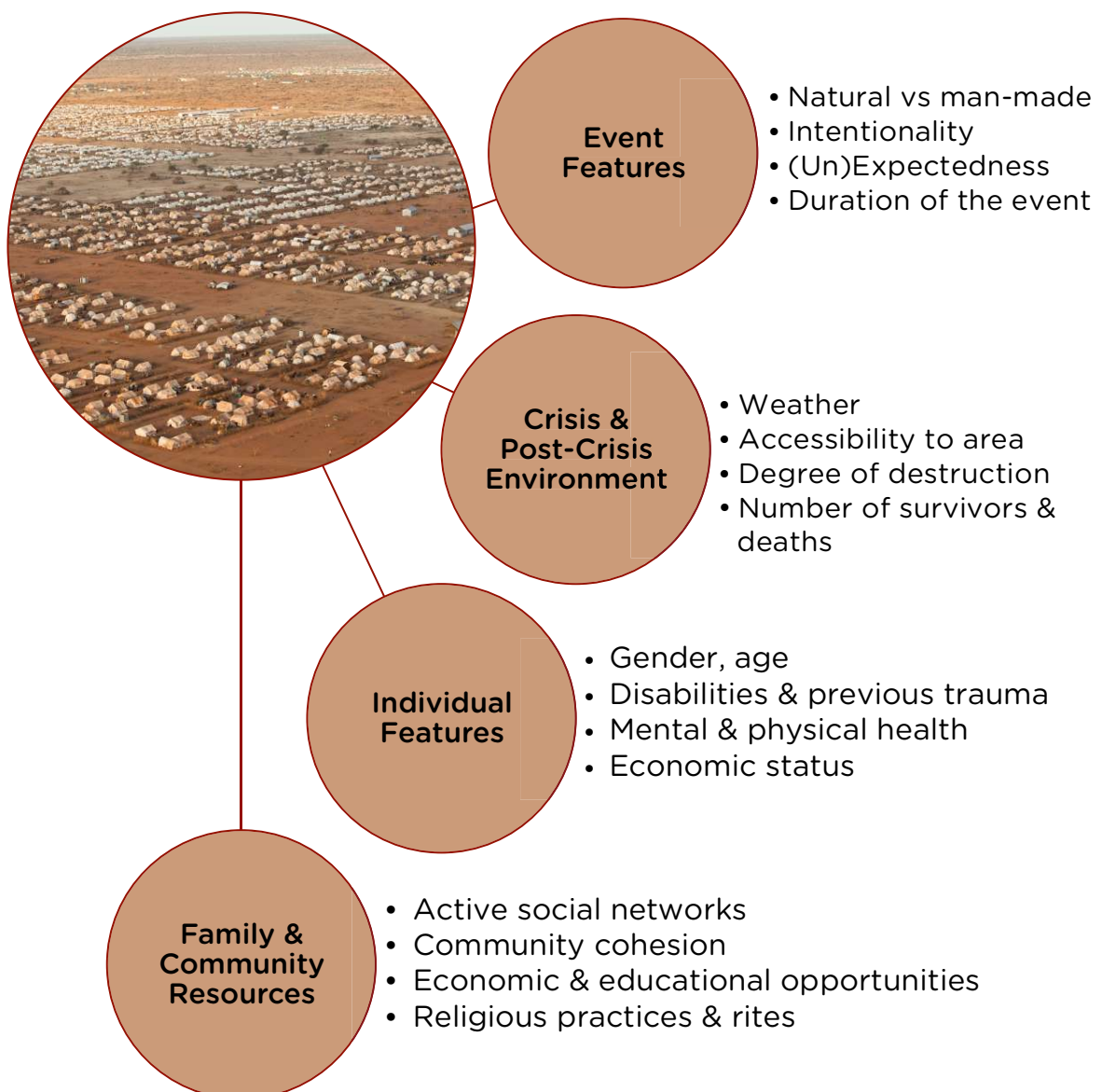


2.3 CRISIS IDENTIFICATION

A crisis is defined as a singular event or a series of events that are threatening in terms of health, safety or well being of a community or large group of people. It may be an internal or external conflict and usually occurs throughout a large land area. For example:

- o Internal and external conflicts;
- o Natural disasters;
- o Health related crisis.

It is important to recognize and assess the *protective* and *risk* factors affecting the bio-psychosocial impact of a crisis as determined by:



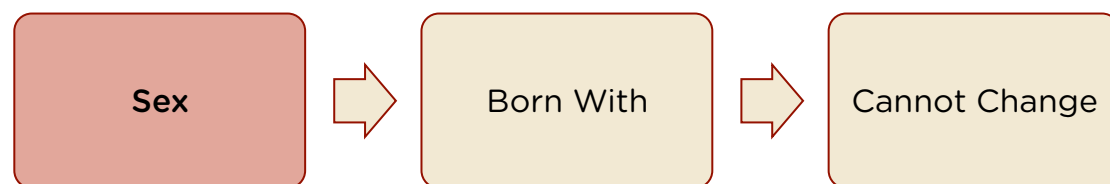


2.4 GENDER MAINSTREAMING

People are born female or male, but learn to be girls and boys who grow into women and men. *They are taught what the appropriate behavior and attitudes, roles and activities are for them, and how they should relate to other people. This learned behavior is what makes up gender identity, and determines gender roles.*

2.4.1 Sex and gender

Sex refers to the biological fact that we are born male or female.



Example: Only women can give birth to babies.

Gender is the socially constructed *roles and behaviors, responsibilities and attitudes assigned to men and women in a specific culture and location.*



*Examples: Women take care of children.
Men go out and work to support their family.*

2.4.2 Gender Equality

In order to ensure that community members in the psychosocial interventions are *treated equally*, it is important to look at the factors influencing their lives and the various possibilities open to them. For example, because of their gender, women and men may:

- Be expected to communicate differently;
- Work in different areas around the home;
- Be denied access to education.



2.4.3 Gender-Oriented Practice Tips

It is possible to address gender issues through the implementation of psychosocial interventions and policies with specific gender considerations. More specifically, this means:

- o Ensuring, where necessary, that *specific activities are available for girls and boys* (e.g. sporting activities for adolescent girls not necessarily considered appropriate by their community);
- o Program staff should *meet with religious leaders and parents* in order to explain the aims of the interventions and address any relevant concerns in a sensitive manner;
- o Women could have clubs dedicated to traditional activities;
- o *The times* of the child-friendly spaces, open space and community spaces should operate when it is easy for girls, boys, women and men to come;
- o *Develop specific groups* such as for mothers', young boys, single-mothers', young girls', and fathers' groups if necessary;



Providing equal opportunities

Best Practice

By ensuring *balanced gender representation* (equal numbers of women and men) in committees and decision-making groups, *the sustainability of interventions is encouraged*.



2.5 PSYCHO-SPIRITUALITY

Many practices can help bring religious values and spiritual principles alive, and help bring development, health and well-being to needy populations.

Beneficiaries often have an already-existing religious framework, and therefore, easily accessible sources of resilience. All these forms of activities should be done with consent and, if possible, collaboration of the local religious authority (e.g. churches).



Ritual for Ghosts and wandering souls

After Typhoon Durian (Philippines 2006), a common perception was that "dead souls were wandering around." Focus group discussions allowed affected communities to release fears.



Bereavement

Rituals can support individuals and families who have not grieved for their lost ones:

- Grieving for lost ones;
- Burying the dead;
- Memorial services for the dead.



Festivals

Since beneficiaries have often lost many structural supports, and need to adapt to new living conditions, it can be helpful to support the continuation of festivals.

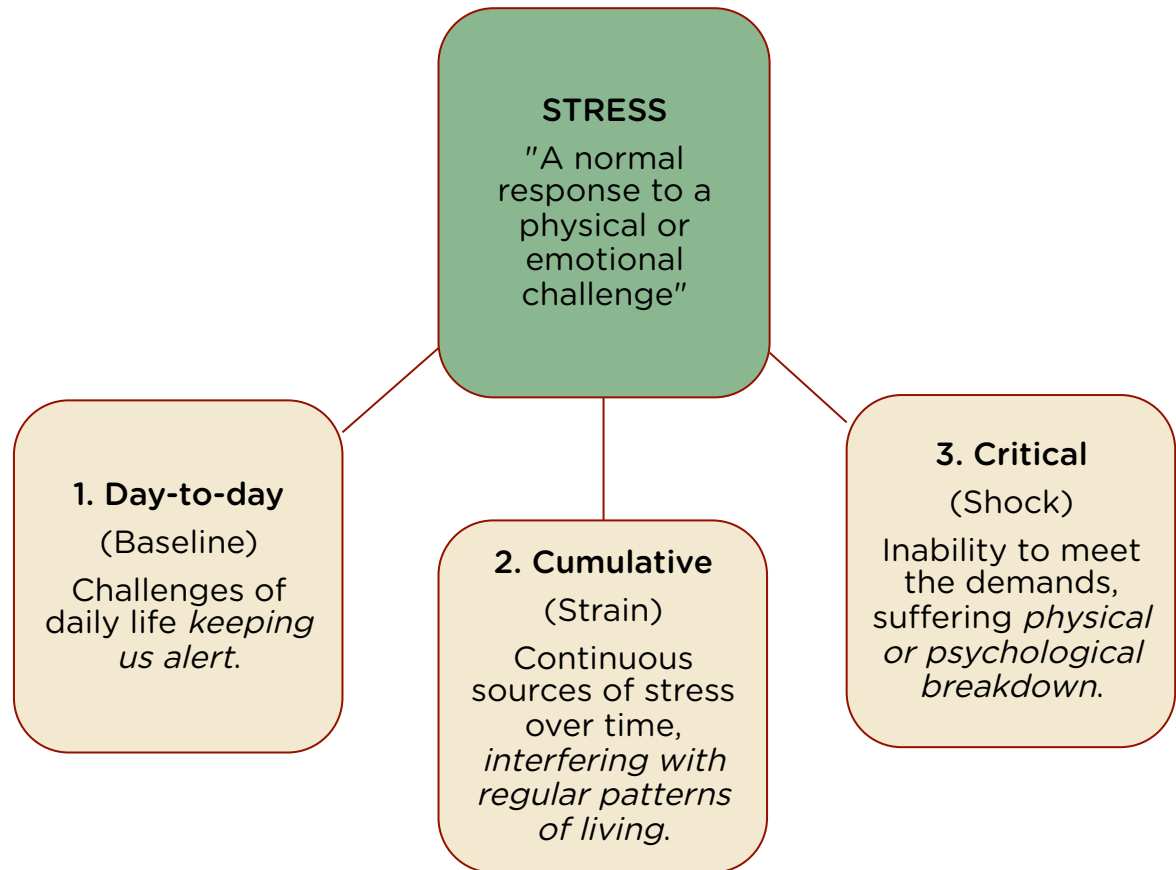
Best practice

All humanitarian action *should recognize and deal with religious and spiritual diversity with empathy and sensitivity*, by listening intently and being inclusive.



2.6 STRESS

Stress is part of life. Everyone faces stressful situations, but people in crisis situation are often confronted with more severe forms of stress. Here are 3 forms of stress:



2.5.1 Common Signs of Stress:

- **Physical signs:** e.g. stomach aches and burns, hyperventilation, tiredness;
- **Mental signs:** e.g. difficulty concentrating, losing track of time;
- **Emotional signs:** e.g. anxiety, being sad;
- **Spiritual signs:** e.g. life seems pointless;
- **Behavioral signs:** e.g. alcohol abuse, feeling useless;
- **Interpersonal signs:** e.g. withdrawn, in conflict with others.



2.7 LOSS

Most people in emergency contexts and in conflict and post-conflict affected regions are concerned with the themes of loss in their immediate family and/or environment.

2.7.1 Different Kinds of Loss

Here are a few examples of the forms which loss can take:

- o Loss of *control* over one's life;
- o Loss of *initiative* and *will to take action* or seek help;
- o Loss of *dignity, trust and safety*;



Best Practice

It is important to recognize *the forms* of stress, loss and grief which people are confronting.

There are many ways to *help rebuild hope and safety*, such as “Bully Free Zones”, “Youth-Only Outings.”

- o Loss of *self-esteem* and *confidence* in the future;
- o Loss of *cohesion* and *infrastructure*;
- o Loss of *significant others*;
- o Loss related to *illness or disability*. In case of illness the person often endures a double loss: loss of health, but often also loss of:
 - Physical strength & mobility;
 - Sexual ability & physical attractiveness;
 - Job & social life.



2.7.2 Loss: Vulnerable Populations

One cannot compare loss. Each loss, whether sudden or not, creates specific challenges. It is important to allow survivors to grieve in their own individual way:

- **Survivor guilt:** wondering why they survived while close family members may have died; self-criticism of not having done enough to save lost ones;
- **Suicide:** this extreme form of loss can provoke feelings of guilt, shame and anger in relatives and close friends;
- **Missing in action:** if the body of a person has not been found (due to human trafficking, conflict, kidnaping), it can be difficult to believe the person is dead, and therefore make any attempt to grieve;
- **Sudden loss:** without any warning, and gives no opportunity to prepare for the loss or bereavement. There is no time to take care of unfinished business or to say good-bye.

Best Practice

Each form of loss will trigger specific physical, psycho-emotional & social reactions in affected populations.

By understanding the person's story, support can be given according to their needs and develop resources.

Helping grieving persons: do's & don'ts

Do: Mention the person who died and acknowledge awareness of the loss;

- Listen actively to the grieving person, with empathy;
- Grieving is a process and that the person will need continued support even after the event has long past.

Do not: Use clichés like “time heals all wounds,” etc.;

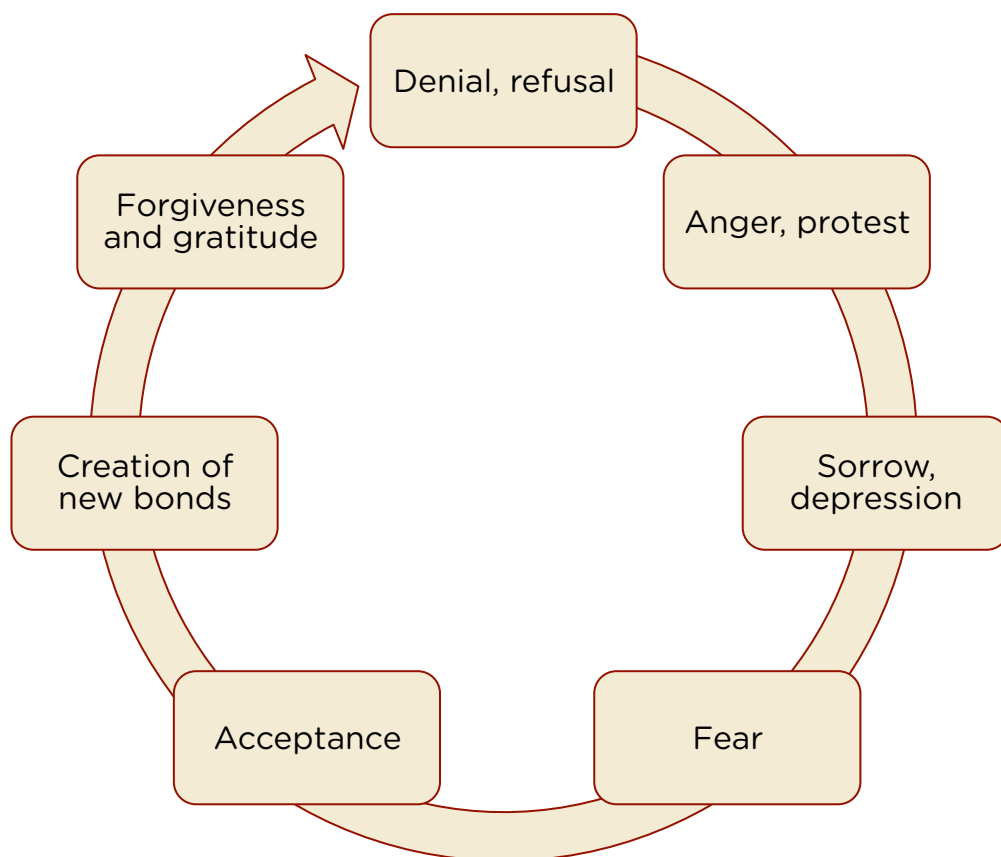
- Compare the way the person grieves with others;
- Encourage the person not to make major life changes;
- Give advice or lecture the grieving person;
- Suggest that the person can replace what she has lost like “you can have another baby”



2.7.3 The Grieving Process

Several stages are incumbent to the grieving process, which *do not have to take place in any social order, nor in any given rhythm.*

The below stages are *normal* and every individual goes through them differently, all or only some. It is important to remember that *most of the time pain passes and joy and happiness resurface.*



Adapted from Kübler-Ross (1970), *On Death and Dying*.

Case study

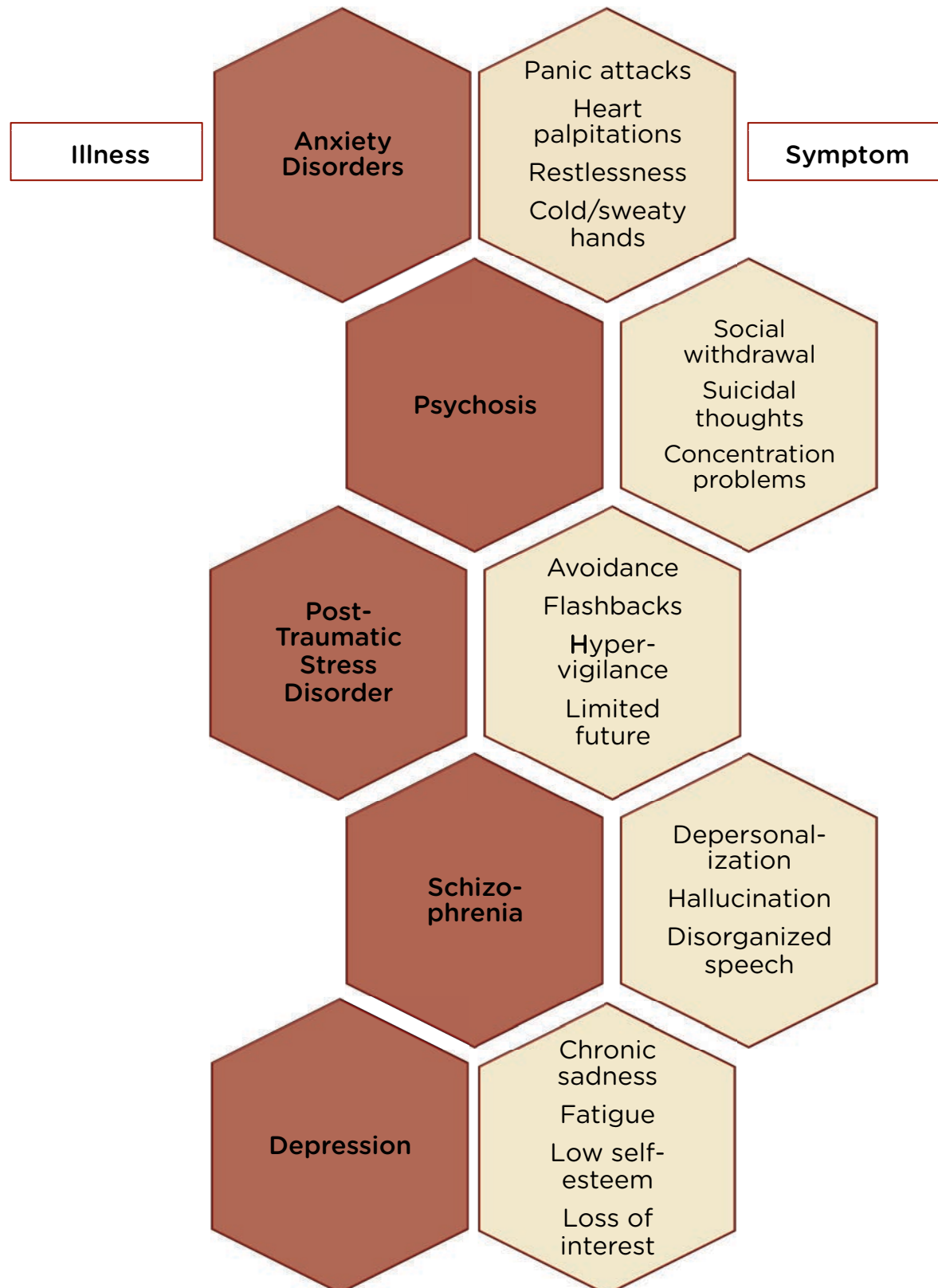
Mukeya, 28 (Democratic Republic of Congo), recounts the losses she has suffered in recent months. Several of her relatives and neighbors were killed when rebels stormed her village, moving from house to house in a murder spree that lasted for hours.

Mukeya and her husband managed to flee with their four children, leaving behind the bloody corpses of family members and friends.



2.8 MENTAL ILLNESSES

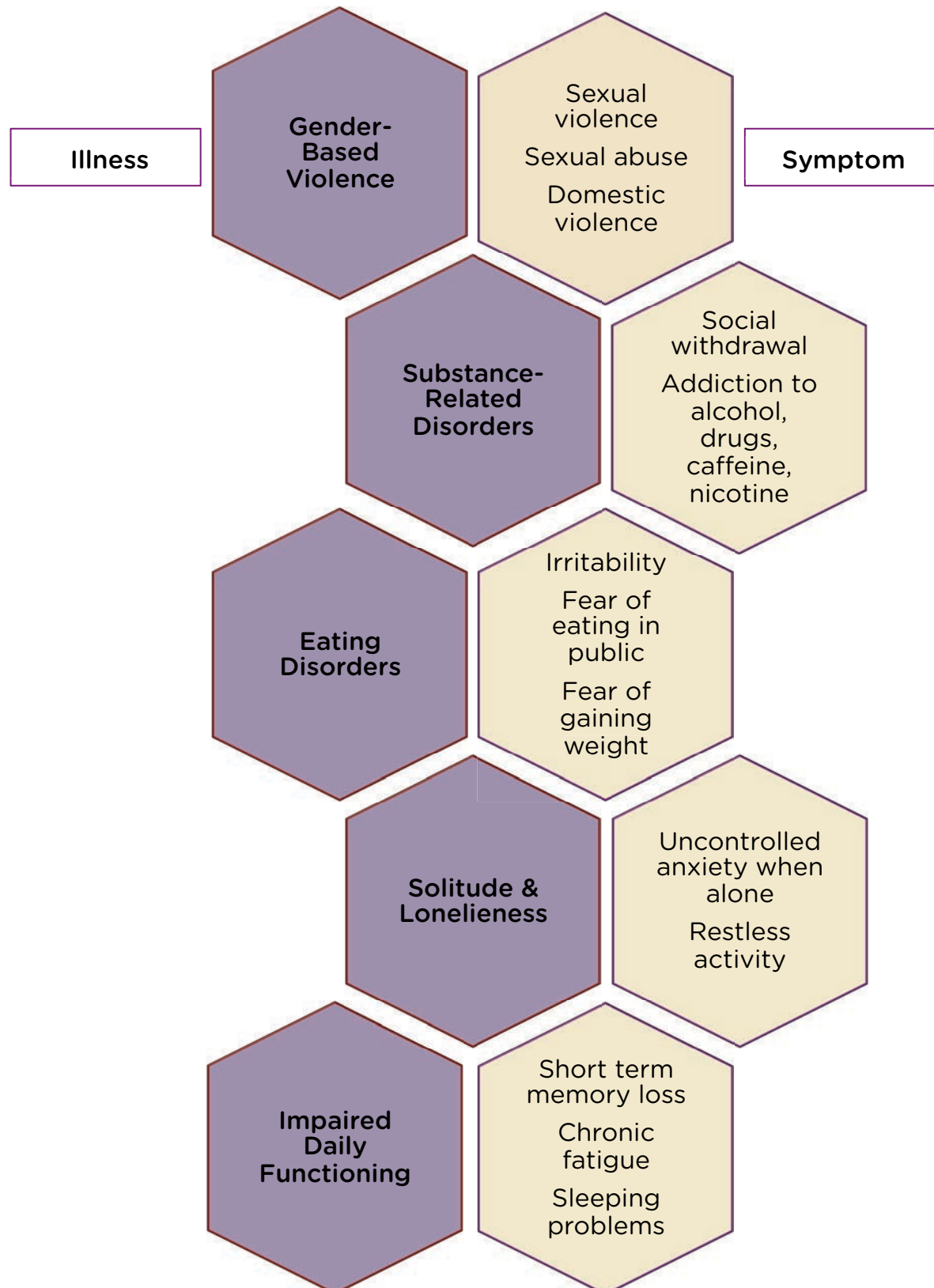
Extreme stress conditions can provoke mental illnesses. An important element of mental illness is to *recognize* them, and whenever possible, make use of *referrals* to bring support to these needy populations.





2.8.1 Psychosocial Problems

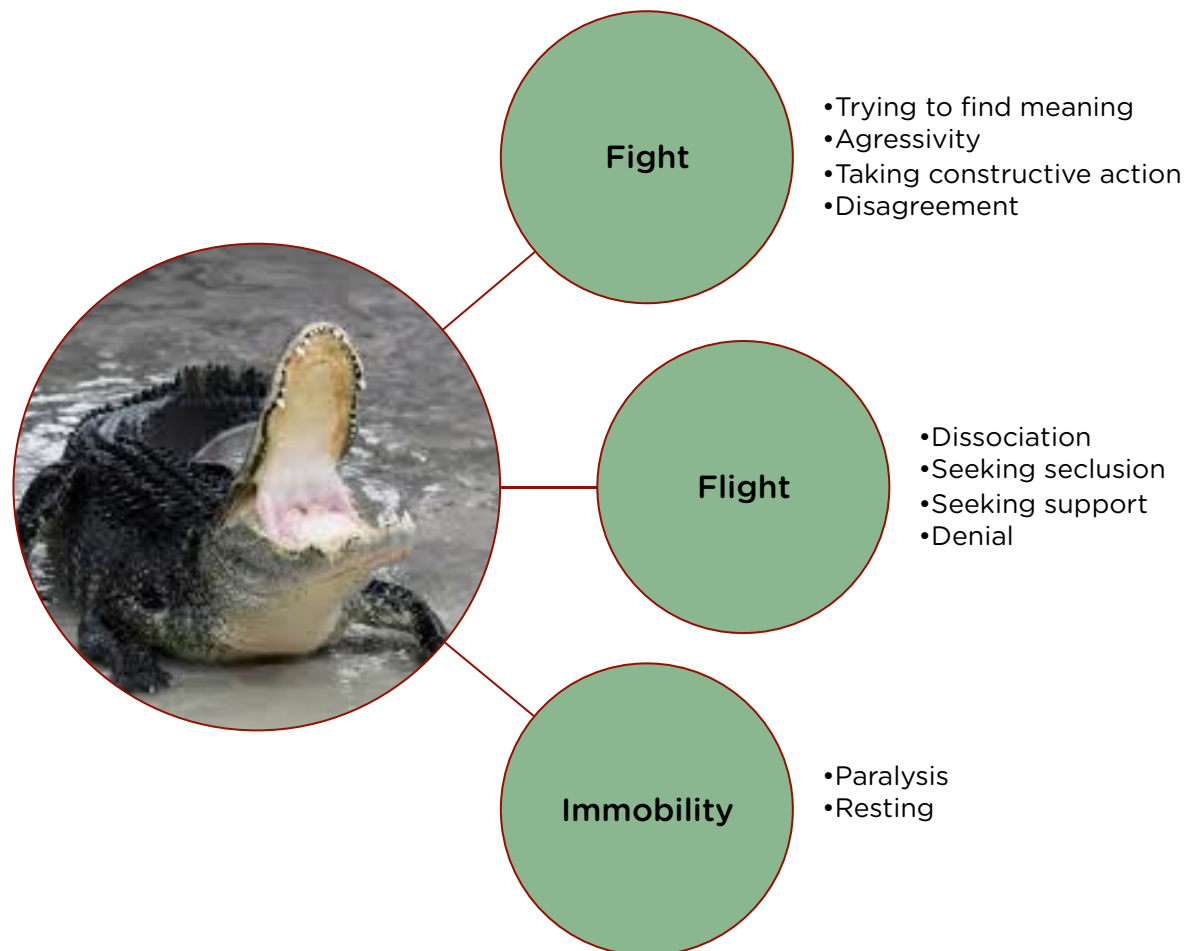
Psychosocial disorders are specifically related to a dysfunction of social relationships, which have some psychological components:





2.9 COPING WITH DISTRESS

When people are faced with stressful situations, they have various ways of responding to them. Sometimes these responses are skillful, and sometimes they are destructive.



Case study

After the *Indian Ocean Tsunami* (2004) a couple living in a temporary camp were given a little money by a Red Cross volunteer and they decided to use part of the money to start a small coffee shop right in front of their temporary home. Soon they were making a modest living.

The small shop quickly turned into a spontaneous community centre, because many people stopped by to drink and chat. The shop provided structure that brought people together and thus helped them rebuild their lives emotionally, mentally and socially.

Source: IFRC Community-Based Psychosocial Support: A Participants Manual (2009).



2.9.1 Assisting the Coping Process

Each person will have their means to cope with their difficulties. The goal is not to cope for others, but to provide the minimal necessary assistance to help them begin actively coping in their own best interest.



Here are some examples of how they can be supported:

- Primary focus on physical care and protection;
- Staying close;
- Providing information;
- Help people do activities;
- Help people see different perspectives;
- Providing emotional adaptation.

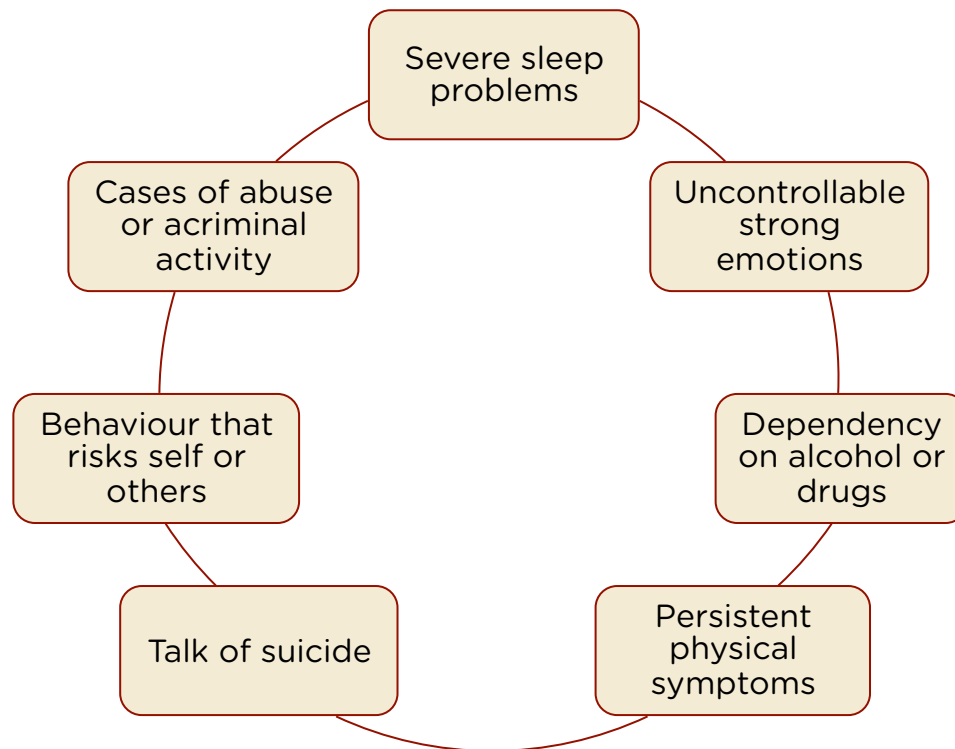
Best practice

A key to psychosocial support is to *reinforce existing sources of resilience* in the beneficiaries. The more they can do by themselves, the better.



2.10 REFERRALS

When assistance is not enough, it is important to be aware of *referral pathways* and use them when needed. Examples for referral:



2.10.1 Pragmatics of Referrals

Referrals are an important part of psychosocial work, and the manner in which people are oriented to other services is important:

- Inform the person of the *different possibilities available*;
- Make sure to *listen to the person's difficulties* and specifically address their problems;
- *Discuss practical matters* with the person in order to plan any trips, difficulties and uncertainties.

Sometimes specialized services can be lacking, so it is important to:

- *Investigate options with other NGO's* - they may have more information and/or systems can be developed together
- Remember that *people with anxiety and depression can benefit from psychosocial support*. Although it may not serve as treatment and bring full recovery, they will feel cared for.



3. NETWORKING

Learning Objectives:

Participants should be able to:

- Understand the purposes of networking at different levels
- Understand the concept of an integrated approach
- Design a networking worksheet

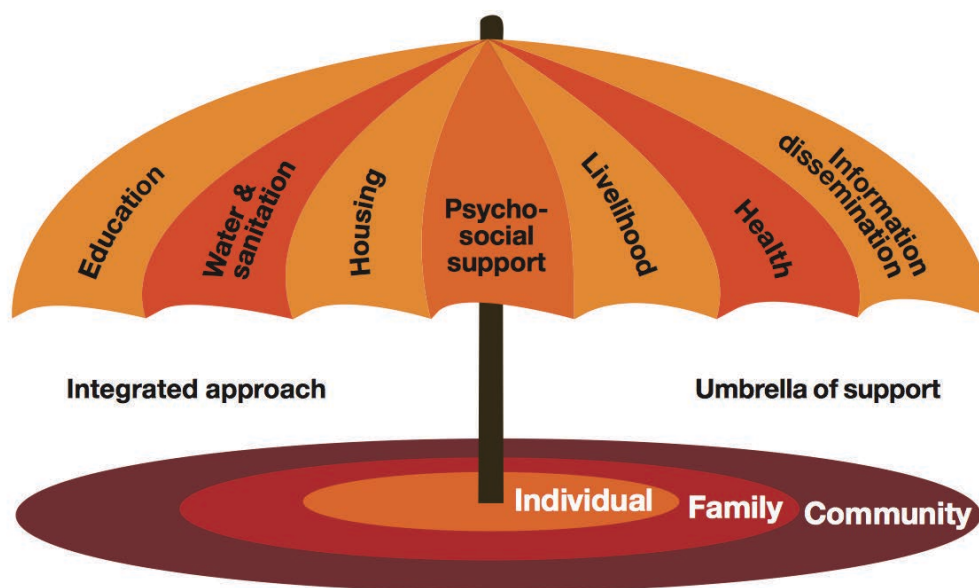


3.1 ACTIVE NETWORKING

The IASC Mental Health and Psychosocial Support guidelines recommend setting up *intersectional, intercluster psychosocial working groups*. Further, they recommend that the groups should be co-chaired by *representatives from various sectors* to ensure a crosscutting approach to psychosocial support.

Spending time connecting with partners, similar organizations, and other committees, consultants and leaders can bring many benefits:

- **Build common understandings and collaboration:** by discussing values and intentions, actors can work together towards a shared vision together;
- **Benefit from past experiences:** information exchange between organizations at all levels help capitalize on mistake and successes of past projects;



Subbasis (2009). Retrieved from IFRC Psychosocial Interventions Handbook.

- **External Representation:** when connecting with other organizations, it is possible to give leaflets, documents, posters and information help build representation of the NGO and its activities in wider areas.



3.2 NETWORKING WORKSHEETS

3.2.1 International and National Institutions (Government, INGO's, NGO's)

A good *stakeholder communication plan* is essential to the success of any new system design and implementation:

Organization	Domain of activity	Targeted Population	Incentive for Participation	Barriers for Participation
Lutheran World Federation (LWF)	Stand alone & integrated psychosocial interventions	Children, youth, women	- Development of referral pathways - Handbooks in Myanmar language sharing	- Distance of program (Rakhine State) - Limitation of funds
Myanmar Red Cross Society	Psychosocial: health care, first aid, disaster management	Children, youth, women, men	- Decentralization of PS services - Elaboration of current PS support	- Rigorous channels of communication
Save the Children	Psychosocial, basic relief, emergency activity			
Yangon Medical University	Academic study			
Psychosocial Working Group				
Women Empowerment group		Women		



3.2.2 Local Organizations Worksheet

Organization	Domain of activity	Targeted Population	Capacities/ Resources	Current level of involvement	Barriers for constructive involvement	Strategies to promote involvement
Camp Committee						
Host Community						
IDP Community						
Burma Border Project						
Religious Leaders						



4. ASSESSMENT

Learning Objectives:

Participants should be able to:

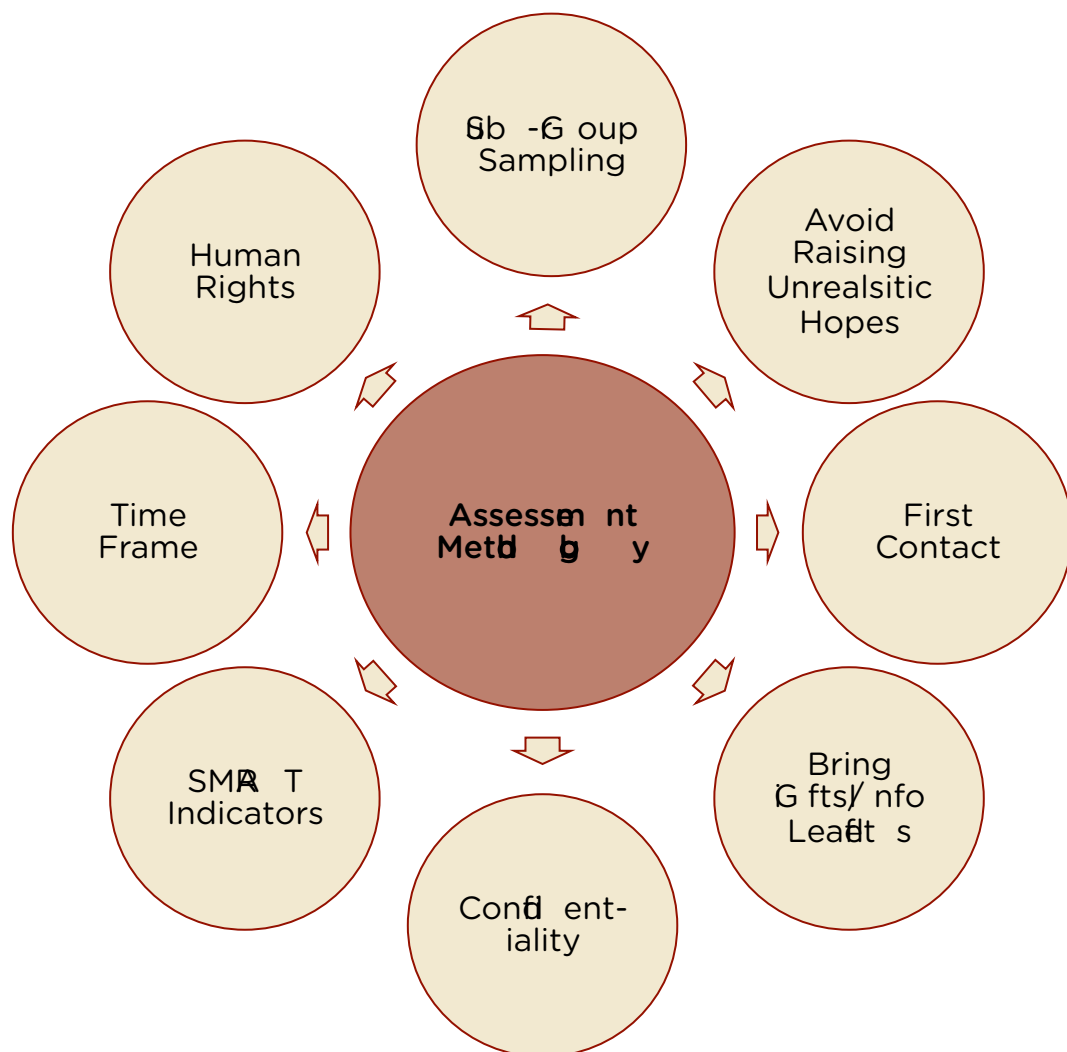
- Distinguish between needs and impact assessments
- Understand the concept of process indicators
- List the 5 assessment sectors
- Practice skillful question formulation
- Conduct an analysis of assessment results



4.1 FORMS OF ASSESSMENT

At the beginning of any intervention, it is important to conduct two forms of assessments:

- o **Needs assessments:** explores the needs and resources of a population with specific assessments and a *situational analysis*.
- o **Impact assessment:** this evaluates the impact of the intervention. Participatory systems can be set up to maintain a continuous assessment by community members.



Best Practice

Data collection is often the first encounter with an affected population, so it is the beginning of the psychosocial response.



4.11 Sample Resilience Indicators

These indicators are discovered during the assessment period, whereby professionals on-site can identify legal needs in a direct or indirect manner. Examples include:

- **Key legal protection gaps** are identified and action plans are developed to address these.



Protection gaps are identified & action plans developed

- **Psychosocial interventions and trainings for legal protection workers** include information on the link between legal protection and psychosocial well-being.
- **Survivors of human rights abuses receive complementary support from legal protection and psychosocial workers.**

Case study

Occupied Palestinian Territory (2000): the UN supported workshops where adolescents discussed their roles in the community, against a background of conflict that was undermining their rights to education, health and protection.

Adolescents agreed to *use an adolescents' forum* to advocate for their rights with decision-makers; to *use the media* to explain their situation, rights and views on what should be done; to *work as trained volunteers* in health facilities; and to *conduct recreational activities* for younger children, providing concrete options for youth to assert their rights, and provided a sense of purpose.

Source: IASC Guidelines on MHPSS in Emergency Settings (2007).



4.2 ASSESSMENT TOPICS

There are 5 specific areas of interest when conducting needs assessments:

<p>Demography & Context</p> <ul style="list-style-type: none"> - Number of families, and more specific sub-groups (babies, children, youth, women, men, elderly) - Number and forms of vulnerable populations. - Basic ethnographic information on cultural resources, norms, roles and attitudes 	<p>Mental Health & Psychosocial Issues</p> <ul style="list-style-type: none"> - Attitudes towards mental disorder and gender-based violence, - Signs of psychological distress including behavioural and emotional problems - Signs of impaired daily functioning - Disruption of solidarity and support mechanisms 	<p>Crisis Impact</p> <ul style="list-style-type: none"> - Changes in livelihood activities and daily community life since the crisis - People's experience of the crisis - The way family/ community structures affected by the crisis?
---	--	---

<p>Activities & Assistance</p> <ul style="list-style-type: none"> - Activities people currently do during the day - Ways in which the community/families can be supported 	<p>Resources & Capacities</p> <ul style="list-style-type: none"> - Education levels - Past experiences in dealing with crisis - Roles - Skills & abilities - Existing support structures
--	--

Best practice

It is important to receive feedback from community member on a psychosocial activity by setting up clear and accessible feedback complaints pathways.



4.3 FORMULATING QUESTIONS

The formulation of questions is a key component of assessment. The way in which a question is asked can push the affected population to feel invalidated, criticized and diminished, or on the contrary, valued, cared for and supported.

- **Open questions** : some yes/no questions can be skillful, but can often feel constraining. Opening up questions such as “ how are you feeling?” rather than “Are you feeling sad?” can allow beneficiaries to explore their inner experience.
- **Specific questions** : Question which are too vague can be easily be misunderstood (eg . not asking “What do you want?” but rather “what activities would be helpful to support your family?”)
- **Non-personal questions** : questions can be general such as “does this happen in your community”, and “do you know anyone who has experienced this in your community?”

Beneficiary Exercise

Community Mapping: In this exercise, community members are asked to draw or build their community with real-size and distance proportions. As they map this, they can describe the community and include all the details which are significant to them.



This can also be a phase where they dream out possibilities and potentials for themselves, their families and the whole community.



4.4 ASSESSMENT ANALYSIS

Once the assessment has been accomplished, there is great value to formally report the findings. Moreover, developing monitoring systems *based on a human rights framework* for each step of the psychosocial intervention is key to evaluating the success of the project.

Example: Analysis according to a human rights and community-based framework:

Community-Based Psychosocial Principles	Assessment Findings
Human Rights & Gender Equity	
Participation	
Do No Harm	
Building on Existing Resources & Capacities	
Integrated Support System Multi- layered Support	



5. **P ANNING**

Learning Objectives:

Participants should be able to:

- Understand the concept of prioritization
- Describe goals according to the SMART framework
- Understand the need for documentation
- Fill out a planning worksheet according to a specific project



5.1 PLANNING BASICS

In this section, detailed attention is given to the planning of activities and examples of activities in different kinds of settings are given.

After a rapid or comprehensive assessment is accomplished, it is important to *plan the activities according to priorities*. These priorities are set by the needs of the affected community.

Best practice

Community member themselves are the experts on what the needs and resources of the communities are, as well as the appropriate solutions to the problems and challenges they are faced with.

The role of the psychosocial team is to *facilitate* interventions.

Case study

Cyclone Nargis (2008)
Community Involvement:

The Myanmar Red Cross Society formed village tract committees in each of the targeted affected villages.

These committees comprise *village representatives, women, older people, monks, teachers and other influential community village members*.

Committee members will coordinate and cooperate with programs to be fully involved in:

- Completing all needs and impact assessments;
- Identifying and prioritizing relevant activities;
- Identifying beneficiaries for distributions of psychosocial support kits and relief items;
- Helping to identify audiences that should be targeted;
- Working with the water and sanitation sector response team.



Source: IFRC Psychosocial Interventions: a Handbook (2009).



5.2 SETTING PLANNING OBJECTIVES

Based on the assessment analysis, objectives can be organized according to a set of principles, understood as being SMART:

S

- **Specific** - Intervention plans must be specific in terms of
 - e.g. the affected population;
 - e.g. the location (local, national)

M

- **Measurable** - In order to facilitate the monitoring process, a measure/indicator must be decided upon.

A

- **Achievable** - The goals should be realistic in terms of
 - resources,
 - skills and
 - time frames available.

R

- **Relevant** - Plans should be made for objectives according to a list of priorities, which is set in collaboration with the community.

T

- **Timely** - Plans should follow a schedule according to needs, but also according to a reasoned logic for implementation.
- **Time-Bound** - plans should have a specific time frame (long, medium length or short)



5.3 PLANNING FINAL NOTES

5.3 Definition

Besides the usual reporting requirement requested by donors, there are benefits to documenting all stages of a psychosocial response.

Documenting the work:

- o Is an excellent *planning and monitoring tool*;
- o *Strengthens opportunities for improvement by sharing assessment findings and invites collaboration with other partners.*



Filed documents can be read and shared with partners.

5.3 Feasibility & Continuous Planning

An efficient planning scheme needs to include a flexible framework in relation to

- o **Time-frame** : it has been mentioned to allocate specific time-frames in planning projects. However, it is important to:
 - Maintain some degree of *flexibility* in planning schedules.
 - Give the project some extensions.
- o **Identifying activities**:
 - In long-term responses, *it is difficult to identify activities in the early planning days*. The accompanying budget therefore should be flexible and able to accommodate the creativity needed for later planning.
 - *Psychosocial activities are dependent on community participation*, so budget expenditures are likely to vary.



5.4 PLANNING THE BUDGET EXAMPLE

Object	Description
Overall Objective	<ul style="list-style-type: none"> Develop community well-being through the reduction of trauma, promote social and economic livelihood.
Intermediate Objective	<ul style="list-style-type: none"> To extend and reinforce KMSS staff capacity and psychosocial activities for IDP camps
Outcomes	<ul style="list-style-type: none"> Capacity building of 12 staff
Activities	<ul style="list-style-type: none"> Vocational and life-skills programs for IDPs Residential psychosocial training
Time-Fram	<ul style="list-style-type: none"> 10 days between 15/05/2014 and 14/12/2014
Resources	<ul style="list-style-type: none"> KMSS offices, contacts and staff Trainer, training manuals Travel authorizations
Flexibility Measure	<ul style="list-style-type: none"> Flexibility of activities according to assessment analysis.
Community Relevance	<ul style="list-style-type: none"> To be determined by the community itself.
Gender-Based Equity	<ul style="list-style-type: none"> Gender mainstreaming approach is achieved by including a high proportion of women to men in the training

Best practice

Right from the start, make sure to be clear with funding bodies on the funding agreement: If possible keep a room for negotiation on time and budgeting specifics.



BOAZ B. FELDMAN

Empowering for Resilience
Training

NOTES



6. ACTIVITIES

Learning Objectives:

Participants should be able to:

- Practice all 6 sectors of psychosocial activities
- Understand the process oriented nature of psychosocial support
- Practice Psychological First Aid
- Conduct a role playing activity



6.1 SOCIAL ACTIVITIES I

This module will give specific descriptions of the forms of activities involved in psychosocial work. There are 6 domains of activities:

Disseminating Information



- Transparency of purpose and procedures
- Rights and entitlements
- Available mental health and psychosocial relief
- Family tracing services
- *Examples: mobile library bus, movie nights, posters, leaflets (e.g. for drug abuse and teenage pregnancy.), puppet shows, plays.*

Community Mobilization



- Participation in decision-making processes
- "Common concerns" approach
- Recognition of community resources
- *Examples: community kitchen, discussion spaces*

Community & Family Support



- Strengthening intra-family and peer-to-peer supports
- Specific focus on vulnerable communities and protection
- Use of safe spaces for children, youth and women
- *Examples: mobile protection caravan, temporary learning spaces, clean-up & restoration activities.*



6.11 Psychosocial Activities Case Studies

Case study

Gujarat earthquake (India, 2001): A networks of organizations organized a ‘*Know your entitlements*’ campaign. They compiled all government orders, demystified legal jargon and translated the material into simple, local-language information sheets.

Street plays that communicated the entitlements of survivors were enacted by community volunteers; after each play, application forms were distributed, and applicants were supported by volunteers throughout the application process until they received their entitlements.

People’s tribunals were organized to enable survivors to register their grievances and to educate them about their entitlements.

Source: IASC Guidelines on MHPSS in Emergency Settings (2007).

Best practice

All communication materials should be monitored and evaluated. The community members can *actively participate* in this process.

Case study

Occupied Palestinian territory (2001): In response to the second violence outbreak, a coordinating body of organizations provided safe and supportive formal and non-formal education.

“*Back-to-school campaigns*”, *summer camps* and *child-and youth-friendly spaces* were set up. The education process was revised to be more protective and relevant by providing greater opportunities for expression and by developing life skills.

Educators were trained to understand and respond to students’ emotional and behavioral needs and structured psychosocial sessions were introduced in the schools.

Source: IASC Guidelines on MHPSS in Emergency Settings (2007).



6.1.2 Psychosocial Activities II



Psychosocial Health Care

- Psychological First Aid
- Preparedness & response training for future crisis
- Child protection action measures
- *Examples: Role-playing games, story telling.*



Education

- Support for teachers and teaching personnel (volunteers)
- Support for children, youth and parents
- Promote safe learning environments
- *Examples: integrated learning activities, drawing classes, adult education, literacy, vocational training, life-skills training.*



Integrated Psychosocial Health Care

- Support existing activities such as health services, food aid, shelter, site planning, water, sanitation
- *Examples: Food-for-education programs, health center-based discussion groups.*

Best practice

Be sure to include marginalized populations in the planning and delivery of aid, and considerate of issues of power and injustice.



6.13 Integrated Psychosocial Health Case Study

Case study

Most of the countries in sub-Saharan Africa are subject to persistently high levels of poverty and repeated natural disasters (such as drought, floods, cyclones etc.).



These factors contribute to the high prevalence of infectious diseases, such as tuberculosis, and to this area having the highest HIV and AIDS prevalence in the world.

In response to these health challenges, organizations have often engaged in home-based care activities. Volunteers visit the homes of sick and/or vulnerable individuals and families to provide basic medical care.

Providing psychosocial care through supportive communication is a natural component of these home visits. The focus of these programs may be primarily on medical care, but volunteers are also trained in skills to respond to psychosocial issues.

Source: IFRC Psychosocial Interventions: a Handbook (2009).



6.2 **LOG CAL FIRST AID**

Psychological first aid is about providing basic, human support, delivering practical information and showing empathy, concern, respect and confidence in the abilities of the individual.

It is offered to individuals immediately after a critical event. It can be summarized in four sections (CLAP):

Connect

- Establish contact by introducing yourself and your role
- Stay close to the person, or making sure someone stays close to the person

Listen

- Positive regard (empathy, not pity)
- Openness
- Non-verbal communication
- Awareness of one's prejudices & biases

Acceptance

- Accept the affected person's feelings and interpretation of the event
- Accept one's own feelings
- Reassure the person that their reactions are normal

Provide

- Remove the person from the stressful situation
- Provide adequate food, fluids, shelter, social support (if needed)
- Assist in decision-making if necessary
- Provide information about seeking specific assistance



6.3 ROLE PLAYING

Role-play is a useful way of helping participants to *see things from another perspective*.

“Walk a mile in my shoes” is good advice. Our children will learn to respect others if they are used to imagining themselves in another’s place.

Role playing is simultaneously interesting and useful because it challenges participants to deal with complex problems with no single ‘right’ answer and to use a variety of skills.

There are key elements in the production of role-plays:

- **Define the objectives** in determining what topics should be covered in the exercise.
- **Identify a problem** related to the chosen topic(s) and a setting for the characters. It is a good idea to make the setting realistic, but not necessarily real.
- **Define the characters’ goals** and what happens if the character does not achieve them. Work out each character’s background information.

Role-play example

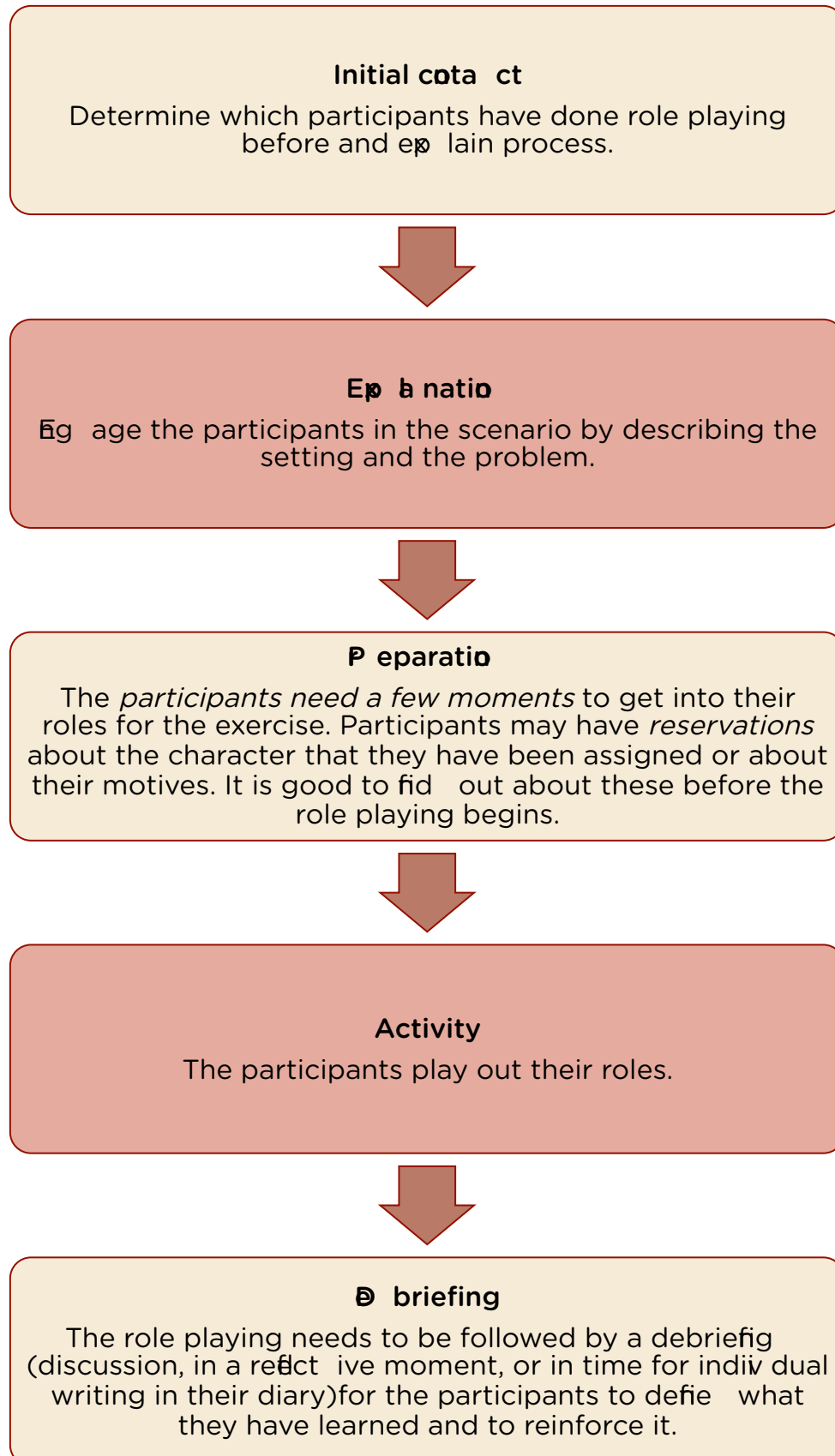
Sarah and Lina are best friends in school. They are always together and enjoy making fun of girls who are shy. Farzina and Laura are new in the school.

One day in the playground, Sarah and Lina approached Farzina and Laura and asked them to leave the playground because they wanted to play. Farzina told them that they just started playing and they would like to play for a longer time. Sarah got really angry and pushed her. Farzina reacted, pushing Sarah back and then Lina and Laura got into the fight as well.

Everyone gets hurt, and leaves the playground to go home. Sarah and Lina are told off by their respective parents, and Farzina and Laura also.



6.3 Sequence of the Role-Play:





7 MONITORING

Learning Objectives:

Participants should be able to:

- Understand the 2 components of monitoring: data analysis and sampling
- Design a monitoring worksheet

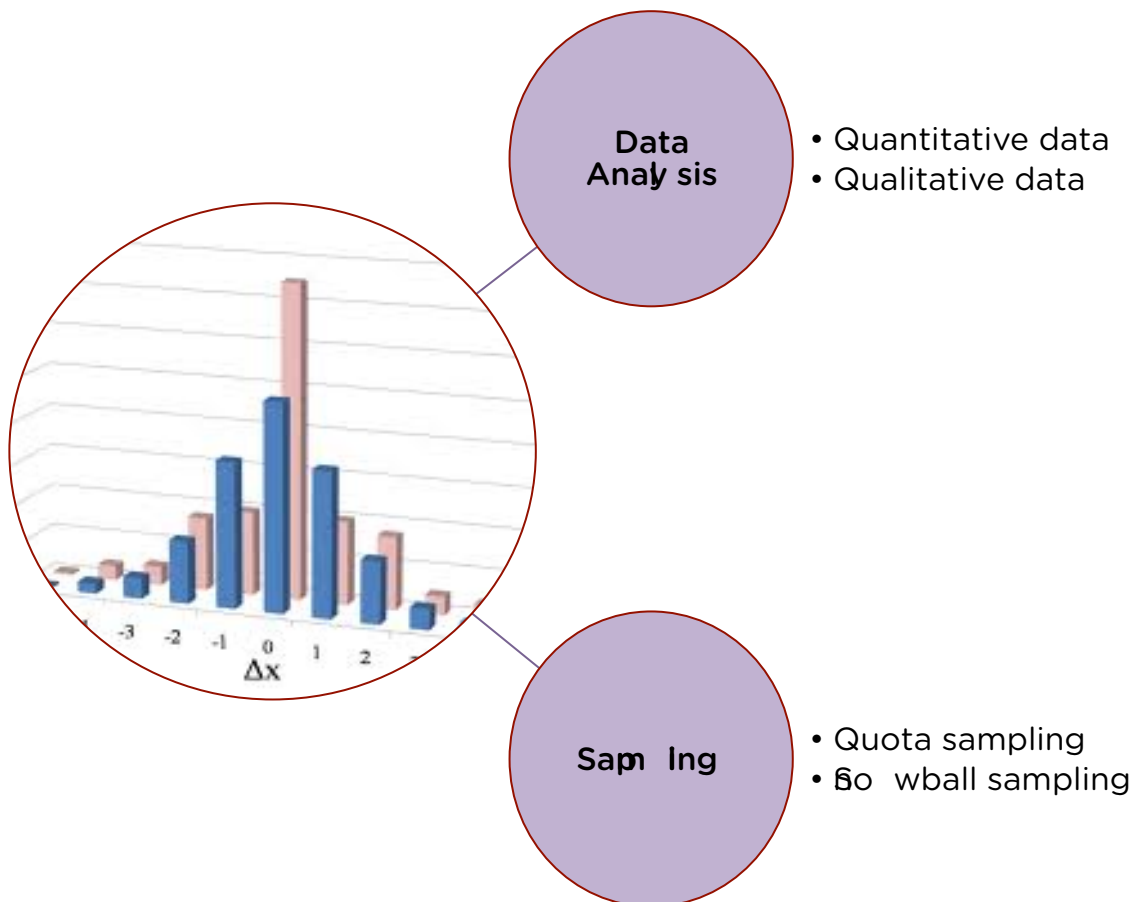


7 BASIC OF MONITORING

Monitoring is the regular and continuous process of collecting and analyzing data to assess progress and development.

Monitoring is important for 3 reasons:

1. **Responsibility and decentralized information-gathering:** monitoring of activities should be done by the program managers and implementing professionals, so that each one becomes responsible for the project.
2. **Relevance:** the project efficacy and direct relevance to the beneficiaries needs to be analyzed regularly (daily, weekly, monthly or yearly).
3. **Accountability:** the results of the project should be shared with both *beneficiaries* and *volunteers* (eg. qualitative reports), and *donors* (e.g. details of activities and financial statements).





7.2 MONITORING & REFEEDBACK

This worksheet presents a format to monitor the entire intervention, from its initial assessment stage to beneficiaries' and implementing organizations' feedback:

Item	Assessment Findings
<p>IASC & Human Rights</p>	<ul style="list-style-type: none"> ○ How were methodologies implemented in terms of: <ul style="list-style-type: none"> • Participation? • Confidentiality? • Coordination/collaboration? • Gender equity?
<p>Initial Assessment Phase</p>	<ul style="list-style-type: none"> ○ What was the rate of participation in assessment? ○ What skills and resources were identified? ○ What were the methodologies used (focus groups, interviews, questionnaires)?
<p>Impact</p>	<ul style="list-style-type: none"> ○ What was the impact of the intervention in terms of: <ul style="list-style-type: none"> • Mental and psychosocial health of beneficiaries? • Coordination of efforts with local agencies? • Capacity building of implementing staff?
<p>Feedback</p>	<ul style="list-style-type: none"> ○ What did the community beneficiaries report about the project? ○ What were the feedbacks of other NGOs, IGOs, local authorities?

Best practice

Indicators for monitoring should use the SMART model: Specific, Measurable, Achievable, Relevant and Time-bound.



BOAZ B. FELDMAN

Empowering for Resilience
Training

NOTES



8. CARING FOR CARERS

Learning Objectives:

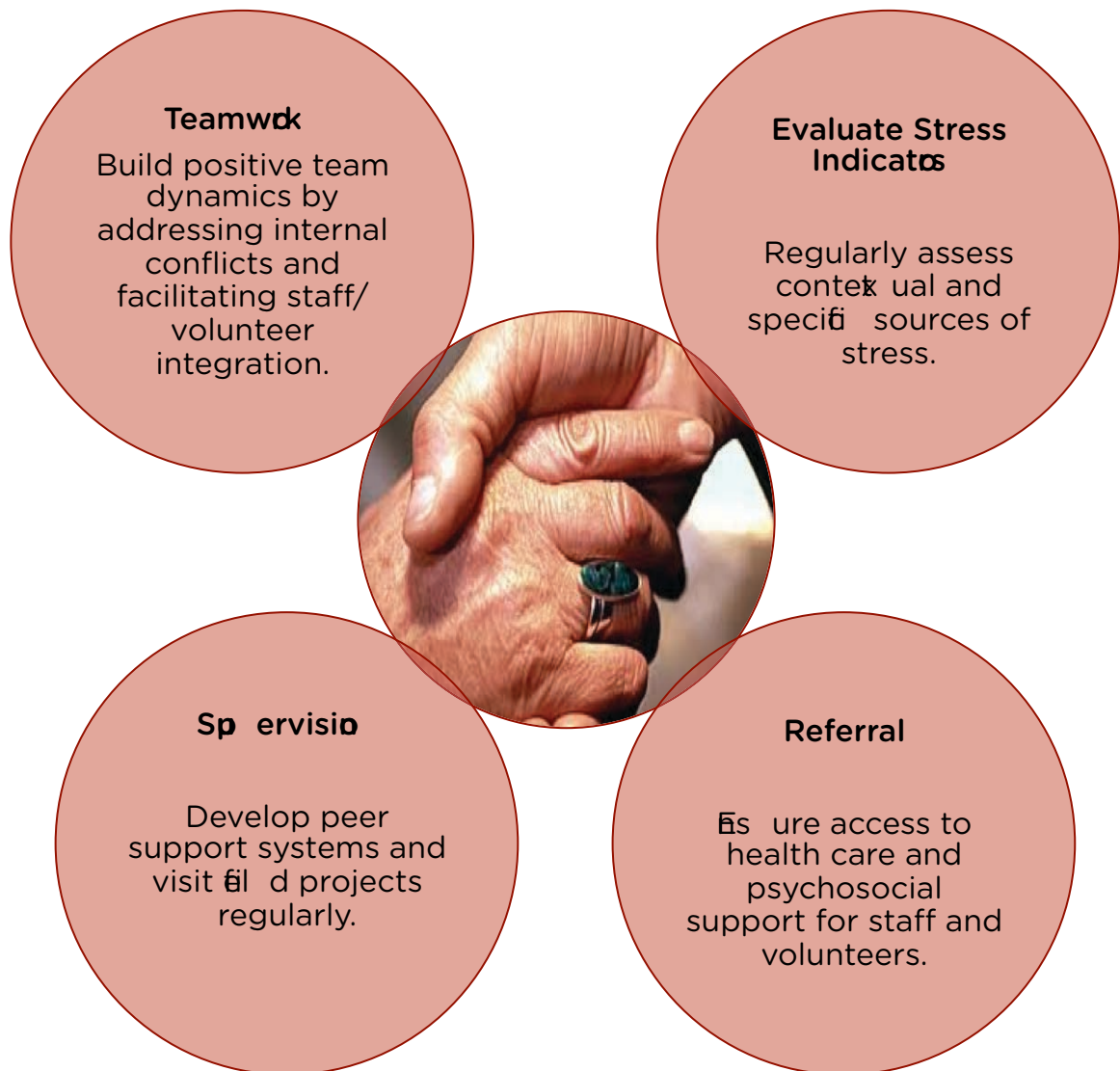
Participants should be able to:

- Understand the difficulties of field work the staff faces
- Define burnout
- Set up support systems for field staff



8.1 CARING FOR CARERS

Staff members working in emergency settings tend to work many hours under pressure and within difficult security constraints. Many aid workers experience *insufficient managerial and organizational support*, and they tend to report this as their biggest stressor.



Definition of Burnout

An emotional state due to long-term stress, characterized by *chronic emotional exhaustion, depleted energy, impaired emotional enthusiasm* and motivation to work, *diminished efficiency*, a diminished sense of personal accomplishment and *pessimism and cynicism*.



8.11 Caring for Carers Case Study

Case study

Six months after cyclone Nargis (Myanmar, 2008), volunteers expressed disappointment at not receiving recognition.

They felt they were doing an enormous task but that there had been no signs of appreciation expressed by the coordinating NGO. This was demotivating for them.

In response to this, a day in each district was planned solely for volunteers. They were honored with speeches; they played games and each volunteer was presented with a certificate thanking him or her for their effort. This helped tremendously to boost enthusiasm, motivation and continued commitment to their volunteering.

Source: IFRC Psychosocial Interventions: a Handbook (2009).

Best Practice

Ensure access to health care and psychosocial support for staff and provide support to staff who have experienced or witnessed extreme events.



BOAZ B. FELDMAN

Empowering for Resilience
Training

NOTES



BOAZ B. FELDMAN

Empowering for Resilience
Training

9. **APND CES I**



BOAZ B. FELDMAN

Empowering for Resilience
Training

NOTES



9.1 NETWORKING WORKSHEET

Worksheet for International, National and Local Institutions (Government, INGO's, NGO's)

Organization	Domain of activity	Targeted Population	Incentive for Participation	Barriers for Participation



9.2 ASSESSMENT WORKSHEETS

9.2.1 Vulnerable Populations

Camp Name	Single Parent - Female	Single Parent - Male	Child-Headed Households	Unaccompanied Children	People w Physical disabilities	People w Intellectual Disabilities	Pregnant Women	Breast-Feeding Women

9.2.2 Assessment Worksheet: Population Data Overview

Number of shelters	Total Family Units	Vacant Family Units	Total Population	Average Family Size	Male	Female

9.2.3 Assessment Worksheet: Population Data Age Groups

Camp Name	< 5 Years	5-10 Ys	11-17 Ys	18-59 Ys	>59 Ys



9.3 GROUP INTERVIEW GUIDE

Here are some key questions and information to include in an interview with key informants (e.g. NGO's government officials, community leaders, religious leaders, local associations, household leaders, host community leaders):

- Date:
 - Name of the place/camp/association:
 - Name of the interviewing professional(s):
 - Role of the persons interviewed:
 - Number of people: male ____ female ____ disabled ____
1. What has been the situation for your community in the last months? What happened?
 2. In your opinion, what is the role of our NGO?
 3. What is the view of our NGO working here?
 4. How do you think the interaction between the NGO community and the
 - Population in (camp name) will be in the future?
 - Host community will be in the future?
 - IDP community will be in the future?
 5. Who is working in the camp (other organizations, international, national) - what do they do? Is some activity/necessity missing?
 6. How is the community leadership structure in the camp?
 - What kind of committees (women/men)?
 - Number of Committees?
 - Leadership missing (gaps)?
 7. Where did you live before?
 - Did you go to school?
 - Did you work/have an income?
 - What happened that you moved here?
 - Do the IDP's know each other?
 8. How do you view your own situation?
 9. How is the interaction between the IDP's?
 - Are there good relations or conflicts/tensions in the camp?
 - How have relationships *between families* changed since being in the camp?
 - How about *between family members*?



10. How is the relationship between you and the host community?
 - o Positive interaction - why and how so?
 - o Negative interaction - why and how so?

11. What do you think are the 5 most important problems that the IDP's face in the camps?
 - o Can you prioritize them?
 - o What are the root causes for each of these?

12. According to other agencies, what is the psychosocial problem in the IDP camp?
 - o Safety, participation, development, biological, material, social, spiritual, cultural, mental, emotional?
 - o How do women cope with them - how do men cope with them?
 - o Where do men and women usually get support with they feel sad, angry, depressed or anxious?

13. How do these problems affect the daily life of the following populations (psychosocial consequences)?
 - a. Children?
 - b. Youth?
 - c. Women?
 - d. Men?
 - e. Elderly?
 - f. Families?
 - g. Community?

14. What are the strong points in the community? What are the weak points in the community?

15. What are the activities which are helping? What are the activities which are not helping?

16. How was the daily life of IDP's before you moved (in terms of education, work, income, psychosocial wellbeing, feelings, future expectations, etc.)?
 - o 10 years ago?
 - o 5 years ago?
 - o Now?

17. How do people usually cope with the actual situation?
 - o Do they perform rituals and /or other religious activities?
 - o What do they do for their wellbeing?



18. What are the resources available in the community to address the problems and psychosocial needs?
 - Who do people turn to when there is a problem?
 - What are the roles of rituals, ceremonies, festivals, activities and community spaces?
 - What else could be done to help?

19. Who are the marginalized/minority/vulnerable groups?
 - Disabled, prostitutes, unaccompanied children, elderly, pregnant women, the sick?

21. Who are the most vulnerable groups in the community?
 - Who and how they are supported?
 - How they can look for support?
 - What would you propose as a helpful measure of support for them?

22. Who were the most important people in your community (Powerful relationships, supporters, religious leaders, decision-makers)?
 - 10 years ago?
 - 5 years ago?
 - And now?

23. Who are the supporters in the community?
 - a. For children?
 - b. For youth?
 - c. For women?
 - d. For men?
 - e. For families?

24. What are the changes, you would like to see in this community? And in the short term/medium and long term?
 - a. For children?
 - b. For women?
 - c. For men?
 - d. For families?
 - e. For community?
 - f. For most vulnerable?
 - How and who could support these changes? How the community could be involved in these changes?
 - How could there be more activities? and of which type?
 - How could people be better involved?

25. Do you have any questions to ask us, or any further comments?



9.4 INDIVIDUAL INTERVIEW GUIDE

- Date:
- Name of the camp:
- Name of the professional(s):
- Gender of the person interviewed: male____ female____
- Vulnerability:
- Number of family members:
- Number of household occupants: male ____ female ____

(Psychosocial and mental health problems)

1. Could you tell me which are the problems affecting your daily life?
 - Which are the 5 most important ones?
 - How do these problems affect your daily life?
2. How different is the support you received to your problems now, compared with before?
 - What happened before when you had a problem?
3. Do you feel you need additional support with your concerns (*gaps in the current support services*)?
 - How?
 - By whom?
 - Where?

(Demography & context)

4. Does the community have specific expectations for each family?
5. How was your life before (in terms of work, education, house, relations, psychosocial wellbeing, feelings, thoughts, expectations, future plans, etc.)?
 - 10 years ago?
 - 5 years ago?
 - Now?
6. Who were the most important people in your community (powerful relationships, supporters, decisions makers, etc.)?
 - 10 years ago?
 - 5 years ago?
 - Now?



7. What are the normal roles (what she/he does normally at home and outside home) of a:
 - o Woman?
 - o Man?
 - o Boy?
 - o Girl?
 - o Elderly person?

(Crisis impact)

8. How did you arrive here, what happened? How was it for you?
9. How do you feel, now? (in terms of sleep, feelings, thoughts, appetite, behavior changes, worries, concentration, anxiety, etc.)
10. How is the interaction between the IDP's?
 - o Good relations or conflict/tension within the camp?
 - o Within the family?
 - o Inside the family?
 - o With the host community?
11. What kind of safety concerns do you have?
 - o Community violence?
 - o ~~E~~ternal violence?
 - o Domestic violence?
 - o Other?
12. Do you generally feel safe and secure?
 - o Why? Why not?

13. What is your view of the NGOs working here?

(Resources and capacities)

14. Could you describe how you cope with your problems?
 - o What do you do first?
 - o Where do you look for support?
 - o Can you ask for help alone?
 - o To which persons do you go to ask for help?
15. How have you received support from others in dealing with this problem?
 - o Who gave you this support?
 - o What kind of support did you get?
 - o To what extent did this help to deal with the problem?



16. What makes you feel happy and positive?
- With whom you would like to do it?
 - Where (describe place)?
 - When you like to do it?
 - And your partner, what makes him/her feel happy?
 - And your children, what makes them feel positive?
 - And the youth in your family, what makes them feel happy?

17. How do you know when people in your community are doing well? Not doing well?

18. What power structures exist within the community and how do these affect the families?

19. What roles do the targeted families play in the community?

20. What are influential factors in the community that existed before the disaster that still influence the families?

21. Are some of the presumed protective resources – such as police, soldiers or peacekeepers, or schools – creating protection threats?

(Assistance and Activities)

22. Which stakeholders are planning to or already assisting the targeted community?

23. What do the assisting stakeholders expect from the community?

24. What does the community expect from the assisting stakeholders?

25. What changes would be desirable for you and for your community in the next month and within a year?

26. How can you and your community contribute towards such changes?

(Conclusion)

27. Do you have any questions for us?



9.5 EXTERNAL OBSERVATION ASSESSMENT

- o Date:
- o Name of the camp:
- o Name of the professional(s):

(Demography & Context)

1. What do women, men and children do, and not do?
2. Do we see any elderly, disabled, sick, etc.?
3. Are people living in hygienic conditions?
4. Are parents attending their children or are children alone?
5. Is anyone living alone?
6. Are the camps dirty or clean?
7. Houses and living conditions?
8. Livelihood and income activities?
9. Where are the water points, how far are they?

(Psychosocial & mental health)

10. Where do people meet /are there places to meet (community house, school, market, religious places, playgrounds, etc.)?
11. Safe places for children, youth, women, men, disabled?
12. Security issues (latrines, lights, etc.)?
13. Other safety concerns?
14. Is anybody neglected?

(Resources & capacities)

15. What do people do to have fun? To relax, as hobbies?



9.6 ACTIVITY 9.6.1 SELF-QUESTIONING

It can be helpful for participants in psychosocial interventions to evaluate the knowledge they develop. This information, with the participants' consent, can be used for monitoring purposes.

9.6.1 Self-Questioning

Statement	Yes	No	Comments
I know how to use problem-solving skills			If your answer is yes, how do you use them?
I am proud of my self, my family and my life			If your answer is yes, please explain.
I am familiar with problems in my social environment			If your answer is yes, which ones?
I understand the causes of problems in my society			If your answer is yes, name one and please write its causes.
I know how to help others			If your answer is yes, please explain.



9.6.2 **၆** I-En I B b Qa sb e

၆ e m h	T e	F a b e	W h y ?
It is bee r b d e e s ideas ad bee fs f m t pep e ad h e df fee h e w			
W h n s e n e speaks b m , l pay a e b n b t a r b d y h g a ge, p e b , eye e t e , et as m a s b i w s			
It is ease r b be e n f e d s w t h s e n e w s h e s m w bee fs ad w y s b h g			
It is bee r b g e e s ideas w n b y a s h w m bee fs ad p p e s			
A p e s o o b s e et w s p p d e s s e d s m t k e y b b e n o b s e a l s e n g f m e n			
D e s e s t b e e n d e o w b y a f f e t b r p e p e			
W h n l a m a g y l a k e e n b e f e t a d e m d w b e f e l d o a y g			



9.7 STRESS QUESTIONNAIRE

Instructions: Rate each of the following items in terms of how much the symptom was true for you *in the last month*.

- 0 = Never
- 1 = Rarely
- 2 = Sometimes
- 3 = Frequently
- 4 = Always

1. Do you feel fatigued a lot of the time even when you have gotten enough sleep?
2. Are people annoying you by their demands and stories about their daily activities? Do minor inconveniences make you irritable or impatient?
3. Do you feel increasingly critical, cynical or disenchanted?
4. Are you affected by sadness you can't explain? Are you crying more than usual?
5. Are you forgetting appointments, deadlines, personal possessions? Have you become absent-minded?
6. Do you find yourself wanting to be alone and avoiding even your close friends?
7. Does doing even routine things seem like an effort?
8. Are you suffering from physical complaints such as stomachaches, headaches, lingering colds, general aches and pains?
9. Do you feel confused or disoriented when the activity of the day stops?
10. Have you lost interest in activities that you previously were interested in or even enjoyed?
11. Do you have feel negative little enthusiasm, futile or depressed about your work?
12. Are you less efficient than you think you should be?
13. Are you eating more (or less), smoking more cigarettes, and using more alcohol or drugs to cope with your work?

(Add up scores for items 1-13)

Total Score:

Interpretation: Based on the content of the items, a score of:

- 0-5** : suggests one is coping adequately with their stress;
- 6 -25**: suggests high stress levels and could take preventive action;
- 26-35**: suggests possible burnout;
- 36 -35**: indicates probable burn out.

Ehrenreich (1999). The relief worker burnout questionnaire.



D

APENDI CES II



D

SO RIES



STORIES

Reading stories and poetry to children and young people adds creative, artistic and emotional qualities in ways that storybooks sometimes cannot convey.

Stories provide a comfortable context from which children can predict what comes next in the storyline.

They express security with their soothing beat that is essential to nurture inner peace and comfort.

Source: All stories, poems and prayers have been taken from the Learning to Live Together Workbook of Arigatou International



01 T~~b~~ B~~y~~ W~~b~~ C~~e~~ d “W~~b~~ ”

There was a shepherd boy who kept his flock at a little distance from the village. Once he thought he would play a trick on the villagers and have some fun at their expense. So he ran toward the village crying out, with all his might:

“Wolf! Wolf! Come and help! The wolves are at my lambs!”

The kind villagers left their work and ran to the field to help him. But when they got there the boy laughed at them for their pains for there was no wolf there.

So on another day the boy tried the same trick, and the villagers came running to help and were laughed at again.

Then one day a wolf did break into the fold and began killing the lambs. In great fright, the boy ran to the village for help. “Wolf! Wolf!” he screamed. “There is a wolf in the flock! Help!”

The villagers heard him, but they thought it was another mean trick so no one paid the least attention to him or went to help him. And the shepherd boy lost all his sheep.

That is the kind of thing that happens to people who lie, that even when they do tell the truth they will not be believed.

Unseth, B. (edit). Honesty, Little Books of Virtues, Series One. Garborg’s Inc., Bloomington, (1995), pp 34-36.



02 T~~b~~ T~~w~~ W~~b~~ s l~~a~~ i~~d~~ e Y~~o~~

One evening an old Cherokee told his grandson about a battle that was going on inside him.

He said, “My son, it is between two wolves. One is evil: full of anger, envy, sorrow, regret, greed, arrogance, self pity, guilt, resentment, lies, false pride, superiority and ego. The other is good: filled with joy, peace, serenity, humility, kindness, benevolence, empathy, generosity, truth, compassion, and faith.”

The grandson thought about it a minute, and then asked his grandfather, “Which wolf wins?”

The old Cherokee simply replied, “The one you feed.”



03 5 Oj a Ho e

A young man came to Rabbi Israel of Rizhyn, boasting that he drank only water, rolled in the snow, wore nails in his shoes, and allowed himself to be flogged regularly.

Rabbi Israel took the young man to the window, and pointed to a horse in the yard:

“He too wears nails in his shoes, rolls in the snow; he drinks only water, and is flogged regularly. Yet he is still only a horse!”

Ivan said: Vladimir, how can I know what causes you pain?

Vladimir said to Ivan: Ivan, if you do not know what causes me pain - how can you truly love me?

If we really claim that we care for the parties involved in conflict, then it is our duty, our solemn duty, to seek to understand what gives the other pain.



04 T5 F5 ad 5 S5

A selfish fox once invited a stork to dinner at his home in a hollow tree. That evening, the stork flew to the fox’s home and knocked on the door with her long beak.

The fox opened the door and said, “Please come in and share my food.”

The stork was invited to sit down at the table. She was very hungry and the food smelled delicious! The fox served soup in shallow bowls and he licked up all his soup very quickly. However, the stork could not have any of it as the bowl was too shallow for her long beak. The poor stork just smiled politely and stayed hungry.

The selfish fox asked, “Stork, why haven’t you taken your soup? Don’t you like it?”

The stork replied, “It was very kind of you to invite me for dinner. Tomorrow evening, please join me for dinner at my home.”

The next day, when the fox arrived at the stork’s home, he saw that they were also having soup for dinner. This time the soup was served in tall jugs. The stork drank the soup easily but the fox could not reach inside the tall jug. This time it was his turn to go hungry.



05 8 f i s h

Once upon a time, there was a wise man who used to go to the ocean to do his writing. He had a habit of walking on the beach before he began his work. One day, as he was walking along the shore, he looked down the beach and saw a human figure moving like a dancer. He smiled to himself at the thought of someone who would dance to the day, and so, he walked faster to catch up.

As he got closer, he saw that it was a young man and the young man wasn't dancing, but instead he was reaching down to the shore, picking up something and very gently throwing it into the ocean.

He called out, "Good morning! What are you doing?"

The young man paused, looked up and replied,

"Throwing starfish into the ocean."

"I guess I should have asked, Why are you throwing starfish into the ocean?"

"The sun is up and the tide is going out. And if I don't throw them in they'll die."

"But young man, don't you realize that there are miles and miles of beach and starfish all along it. You can't possibly make a difference!"

The young man listened politely. Then bent down, picked up another starfish and threw it into the sea, past the breaking waves.

"It made a difference for that one!"

His response surprised the man. He was upset. He didn't know how to reply. 8 instead, he turned away and walked back to the cottage to begin his writings.

All day long as he wrote, the image of the young man haunted him. He tried to ignore it, but the vision persisted. Finally, late in the afternoon he realized that he the scientist, he the poet, had missed out on the essential nature of the young man's actions. Because he realized that what the young man was doing was choosing not to be an observer in the universe and make a difference.

That night he went to bed troubled. When the morning came he awoke knowing that he had to do something. 8 he got up, put on his clothes, went to the beach and found the young man. And with him he spent the rest of the morning throwing starfish into the ocean.

Adapted from The Star Thrower by Loren Eiseley 1907-1977.



06 The Neighbor

Sayyed Jawad Ameli, a great Mujtahid, was having his dinner when someone knocked at his door. It was a servant from his master, Ayatullah Sayyed Mehdi Bahrul Uloom, who said:

“Our master has sent for you to come immediately. He has just sat down for his dinner but refuses to eat until he sees you.”

There was no time to lose. Sayyed Jawad Ameli left his dinner and rushed to Ayatullah Bahrul Uloom’s residence. As he entered, the master looked disapprovingly at him and said:

“Sayyed Jawad! You have no fear of Allah! Don’t you feel ashamed in front of Allah?”

This came as a shock to him, as he could not remember doing anything to incur the wrath of his master.

He said: “My master may guide me where I have failed.”

Ayatullah Bahrul Uloom replied: “It is now a week that your neighbour and his family are without wheat and rice. He was trying to buy some dates from a shop on credit but the shopkeeper refused to grant him any more credit. He returned home empty-handed and the family is without a morsel of food.”

Sayyed Jawad was taken by surprise. “By Allah,” he said, “I have no knowledge about this.”

“That is why I am displeased all the more. How can you be unaware of your own neighbor? Even days of difficulties have passed and you tell me you do not know about it. Well, If you had known and ignored him despite your knowledge, then you would not even be a Muslim,” Ayatullah Uloom added.

Then he instructed him to take all the dishes of food before him to his neighbor.

“Sit with him to eat, so that he does not feel ashamed. And take this sum for his future ration. Place it under his pillow or carpet so that he is not humiliated, and inform me when this work is completed, for not until then shall I eat. That man is not from me who sleeps contentedly while his neighbor sleeps hungry.”

Holy Prophet Muhammad (Peace be upon him).

Available from <http://www.ezsofttech.com/stories/mis40.asp>



07 T b M b t A lo

Once upon a time, there was a rich merchant called Naduk. But times were bad and his business was suffering. He decided to leave the city and find his fortune in a new place. He sold off all his possessions and paid off his debts. All that he had left was a heavy iron beam. Naduk went to say goodbye to his friend Lakshman, and requested him to keep the beam for him till he returned. Lakshman promised to look after it for him.

For many years, Naduk traveled far and wide, building his fortune. Luck was with him, for he became rich once again. He returned home and bought a new house and started his business again. He went to visit his friend Lakshman who greeted him warmly. After a while, Naduk asked him to return his beam. Lakshman knew that the beam would fetch him good money so he was loath to return it. So he told Naduk that he had kept his beam in the store- room and the mice ate it.

Naduk did not seem to mind. He asked Lakshman to send his son home with him so that he could hand over a gift that he had bought for him. 6 Lakshman sent his son Ramu with Naduk.

Naduk locked up Ramu in a cellar in his house. By nightfall, Lakshman was worried and came to ask about the whereabouts of his son. Naduk replied that on the way to his house, a hawk swooped down and carried the boy off. Lakshman accused Naduk of lying. He insisted that a hawk could not carry off a fifteen-year-old boy.

A big fight ensued and the matter was taken to court. When the magistrate heard Lakshman's side of the story, he ordered Naduk to return the boy to his father. But Naduk insisted that a hawk carried off the boy. The magistrate asked him how it was possible. He replied that if a huge iron beam can be eaten by mice, then a boy could definitely be carried off by a hawk.

Naduk related the whole story. Everyone in the courtroom burst out laughing. The magistrate then ordered Lakshman to return the iron beam to Naduk and that Naduk return Lakshman's son to him.

Panchatantra-The Mice that ate Iron (1999). From:
www.indiaparenting.com/stories/panchatantra/panch009.shtml



D8 Tb Cb ge b Be

When I was a child, my family and neighbors loved me. I had lots of fun playing games in Rama, Ontario, where I was born. When I got to Grade Three, I had to take a bus to school every day to a nearby town called Orillia.

One day at school, a boy pushed me and I couldn't help spilling my books on the ground. "Please pick them up," I asked. "No," he spat back on me. "Pick them up!" I insisted, in a louder voice.

"Not going to, squaw!" he shouted. "Indian squaw!"

I was mad.

"~~Y~~ou pick up my books! You made me drop them," I sputtered.

"Try and make me, squaw!" he taunted. "~~Y~~ou are nothing but an Indian squaw."

"~~S~~icks and stones can break my bones but names can never hurt me," I shouted back.

The racket attracted our teacher's attention and she gave both of us a scolding. But the boy never told me he was sorry. I was angry. He had done something to me that was not right.

I felt lonely, mad, proud, and stubborn all at the same time. I went home and told my mother. She told me to stand tall and believe in myself. ~~He~~ told me that God is with us always, and not to fear anything or anybody.

Deep down inside I know I am an aboriginal person, not an India squaw. The boy was wrong. And now I know I will always be able to stand up for myself and what is right.

Adapted from the story of Peggy Monague, Christian Island, Ontario (Wilson, Lois Miriam. Miriam, Mary and Me. Wood Lake Books Inc., Winfield, 1992, p.62)



09 Hell and Heaven

An ancient Jewish folk-tale depicts a man visiting hell, and being amazed to find its inhabitants all seated at long tables, with fancy tablecloths, beautiful silverware, and bountiful food in front of them.

Yet no one was eating, and all of them were wailing. When he looked closely, he saw that none of them could bend their elbows; thus although they could touch the food, no one could bring it to his mouth.

The visitor then went to heaven, where the scene was identical, long tables, fancy tablecloths, beautiful silverware, and bountiful food.

And here as well, people could not bend their elbows, yet no one was wailing - because each person was serving his neighbor.



00 Talking Beyond

In one of the great court banquets, everyone was seated according to rank awaiting the entry of the King.

In came a plain, shabby man and took a seat above everyone else.

His boldness angered the Prime Minister, who ordered the newcomer to identify himself.

Was he a minister? - No. More.

Was he a King? - No. Above him.

Was he then the Prophet? - No. More.

“Are you then God?” asked the Prime Minister.

“No, I am beyond that also” replied the poor man.

“There is nothing beyond God” retorted the Prime Minister.

“That nothing” came the response, “is me!”

Kenneth Cragg: The Wisdom of the Sufis, London, 76, p.8)



၀၁ တစ် ဝက် နှစ် နှစ် နှစ် နှစ် နှစ် နှစ် နှစ်

One day, three blind men met each other and gossiped a long time about many things. Suddenly one of them recalled, “I heard that an elephant is a strange animal. Too bad we’re blind and can’t see it.”

“Ah, yes, truly too bad we don’t have the good fortune to see the strange animal,” another one sighed.

The third one, quite annoyed, joined in and said, “See? Forget it! Just to feel it would be great.”

“Well, that’s true. If only there were some way of touching the elephant, we’d all be able to know,” they all agreed.

It so happened that a merchant with a herd of elephants was passing, and overheard their conversation. “You fellows, do you really want to feel an elephant? Then follow me, I will show you,” he said.

The merchant asked them to sit on the ground then he led the first blind man to feel the elephant. With outstretched hand, he touched first the left foreleg and then the right. After that he felt the two legs from the top to the bottom, and with a beaming face, turned to say, “So, the strange animal is just like that.” Then he slowly returned to the group.

Thereupon the second blind man was led to the rear of the elephant. He touched the tail which wagged a few times, and he exclaimed with satisfaction, “Ha! Truly a strange animal! Truly odd! I know now. I know.” He hurriedly stepped aside.

The third blind man’s turn came, and he touched the elephant’s trunk which moved back and forth turning and twisting and he thought, “That’s it! I’ve learned.”

The three blind men thanked the merchant and went their way. Each one was secretly excited over the experience and had a lot to say.

“Let’s sit down and have a discussion about this strange animal,” the second blind man said, breaking the silence.

“A very good idea. Very good,” the other two agreed. Without waiting for anyone to be properly seated, the second one blurted out, “This strange animal is like our straw fans swinging back and forth to give us a breeze. However, it’s not so big or well made. The main portion is rather wispy.”

“No, no!” the first blind man shouted in disagreement. “This strange animal resembles two big trees without any branches.”



“You’re both wrong.” the third man replied. “This strange animal is similar to a snake; it’s long and round, and very strong.”

How they argued! Each one insisted that he alone was correct. Of course, there was no conclusion for not one had thoroughly examined the whole elephant. How can anyone describe the whole until he has learned the total of the parts?

Kuo, Louise and Kuo, Yuan-Hsi (1976), “Chinese Folk Tales,” Celestial Arts: 231 Adrian Road, Millbrae, pp. 83-85. Available from <http://www.ezsoftech.com/stories/mis40.asp>

The Beggar Man

I was passing along the street when a beggar, a decrepit old man, stopped me. Swollen, tearful eyes, blue lips, bristling rags, unclean sores... Oh how terribly poverty gnawed that unhappy being!

He stretched out to me a red, bloated dirty hand... He moaned, he bellowed for help.

I began to rummage in all my pockets . . . Neither purse, nor watch, nor even handkerchief did I find . . . I had brought nothing with me.

And the beggar still waited . . .and extended his hands, which swayed and trembled feebly.

Bewildered, confused, I shook that dirty, tremulous hand heartily . . . “Blame me not, brother; I have nothing, brother.”

The beggar man fixed his swollen eyes upon me; his blue lips smiled—and in his turn he pressed my cold fingers.

“Never mind, brother,” he mumbled. “Thanks for this also, brother.— This also is an alms, brother.”

I understood that I had received an alms from my brother.

Bert Hubbard’s Scrap Book. Wm. H. Wise & Co., Roycroft Distributors, New York City, 1923, p.9.



03 Love Neighbor as Yourself

The Jewish Hassidic tradition tells a story of the Rabbi who claimed that he learnt the real meaning of loving one's neighbor as oneself from two peasants (Leviticus 19:18 "You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbor as yourself").

One said to the other: Ivan, do you love me?

Ivan said: Vladimir, of course I love you.

Vladimir said: Ivan, do you know what causes me pain?

Ivan said: Vladimir, how can I know what causes you pain?

Vladimir said to Ivan: Ivan, if you do not know what causes me pain - how can you truly love me?

If we really claim that we care for the parties involved in conflict, then it is our duty, our solemn duty, to seek to understand what gives the other pain.



04 The Gb

Once upon a time, in a quiet village surrounded by orchards and olive tree groves lived a young lad called Hasan. Right next to the village was The Mountain.

Life in the village seemed to be one of contentment. But there was one thing that marred the happiness of the villagers. It was a big ugly scary Ghoul that people believed lived high up on top of the Mountain. Every body was scared of the Ghoul. They would shush their children saying, "Don't make so much noise, if you do the Ghoul will be annoyed with all the racket you are making and he will come and attack us." And when the children were naughty or refused to sleep they would threaten them with the Ghoul saying, " If you disobey us and are naughty the Ghoul will surely come and eat you up." The children then would be scared and start behaving.

One day in the olive picking season, Hasan asked his Aunt Um Hamed, "Tell me Aunt, why are people in the village so afraid of the Ghoul?"

Um Hamed said, "Oh Hasan! How many times have you asked this



question?

The Ghoul is a huge creature covered with thick hair. He has one eye right in the middle of his forehead and long sharp claws and big pointed sharp teeth. You Hasan should especially beware because his favorite food is lads like you. Now stop bothering me with your endless questions and go back to your work.”

Hasan was not satisfied with Um Hamed’s answer and wanted to know more about the Ghoul so he went home and asked his Father, α ha: “Have you ever seen the Ghoul?”

Hasan’s father thought for a minute then cleared his throat and said. “No, Hasan I haven’t but I know for a fact that he is very scary and dangerous.”

Hasan then turned to his mother and asked her, “ What about you α m ma, have you ever heard the Ghoul?”

Hasan’s mother flinched and said, “No, I haven’t heard him But I know for a fact that his roar is as loud as a lion’s. For God’s sake Hasan Don’t you go bothering the Ghoul.”

Hasan said to himself, “Well it seems to me that people in the village are afraid of the Ghoul although none has ever heard or seen him. Maybe there is no Ghoul, or maybe there is a Ghoul and he is not as scary as the villagers say he is. I have to find out for myself. Tomorrow bright and early I will start my journey up the mountain. I will not let anyone stop me.” The next day the villagers got wind of Hasan’s journey up the mountain. Some admired him saying, “What a brave strong lad he is. Maybe he will save us from the Ghoul.

“While others said “What a stupid headstrong lad he is. Mark our word he will probably be eaten up by the Ghoul and he will anger the Ghoul who will vent his wrath on us poor villagers.”

Very early the next morning Hasan started his journey up the mountain. The villagers watched him from behind closed doors as he chanted at the top of his voice: “I am not afraid of the big hairy Ghoul! I am Hasan the brave! Hasan the fearless! I am not afraid! I am not afraid!”

Hasan walked and climbed the mountain until he reached the top. He looked around him carefully but he did not see anything scary. He sighed a sigh of relief and shouted at the top of his voice hoping the villagers would hear him: “I am not afraid of the big hairy Ghoul. I am Hasan the brave. Hasan the fearless. See me jump. Hear me shout. I am not afraid. I am not afraid.” Suddenly, Hasan heard a sound behind him. He heard the footsteps of a big heavy creature. Quickly



he turned around and found himself face to face with the Ghoul.

Hasan froze from fear. He wished that he had listened to the villagers and never left the safety of his village. As for the Ghoul he came closer and closer and closer then went around Hasan cautiously and suddenly ran off roaring and whimpering. Hasan sighed a big sigh of relief. He could not believe that the Ghoul the villagers were so terrified of was afraid of such a young lad as himself. Hasan followed the Ghoul to his cave and called out to him. "Ghoul! Ghoul! Where are you?"

The Ghoul answered with a quavering voice. "Go away young lad, go away. I never did you any harm."

Hasan said in amazement, "But, you are the Ghoul and everyone is afraid of you!"

The Ghoul scratched his head in puzzlement and said "Afraid of me! How bizarre!"

People are afraid of me and I am afraid of people."

Hasan laughed long and loud and then said, "Why do you fear people when you are the Ghoul?"

The Ghoul trembled and said, "People look so scary to me. They have two eyes instead of just one like me. They don't have thick hair like me and they have such shrill voices. Most scary of all of course is that they like to eat Ghouls."

Hasan laughed and said, "That is impossible! We do not eat Ghouls. It is you Ghouls who eat people."

The Ghoul said, "Eat people? Yuck... perish the thought! We Ghouls only eat plants and insects."

On hearing this Hasan said, "The village people will sure be happy and relieved to hear this."

The Ghoul looked at Hasan for a long time then he guffawed and said, "Even though you look funny and scary to me but I think you are nice."

Hasan and the Ghoul laughed out loud and ran off to play. Ever since that day the Ghoul became the villagers' best friend.

He protected them from danger and helped them with their daily chores and played with their children.

Taghreed A. Najjar, Al-Salwa Publishing House (2002).



NOTES



**CHILDRENS
POEM**

Poems help expanding the literal meaning of the words and evoking emotional responses to fantasy or reality.

The use of ambiguity, symbolism or irony leaves a story open to multiple interpretations, therefore, motivating children's creativity and capacity to pursue different possibilities.

Poetry can be perceived as a single, continuous conversation, a sort of chain tale that is as much about the nature of poetry itself as it is about one's life.



12 .1 A Brighter World

It is Christmas time and I ought to think happiness is mine
Every thing is festive, everything is sublime, but my heart is not able
to shine I keep recalling pictures of children being naked and ill
Hungry for justice and for some food to eat

Hunger, poverty and war are the burden humanity bore I asked my
self; where is peace? Where is love?
And why doesn't compassion knock on our door?
I feel angry and discouraged to work for a better world

At that same moment, my little sister walked towards me With that
smile I adore, she asked me to kiss her doll, While she mimicked
feeding the doll with some milk She said to me: please help me
feeding it, dear Hind

It struck me like a thunder, the answer to my sorrows and anger
I realized that the answer is doing what you can and not surrender
If everyone did their bit, children would have a peaceful place to live
They would have a brighter world, new opportunities and hope

Let's love our families, neighbours and friends
Let's serve everyone and do more from our hearts
Let's do our best to improve their lives and the future of a child Let's
create a brighter world where children love can find.

Hind Farahat
Member of the Fishers Programme and young participant of the GNRC in Jordan

12 .2 Let There be Peace

Let there be peace, O son - let not war prevail. Put down thy spear
and leave it as a token - That thy posterity may behold it.

Let there be no war; for a man of war can ne'er be satiated; But let
my son be instead a man of wisdom and learning, A keeper of
tradition in his house.

Let there be no war. Plant deeply the spirit of peace That your rule
may be known - the land of all-compassing peace.

Song from Rarotonga Island, Polynesia.



12 .3 A b B d e r

“It is your last check-in point in this country!” We grabbed a drink.
So everything would taste different.

The land under our feet continued, divided by a thick iron chain.

My sister put her leg across it. “Look over here,” she said to us, “my right leg is in this country and my left leg in the other.” The border guards told her off.

My mother told me: We are going home. She said that the roads are much cleaner, the landscape is more beautiful, and people are much kinder.

Dozens of families waited in the rain.
“I can inhale home,” somebody said.
Now our mothers were crying. I was five years old, standing by the check-in point, comparing both sides of the border.

The autumn soil continued on the other side, the same color, the same texture.
It rained on both sides of the chain.

We waited while our papers were checked,
our faces thoroughly inspected.
Then the chain was removed to let us through.
A man bent down and kissed his muddy homeland. The same chain of mountains encompassed all of us.

Choman Hardi, Kurdish poet (London) who writes in English as well as her native Kurdish.



12 .4 S t f o b S b

Dear friend,

Few are the times that you save for talking to me.... and I miss them,
Rare are the feelings that make me vibrate and you take them,
Few are the moments that we spend together.... and I yearn for those,
Intense are the seconds when I touch you and you feel me close,
I am the one, who crying goes inside and feelings make you smile,
I am the one who you do not recognize as the engine of your life.

Our soul



12 .5 Children Learn by Life

If children live with criticism They learn to condemn;
If children live with hostility They learn to fight;

If children live with ridicule They learn to be shy;
If children live with shame They learn to feel guilty;

(But,)

If children live with tolerance They learn to be patient;
If they live with encouragement They learn confidence;

If children live with praise They learn to appreciate;
If children live with fairness They learn justice;

If children live with security
They learn to have faith;
If children live with approval
They learn to like themselves;
If children live with acceptance and friendship They learn to find love
in the world.

Dorothy Law Nolte

12 .6 No Room for Hate

There is no room within my heart for revenge, fire or hate
there is no room within my mind for any thoughts like these.

I cannot find the words to say just how it is I feel
but I know from deepest hurt I must forgiveness find.

The hurt that's been done to us cuts sore like a knife,
but we must not, repay in kind what has been done to us.

Instead we must try and find the way that is so hard,
and reach out our loving hands to find some friendship now.

There can be no more healing thing than opening wide our eyes
and seeing that most other folk
are really just like us.

David Gould - Written in response to his daughter being killed in the London Bombings 07.07.2005



12 .7 A Child's Best Tale

Once upon a time in China there was a boy named Ping. He loved flowers, and every seed he planted grew into gorgeous flower. The old Emperor who ruled China loved flowers too. When the time came to choose his successor, he decided to let the flowers make the choice. He invited all the children to come to his palace to receive a special seed. After one year, the child with the most beautiful flower would be chosen as the next emperor. Ping came with the great crowd of children, and he burst with joy as the emperor handed him a seed.

Ping filled the beautiful pot with the very best soil and carefully planted the seed. He watered it faithfully, but nothing grew. He changed the pot, but nothing grew. He tried new soil, but nothing grew. A year passed.

All the children put on their finest clothes and walked to the palace with their beautiful flowers. Ping was ashamed. Other children would laugh at him. His father encouraged him to take the empty pot, for Ping had tried his very best.

When Ping arrived at the palace the emperor was examining all the incredible flowers, but he was frowning. Ping was embarrassed when the emperor asked him,

“Why did you bring me an empty pot?”

Through tears Ping answered, “I tried my best.”

The king smiled. “I cooked all your seeds!” he called to the children. “It was impossible for them to grow! This child is the only one worthy of becoming emperor for he has shown that he is honest and brave for he has come here today to tell me of his seeds’ failure to grow! He has the right character to be Emperor of China.”

Unseth, B. (edit). Honesty, Little Books of Virtue, Series One. Garborg's Inc., Bloomington, (1995), pp11-13.



၂.၈ ပျောက်ကွယ်သော အကယ်၍

And a woman who held a babe against her bosom said, “Speak to us of Children.” And he said:

၎င်းတို့ကလေးများသည် မိမိတို့၏ ကလေးများ မဟုတ်ပါ။

They are the sons and daughters of Life’s longing for itself.

They come through you but not from you,

And though they are with you, yet they belong not to you.

၎င်းတို့သည် မိမိတို့၏ အချစ်ကို ပေးနိုင်သော်လည်း အတွေးကို မပေးနိုင်ပါ။

For they have their own thoughts.

၎င်းတို့သည် မိမိတို့၏ ခန္ဓာကိုယ်ကို မိမိတို့၏ အိမ်ထောင်ထဲတွင် ထားနိုင်သော်လည်း

For their souls dwell in the house of tomorrow,

which you cannot visit, not even in your dreams.

၎င်းတို့သည် မိမိတို့၏ အတွေးကို မိမိတို့၏ အတွေးကို မိမိတို့၏ အတွေးကို မိမိတို့၏ အတွေးကို

For life goes not backward nor tarries with yesterday.....

Khalil Gibran “The Prophet”, chapter entitled “Children”

၂.၉ အပြောင်းအလဲကို မြင်ရန်

All of us were together when we stood up against the Brits,

We didn’t care where we came from; what religion we belong, our cast or creed

We got independence from the Brits; we were ready for a new country to begin

Our own leaders took over power and wanted the government to lead

They didn’t care where they came from, what religion they belong, their cast or creed,

What happens today at last?

Do we want to heal the wounds of the past? Do we respect and care for each other?

Do we want to work with one another?

We all know we need to live and work together, But we aren’t willing to do so,

People want to forget the past and forget the war, But our egos have already grown

A thousand years of grievances cannot be solved in a decade or so,

We may not be able to change things now, as the present has been sown



But,

We can be tomorrow's leaders and shape the future by our own,
We can work for a country where everyone respects each other and
moves on, We can learn to be together and let peace be born

We can change ourselves before changing the world,
We can solve our problems before trying others' to solve,

We can create a country where every one can live in peace,
We shouldn't blame each other but try to find solutions at least, It
was not the Brits who created this;
They weren't here when we made of power a feast,

If you are inspired to change the world, start with yourself, You can't
expect changes to show results itself,
Someone needs to sacrifice and work for the best
Comfort and self-interest don't have here a place

No country is perfect; you need to make it perfect...
"The time is the healer but time moves on,
Time waits for no one, but things need to change their course"

We need to change in peace
We need to be the change we want to see.

Partly retranscribed - Nooranie Muthaliph - Global Network of Religions for Children, Sri Lanka



INTERFAITH PRAYERS



**INTERFAITH
PRAYERS**

Here is a collection of prayers for peace, coming from different religions and spiritual traditions.



1.1 I b f ah Pa yer

O God, you are the source of life and peace.

Praised be your name forever.

We know it is you who turns our minds to thoughts of peace. Hear our prayer in this time of crisis.

Your power changes hearts.

Muslims, Christians, and Jews remember, and profoundly affirm, that they are followers of the one God,
Children of Abraham, brothers and sisters;
enemies begin to speak to one another;

Those who were estranged join hands in friendship; nations seek the way of peace together.

Strengthen our resolve to give witness to these truths by the way we live.

Give to us: Understanding that puts an end to strife; Mercy that quenches hatred, and Forgiveness that overcomes vengeance.

Empower all people to live in your law of love, Amen.

Pax Christi



1.2 M ke m an l a m t n of You Peae

Lord, make me an instrument of your peace; where there is hatred, let me sow love;

when there is injury, pardon;

where there is doubt, faith;

where there is despair, hope;

where there is darkness, light;

and where there is sadness, joy. Grant that I may not so much seek to be consoled as to console;

to be understood, as to understand,

to be loved as to love;

for it is in giving that we receive,

it is in pardoning that we are pardoned,

and it is in dying [o ourselves] that we are born to eternal life.

St. Francis of Assisi



13.3 M y I B e c o m e a t a l T i m e s

May I become at all times, both now and forever

A protector for those without protection
A guide for those who have lost their way
A ship for those with oceans to cross

A bridge for those with rivers to cross
A sanctuary for those in danger
A lamp for those without light
A place of refuge for those who lack shelter And a servant to all in need.

The Fourteenth Dalai Lama, November 6, 2000.



13.4 B e G e n e r o u s

Be generous in prosperity, and thankful in adversity. Be fair in thy judgment, and guarded in thy speech.

Be a lamp unto those who walk in darkness and a home to the stranger. Be eyes to the blind, and a guiding light unto the feet of the erring.

Be a breath of life to the body of humankind, dew to the soil of the human heart, and a fruit upon the tree of humility.

Bahá'u' Iláh



13.5 T h e U n i v e r s a l P r a y e r f o r P e a c e

Lead me from death to life; from falsehood to truth.

Lead me from despair to hope; from fear to trust.

Lead me from hate to love; from war to peace.

Let peace fill our heart, our world, our universe.

Baghavad Gita



3.6 Peace in the World

If there is to be peace in the world, There must be peace in the nations.

If there is to be peace in the nations, There must be peace in the cities.

If there is to be peace in the cities, There must be peace between neighbors.

If there is to be peace between neighbors, There must be peace in the home.

If there is to be peace in the home, There must be peace in the heart.

Lao-Tse



3.7 The Way to Divinity

If anyone speaks ill of you, Praise them always.

If anyone injures you, Serve them nicely.

If anyone persecutes you, Help them in all possible ways.

You will attain immense strength. You will control anger and pride.

You will enjoy peace, poise, and serenity. You will become divine.

Swami Sivananda



3.8 Prayer for Peace

And if they incline towards peace,

Do thou (also) incline towards peace, And trust in God:

For He is the One that heareth and knoweth (all things).

Surat 8, al-Anfal, *The Spoils of War*, verse 61 (translation by A. Yusuf Ali).



13.9 Ga h s Te Peae

O God! O our Master!

You are eternal life and everlasting peace by Your essence and attributes.

The everlasting peace is from You and it returns to You.

O our Sustainer! Grant us the life of true peace and usher us into the abode of peace.

O Glorious and Bounteous One! You are blessed and sublime.



13.10 Wd s b Kd e ss

This is what should be done by one who is skilled in goodness,
And who knows the path of peace...

Let none deceive another,

Or despise any being in any state.

Let none through anger or ill-will

Wish harm upon another.

Even as a mother protects with her life

Her child, her only child,

So with boundless heart

Should one cherish all living beings:

Radiating kindness over the entire world

Spreading upwards to the skies

And downwards to the depths;

Outward and unbounded,

Freed from hatred and ill-will.

Whether standing or walking, seated or lying down Free from drowsiness,

One should sustain this recollection.

This is to be said to be the sublime abiding,

By not holding to fixed views,

The pure-hearted one, having clarity of vision,

Being freed from all sense desires,

Is not born again into this world.

Buddha, Sutta Nipata, 145



1.1 Prayer in the Book of Isaiah, chapter 2

To you Creator of nature and humanity, in truth and beauty I pray:
Hear my voice, for it is the voice of victims of all wars and violence
among individuals and nations,

Hear my voice, for it is the voice of all children who suffer and will
suffer when people put their faith in weapons and war.

Hear my voice when I beg you to instill into the hearts of all human
beings the wisdom of peace, the strength of justice and the joy of
fellowship.

Hear my voice, for I speak for the multitudes in every country and
every period of history who do not want war and are ready to walk
the road of peace.

Hear my voice and grant insight and strength so that we may always
respond to hatred with love, to injustice with total dedication to
justice, to need with the sharing of self, to war with peace.

Pope John Paul II

1.2 The "Days of Awe"

O Source of Peace, lead us to Peace, a peace profound and true;

Lead us to a healing, to mastery of all that drives us to war within our
selves and with others.

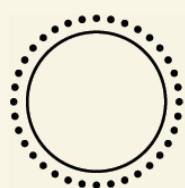
May our deeds inscribe us in the Book of life and blessing,
righteousness and peace!

Our Source of Peace, bless us with peace.

Stern, Chaim (ed). Gates of Repentance.

Boaz B. Feldman is an international consultant, working with individuals, communities and organizations to help deepen bio-psycho-social resiliency.

By promoting participative and community-based approaches based on the IASC and Sphere Project guidelines for Mental and Emotional and Psychosocial Support (MERS), this manual seeks to prevent and alleviate human suffering.



BOAZ B. FELDMAN
Empowering for Resilience