

TEACHERS' MANUAL

ДИКАЛЛИН НИЦКЪ

Power of Goodness

Сила Добра



СОБАРАХ А, МАСЛАТАХ А ЛАБЦНА ДИЙЦАРШ

Stories of Nonviolence and Reconciliation

Рассказы о Ненасилии и Примирении

The Power of Goodness is a book of stories in English, Russian and Chechen languages.

The reader can find here stories of nonviolence and reconciliation, about good deeds by people at different times and in different countries. The collection of stories is imbued with the desire for truth, goodness, hard work and courage, and to help one's neighbours. The book will also help students who are learning English, English teachers and those who are learning English on their own.

The book was prepared for publication by a group of enthusiasts from the UK, Canada, Russia and the United States, who seek greater understanding among peoples and nations.

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Teachers' Manual

The teachers' manual for the book Power of Goodness: Stories of Nonviolence and Reconciliation is a collection of methodological and didactic information and recommendations that draw from years of experience gained by the psychologists of the Little Star children's psychosocial rehabilitation program in Chechnya, a project of the British charity Peacebuilding UK that has existed since 1997. Its aim is to enhance and simplify the task of teachers working with the book Power of Goodness in the classroom. The teachers' manual was initiated by Peacebuilding UK.

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Janet Riley

Chechen Version

Power of Goodness Project

There is no trust more sacred than the one the world holds with children. There is no duty more important than ensuring that their rights are respected, that their welfare is protected, that their lives are free from fear and want and that they grow up in peace.

Kofi A. Annan

Secretary General of the United Nation (1997 - 2006)

The story of the Chechen- Russian-English version of Power of Goodness: Stories of Nonviolence and Reconciliation began in 1994 with a small group of twelve-year old students in an English conversation class in Novgorod, Russia. They read and discussed stories from *Lighting Candles in the Dark*, a publication of Friends General Conference. Their instructor, Janet Riley, Executive Secretary of the Friends International Library (FIL) had expected them to respond favorably but never expected such deep understanding and enthusiasm. During one of the last classes, the children were invited to give their honest opinion of the stories and about the appropriateness of providing *Lighting Candles in the Dark* for other Russian children. Here are some of their responses:

- There are moments in these stories where we can do the same.
- They teach us how to act.
- Yes, they teach us to be kind and to help one another.
- They show us another way.
- They show that love is important.
- They give us ideas for our lives.
- It is good for us to know about children in other places in the world.

With the positive encouragement of these children and their regular classroom teachers, the Friends International Library committee published 5,000 copies of a bilingual edition (Russian/English) of *Lighting Candles in the Dark* and donated them to Russian schools, orphanages and refugee camps. As the book was prepared for publication, the committee found Russian stories to include in the Russian version. In addition, a new story from Chechnya was also born in the process.

Taking the Russian edition of *Lighting*

Candles in the Dark as a base, the FIL committee added more stories from Chechnya, and renamed the collection, *Power of Goodness: Stories of Nonviolence and Reconciliation*. Two thousand five hundred copies of this first edition were published and distributed in Chechnya to schools, community libraries and refugee camps.

After the success of the Russian version and the first edition of the Chechen version of *Power of Goodness*, the Friends International Library committee partnered with Peacebuilding UK to expand the project.

The psychologists in the “Little Star” program of Peacebuilding UK received copies of *Power of Goodness* and began to integrate it into their program. “Little Star” focuses its attention on children who have been traumatized by war and violence. They tested the book for nearly a year with the children under their care. The response from the psychologists, children, parents and others was overwhelmingly positive. This testing indicates that the stories and questions in the book are appropriate for all children and are not geared towards any particular religion and/or culture.

Along with the psychologists, we decided that a second edition with additional stories from Chechnya and an accompanying manual was needed in order to broaden the scope of the project. Together, we published the second Chechen edition of *Power of Goodness* and this accompanying manual. We are honored to offer workshops in Chechnya facilitated by Chechen psychologists from the “Little Star” program of Peacebuilding UK. The workshops are focused on using the story collection and manual as a human rights

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and peace education tool and as a resource for Chechen teachers and others. All of the stories and teachers manual are consistent with the UN Declaration of Human Rights. All workshop participants will have enough donated copies of the second Chechen edition of Power of Goodness for their school and library communities.

No one person is responsible for the creation of this project. Many dedicated people from many countries lent their skills, time, and insights. Children from diverse cultures created illustrations for the stories.

Chechen writer, Musa Akhmadov, wrote of Power of Goodness: Stories of NonViolence and Reconciliation:

Nowadays the land and people of Chechnya are one and the same; and it is children – the children most of all – who yearn for generosity, human kindness, and the opportunity for creative work. They are like parched ground, burnt dry by the sun, and crying out for gracious rain.

In these times, we need peaceful relationships more than ever. Tragically, far too many of the world's youth are exposed to countless forms of violence and have few models of alternatives to help them pattern their lives. The Chechen version of Power of Goodness: Stories of Nonviolence and Reconciliation and this manual is the Friends International Library Committee and Peacebuilding UK's contribution to make these alternatives a reality.

Background

Chris Hunter

Peacebuilding UK and the 'Little Star' Psychosocial Programme, Chechnya

The Little Star team of twelve experienced psychologists has conducted psychosocial assistance work with children in Grozny and four Chechen villages since 1997. Little Star was created in response to the devastating psychosocial effects of war and instability in Chechnya over the last 16 years. To date, some 28,000 children between the ages of 7 to 16, and young people from 16 to 25 years, have been assisted in overcoming stress and psychological trauma by Little Star's psychosocial and anti-trauma programs, which at times employed over 60 counsellors. 2500 children are still being assisted each year.

The Little Star project aims to build long-term sustainable peace and a healthy civil society in Chechnya by addressing the psychological health of people in the community, and particularly that of young people growing up in post-war Chechnya. Many of the children who attended Little Star workshops over the last fourteen years return regularly to visit existing Little Star points, and some of them offer their support to the work today as volunteers. These young people and their parents testify that Little Star helped them enormously in overcoming the effects of the armed conflict that they witnessed and are keen to give back to the project to help today's youngsters face up to today's challenges. Some of the more extreme problems identified by Little Star psychologists include aggression, high level of stress withdrawal of children from active communication, hyperactivity, anxiety, low self-esteem, over-esteem, lack of concentration, boredom, nightmares and fears due to witnessing stressful situations.

This can lead to children being unable to focus sufficiently in school and disruption of their educational development, problematic relationships and lack of communication in families, mistrust of children towards adults. Little Star psychologists conduct therapeutic workshops with creative activities such as simulation games and visual art, music, dance, movement and drama activities. In addition, the psychologists use a range of further skills to complement the programme of psychosocial rehabilitation, such as individual counselling and relaxation exercises.

Such creative activities with therapeutic value form the basis of the work with children, helping them to develop interpersonal communication skills, providing a safe space with adults who support and respect them. This develops confidence and self-respect, increasing concentration, self-esteem, self-expression, group bonding and offers the children strength to deal with their situation. These activities also provide the necessary preparation for more in-depth psychosocial rehabilitation work for children with more extreme psychological trauma.

Other challenges addressed by Little Star over the years have included the trauma on losing family members and friends, and a lack of knowledge of how to deal with psychological stress and trauma among some teachers and parents. As well as assisting young people directly, Little Star trains teachers and school psychologists in psychosocial rehabilitation and peace education to create maximum impact and to reach many more people indirectly.

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Until 2006, Little Star benefited from funding and a close and creative partnership with War Child Netherlands, and with other partners such as Barbara Gladysch of Mothers for Peace in Germany. Since 2006, the work of Little Star has been supported and managed through a partnership between the British charity “Centre for Peacebuilding and Community Development”/ Peacebuilding UK (CPCD) and the OOO “Zvezdochka”. Peacebuilding UK raises funds in the UK, Germany and other countries to support the work with children in Chechnya. The charity’s President Louis Greig and its staff raise funds from individuals and bodies such as British Quakers and the Institute for Foreign Cultural Relations (ifa) in Germany.

Until 1999, the staff of the Little Star project - experienced local psychologists, teachers and nurses - worked in schools diagnosing children with post-traumatic stress disorder and training teachers in how to assist such children. Children with the worst cases of trauma were invited to the Little Star centre on the outskirts of Grozny for two or four week periods of intensive support, repeated as necessary. After the Little Star staff became refugees themselves in late 1999, the psychosocial programme relocated to IDP camps in Ingushetia and the Grozny centre was abandoned. The programme was dispersed and localized, with pairs of counsellors providing psychosocial ‘points’ at schools throughout Chechnya and neighbouring Ingushetia. Now all of Little Star’s eleven psychosocial centres are based in schools in Grozny and other Chechen towns, with one centre at the Chechen State University.

Peacebuilding UK and other partners have provided Little Star staff with the opportunity to deepen their professional knowledge. All the psychologists have now gained degrees in practical psychology at universities in Chechnya/ Russia. They have also attended training seminars run by experts from the UK, Germany, Holland and Russia. Guest trainers have led seminars on music therapy, child development, art therapy, group therapy and other relevant topics. Seminars on NGO and human resource management have also been conducted.

Since 2008, Peacebuilding UK and Little Star have cooperated with colleagues from “Friend’s International Library” who have created a tri-lingual book “Power of Goodness: Stories of Nonviolence and Reconciliation” in Chechen, Russian and English. Over the last two years, the psychologists have been successfully using Power of Goodness in their everyday work with children. The children have listened, read and discussed the stories together and through exercises have put themselves in the shoes of the stories’ characters, relating to them on a deep level and considering how they would have acted in such situations. They also share stories of their own.

As described above, children and young people are very aware and affected by the violence and destruction caused by the wars and violence in Chechnya in recent decades. Through the stories of Power of Goodness, Little Star aims to inspire children and to explore how to react non-violently in challenging situations. Through guided reading, discussion, art-therapy and role-

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playing games, children learn positive values such as compassion and forgiveness, and question responses based on prejudice and xenophobia. The stories show the children the value and advantages in dialogue, compromise and participating actively in their communities to help others.

Exploring such inspiring stories complements the psychosocial rehabilitation process and provides models for resolving differences peacefully, helping to build positive relationships and a society based on tolerance and fairness. This strengthens the chances of sustainable peace. Peacebuilding UK and Little Star have worked together with colleagues over the last year together to create this manual, to provide guidance to teachers and other professionals in using the stories of “Power of Goodness” to maximum effect.

Introduction

Aishat Zubairaeva

"Power of Goodness" manual
for school teachers of different subjects

Power of Goodness is a collection of stories in English, Russian and Chechen languages. Aside from linguistic objectives, the main goal of the book is to acquaint the readers with stories about non-violence and reconciliation, good deeds that are done by people at different times in different countries. It's important to emphasize the quality of book, its artistic design and colorful illustrations that come with each story.

Power of Goodness can be used by teachers for various purposes. In the study of languages (Chechen, English, Russian) the stories can be used for philological analyses, whereas the style of the story, the type of the texts and the story's micro-themes are identified.

For instance, the narrative of "He Was Ready to Hit Me" is very artistic in style, as seen through the many figurative expressions and metaphors used in the story. The expressive figurativeness can be followed in many other stories of the book. The texts can be successfully used in lessons dedicated to developing speaking skills and as a basis for essays. The Chechen stories are fit for these purposes even more, as they are written in an accessible, figurative and expressive language.

During literature lessons, the stories can be used by the teachers to introduce students to the works of great classics, such as Tolstoy and Hugo, enhancing the educational potential of these lessons. For instance, using Tolstoy's "Put out Fire or It Will Spread", the teacher can invite students to think about the title, which in itself is a proverb – a short saying with a complete conclusion. In response, the students can read out the passage from the story that says

'Ivan remembered his father's bidding and the divine command to put out the fire before it spreads' and explain the figurative nature of this passage.

The stories of Hugo, Bersanova, Ahmadova can introduce students to the culture and traditions of other peoples. Despite varying historical settings of these stories, they are vivid in depicting national peculiarities of the characters, their environment and lifestyle.

The story titled "Planting Trees to Heal the Earth" emphasizes the importance of ecological education. This story combines the artistic and publicist styles and can be read and analyzed during natural sciences, biology and ecology lessons. The story calls for concrete action to protect nature, teaches to care about the earth, expands the geographical knowledge of the students.

The study of ethics and the discussions of moral and ethical problems can be complimented with the stories of "Experiment in Fairness", "New Girl in School". These stories look into the serious problems of racism and nationalism. The students should look deeper into such problems and be able to express their opinion on these issues, assessing the actions of the characters.

The history lessons can make use of "Christmas Day in the Morning", "The Mosque", "Sanctuary Means Love". With their indirect reference to religion, these stories teach us the importance of faith and how faith helps attain and retain the family traditions, spiritual values.

The book can be invaluable for homeroom classes. The homeroom teacher needs to make clear classification of stories based on the problems and themes they reflect, ask concrete questions that require further

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discussion by the class. This work can help form a public opinion of the students, teach them how to develop a personal point of view in a given situation.

As such, the compilation *Power of Goodness* is a universal tool applicable to various school disciplines, as its main purpose is educational.

General recommendations

We have collected the main methodical sources and instructions in this manual, which can help make the teacher's task of working with “Power of Goodness” easier. These are guidelines and are presented in the form of a template which can be completed and edited in accordance with the established objectives. Each group of students has unique characteristics, stipulated by both individual problems and the working dynamics of the group as a whole. When working with the book it is essential to take into account this uniqueness and to pay attention to the students' actions and emotions – the topics covered may be linked or associated with personal experience and can affect them in a therapeutic as well as a negative way. Connections between the students and the described characters and situations comprise the didactic potential of the stories, but this should be used with great care so that no harm can be done to the children's psychological health. Any problems detected during the work should be referred to the school psychologist or the students' parents. This manual is a starting point for further studies and analysis of the stories' content – due to the uniqueness of each group and the conditions of the teachers' work, the list and the interpretation of the key terms broached in the stories can vary substantially. When planning the lessons it is recommended to start with defining special tasks, objectives and also the needs of the group.

I. Frequency of lessons

Work with the book can have no rigid system. The stories are not connected to each other, so the lessons can be held at any time that is convenient to you. However, it should be mentioned that working with the book on a regular basis will produce the

most substantial results. Using the stories during the course of lessons will not only familiarise children with general terms broached in the book but will also help to teach them practical skills in non-violent conflict resolution. From the methodical point of view, regular lessons using the book will enable all possible approaches of a step-by-step education with the elements of the series of exercises.

II. Planning and preparing for the lessons

Before the lessons it is advised to read the story and to study the proposed plan of the lesson. Then you should choose the exercises and games which you consider to best suit the lesson and the group. It is possible to diversify the work with the children by means of including examples from real life that are understandable and close to the students. Think about whether there was/ is anything similar going on in your region and how that can be used as an illustration to the story or a basis for a discussion.

III. Introductory part of the lesson

The Introductory part of the lesson can consist of the following:

Attention-attracting exercises (See part Games and Exercises)

Discussion of key term(s) in order to familiarise the children with the the essence of the story. Discussions can be held using verbal as well as non-verbal methods (drawing, role play, drama, etc)

Announcing the story

Read aloud the name of the story so that you can attract the students' attention and start an unconstrained dialogue and exchange of views on the story.

Explaining the unknown words

Explain in a few words the meaning of the words that are unknown to the students so that they are able to understand the story

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better.

IV. Guidance for reading the story

As shown in the Lesson Plan, while reading the story it is advised to make a pause and ask questions to lead or reinforce, which can help children to digest the plot and essence of the story. The questions can be concerning the story as well as the children's experience.

Reading the stories aloud

You should read too fast – this is the most common mistake when reading aloud. Understanding comes during the process of active thinking. It is better to read significantly more slowly so that the students are able to create mental images and links, make conclusions and summarise, critically analyse and interpret the text. It is better to also read with expression. If necessary read separate parts of the text changing your tone of voice and pace of reading. Define the most significant parts of the text which should be followed by a pause: you can share your thoughts (thinking aloud) so that you can show an example of the right way to think over/analyse a text. In order not to interrupt the smooth introduction to the text do not pause too often and for too long.

Examples of thinking aloud:

It became absolutely clear to me when...

It is important...

I am surprised...

I have already felt this...

This reminds me of...

Why did he/she do that?

How sad... or what a kind thing to do...

V. Reinforcement of knowledge

This part of the lesson can also be divided into several sections:

Discussion on the story and its major categories

Instructions during which the teacher tells about the essence of issues touched in the story and instills in children the practical skills of non-violent and creative approaches to conflict resolution of complex situations, friendly communication etc.

Practice exercises (role play, objective, essay, drawing etc.) where the students are offered to approach a situation similar to the one described in the story in a creative way. These situations can be both real and/ or imagined.

Exercises aimed to remove negative emotions

Discussions:

Discussing the stories encourages students to think about their knowledge and experience. It expands our ability to understand and helps to sort out personal feelings, to collect different points of view and to express our emotions. The teacher should make sure that the students have enough possibilities to discuss the story, particularly before writing an essay.

Instructions for the discussions:

Participants of the discussion should be able to see each other;

Identify priorities and give everyone a chance to speak;

Look at the speaker;

Ask questions to understand better;

Speak clearly;

Do not interrupt the speaker;

If you wish to add something please signal;

Develop each others' ideas;

Do not get too distracted from the story topic.

Teacher's role in discussions upon the principle "Think and give your answer":

Give a positive evaluation of the answers:

1. This is a very good point.
2. I like the way you have supported your

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point of view by your personal experience.

3. I appreciate that you try to listen and understand each other.

4. You have some very good points (try to encourage children).

5. I like the way you have completed the response.

Rephrase the students' ideas in order to help them to express themselves clearly:

1. Do you mean ... ? May be ... ? Do you want to say ... ?

2. Encourage possible associations and links:

3. This reminds me of What does it remind you of?

4. Encourage the students to support their positions by evidence or arguments.

5. What exactly brought you to such conclusions?

6. Stimulate the students to develop and expand their thoughts.

7. Can you add anything to this?

Encourage the students to make conclusions:

1. How have your ideas changed?

2. Is there anything new that you have discovered?

3. Why do you think so?

4. What is the message that the author is trying to send?

5. Can you tell us in more detail please?

Promise of the day:

“The Power of Goodness is inside me, I will be using it every day by different means”

Under your supervision the group should create a promise of the power of Goodness for the day. This promise must come from the students with your assistance so that they can feel that they themselves are its authors. Then you should make some examples. You should agree upon one or two promises based on the topics of the day's discussions. Write down the promises

on the class board so that everyone can see them. Ask the students to copy the promises for themselves. Explain to the students the meaning of promises in every day life. For example, the promise “today I will do something for others”. Use it as a slogan.

Choose some action that can be considered a kind gesture if performed to you by someone or if assessed by someone. It should not be an extraordinary action or doing, in reality - the simpler the better. For example, it can be walking someone home or bringing something to people who are close to you, letting someone go first, making a faithful compliment to someone, especially to someone who is lonely. Whatever it is, do it from your heart and with modesty. Pay attention to your feelings, especially to the way the feeling of kindness becomes stronger if you do not expect any recognition in return. Would it be nice if someone did the same to you?

On a deeper level, as it is possible to see from the story it is easy to understand that there is no inequality between ourselves and other people. We all need respect and understanding. Pay attention to the emotions you are receiving from a very simple act of kindness without anything in return, allowing love to enter your heart and the surrounding world. It is such small and conscious actions that help to spread the power of goodness.

Notes:

If desired a special part of the classroom or of the class board can be used for the daily promises of the Power of Goodness. Try to be consistent, let it be something special which can be used with a spirit of respect, kindness and peace.

VI. Homework (drawings, diary)

Usually lessons using stories make children feel weary so you should not overload them

General recommendations

with the homework. You should try to have the work done by the end of the lesson. If there is any reason that the home work needs to be done, the teacher can use some of the following exercises:

Drawing the story:

By expressing their responses to the story by drawing pictures, the students can understand their knowledge and experience better and can achieve a different understanding or imagination of their own views. This can be useful to the students who experience problems with expressing themselves in writing.

Writing a blog or a diary:

The objective of writing notes in diaries or blogs is not to retell or to present an abstract of the story but to show how well the students were listening to the story, to open wider the meaning of the story and to discover their personal reaction to the story, not influenced by those of others. There are some examples further down which can be used by the students for the beginning of the sentences in their notes. They can also make their own beginning.

1. The story makes me think about ...
2. I respect (the story character) because ...
3. After finishing the story I presume ...
4. I have learnt ...
5. The story leads me to a question ..., because ...
6. When I heard the story, I felt ...
7. My attitude towards (the story character) changed when ...
8. Most of all I enjoyed the episode where ...
9. This (person, location, time) reminds me of ...
10. I am similar to or I am different to (the story character)
11. I want to remember from this story ...
12. The story name tells me that ...

13. I noticed the following details ... They are important because ...

LESSON PLANS

1. Reunion

Zalpa Bersanova

2. The mosque

Guerman Kuznetsov-Valin

3. Vigil for Peace

Mikhail Roshchin

4. Mercy

Yevgeniy Yevtushenko

5. The House that Love Built

William Price

6. "Sanctuary" means love

7. Neighbors

Sayeed-Hamzat Nunuev

8. Kunta-hadji

Sayeed-Hamzat Nunuev

9. Weeding the Field

Musa Akhmadov

10. Bocha

Musa Ahmadov

11. He Was Ready to Hit Me

Calhoun Geiger

12. Put Out the Fire or It Will Spread

Leo Tolstoy

**13. Allah is Merciful, Perhaps Allah
Needs Me**

Patricia Cockrell

14. Anna and the Speckled Hen

Ruth Hunt Gefvert

15. Boot under the Bed

Murray Engle Lauser

16. Christmas Day in the Morning

Pearl S. Buck

17. Experiment in Fairness

Bayard Rustin

18. First Bitter, Then Sweet

Asya Vasayeva

19. The Healing Power of Forgiveness

Aba Gayle

20. To Forgive is Divine

Yousef Bashir

21. Jelly Beans

Isabel Champ Wolseley

22. New Girl in School

Carol Passmore

23. Planting Trees to Heal the Earth

Janet Sabina, Marnie Clark

24. Silver Candlesticks

Victor Hugo

25. Seeds of Hope

Viktor Lozinsky

26. Oh, Had I a Golden Thread

Pete Seager

Reunion

Zalpa Bersanova, Chechnya

This is a true story.

Methodology Information

Key concepts:

(+) Love, care, optimism, determination, empathy, honesty;

(-) Deception, fear, stereotyping, prejudice, abandonment.

Learning objective:

1. To teach children to approach challenging situations, which require understanding of other people's needs and feelings, creatively and optimistically

2. To show children that kindness, generosity and the ability to correctly assess the situation, brings people together

3. To show that appearance and stereotyping can be misleading

4. To discuss whether it is acceptable to lie for someone's own good.

Age group: 7-14

Special Recommendations:

Hidden in the story are profound theses and complex issues of people's relationships, including the suggestion that a lie can protect our loved ones from being put in a difficult position. It must be understood that the situation described here is not just the story of one family, but the fate of many families torn apart by the military conflict in Chechnya. The story emphasises that love and the need for closeness, as basic human needs, have no ethnic boundaries and are a powerful instrument for overcoming stereotypes and prejudice.

Brief summary:

The protagonist of the story, Alexey, has only ever seen his father in a photograph. But when he is posted to Chechnya his mother at last told him about his father. She pleaded with him: "Find him, no matter what. Help him." Several times Alexey drove by his father's house, hoping to meet him. It took a lot of effort, but at last it came to pass, this beautiful moment in Alexey's life, for which he had waited so long.

Characters: Alexey, Alexey's mother, Alexey's

father, Alexey's father's new family

Setting: Chechnya

Unfamiliar words:

1. Mucky – dirty, grimy

2. Assignment – a working trip.

Introduction

Task:

1. Group task.

2. Select an exercise from section "Concentration



and attention".

Discussion: (See Psychologists Comments following the story.)

1. Can we love people we don't know?

2. Can we feel contempt and hatred for people we have never met? Why?

3. Can we make judgements about people without knowing them?

This discussion is meant to demonstrate how our prejudices are based on incorrect/unfounded assumptions about people. The teacher's task is to help children understand that although people can be different and have different goals, we cannot judge them on the basis of statements that can turn out to be unjustified. We need to see the best in people, trying to get to know them better – we should not turn away from them because of learned assumptions. It is stereotyping that stands in the way of friendly interaction and co-operation between people.

Reading the story

After the second paragraph:

1. Why do you think Alexey's mother did not tell him about his father in detail when he started asking her about him? Why had she avoided talking about him?
2. Are there things you avoid talking about? What stops you from talking about them?

After the third paragraph:

1. What was the family afraid of, when they were hiding the father?

Plenary

Discussion:

1. Was Alexey's mother right to keep the full story from him? How would you feel in his place?
2. Despite the fact that Alexey's father had left his mother, remarried and had a new family, Alexey's mother still wanted to help him.
 - a) Why do you think she did?
 - b) Was Alexey's help enough?
 - c) What would be enough?
3. On his last visit, Alexey came with presents and dressed in civilian clothes.
4. Why do you think he got changed?
5. If you had a chance to give Alexey advice before he went off to see his father and his family, what kind of advice would he get from you?
6. What was beautiful for Alexey about his meeting with his father? What feelings would you have had?
7. What would you hope for Alexey and his father in the future?
8. Tell about a time when you were separated from someone you love, whether they got back together, how, when, etc.
9. Article 1 of the Universal Declaration of Human Rights (United Nations)
All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act in brotherhood.
Article 1 tells us that we are all equal and encourages us to act toward one another in a spirit of brotherhood..

1. Does the way people dress affect the way you think about them?
2. Can you think of an example of someone who you haven't liked or trusted just by the way they were dressed?
3. Article 15 of the Universal Declaration of Human Rights (United Nations): Everyone has the right to a nationality. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.
4. The standing questions #1 and #4 listed after the story fit quite nicely with Article 15.
5. Do you think if Alexey knew he was part Chechan growing up, he might have had different thoughts about his father and his own heritage?

Feedback:

1. What didn't you like in this story? What did you like?
2. Do you think Alexey will continue to see his father?

Instructions

Assess the conclusions of your discussion. Emphasize that, despite Alexey's good intentions, his father's family met him with distrust (Were they being careful or prejudiced?). Contrast love and dislike of people we know and don't know. Point out that you cannot judge people without knowing their intentions. It is also worth mentioning Alexey's determination and his ability to approach a difficult situation sensitively, his desire to put himself in other people's shoes and to try to change their attitude towards him.

Task:

Exercise 1a in section "Art Therapy". Draw the most memorable scene in the story.

Discussing the artwork:

1. Did you enjoy drawing?
2. Why did you choose this scene to draw?
3. What did you find difficult and what was easy?
4. Do you like the drawing?
5. Did the drawing turn out the way you wanted it to?
6. What do you like most in this drawing?

7. Is there something in this drawing you would like to change?

For the teacher

About the author:

Zalpa (Zalpah) Bersanova – writer and ethnologist who has devoted much of her writing to the Chechen people. Her research focuses on the spiritual and cultural values of the post-war Chechen society. In 2005 Zalpa Bersanova became one of the 35 Russian women to be nominated for the Nobel peace prize. Ms Bersanova is a co-founder of the International Centre for Chechen Studies and the author of books *Purchased Happiness*, *I Choose the Mountains* and *The Road Home*.

Background Facts:

“They probably thought that I came to take him away, just like they take away other men in Chechnya.”

During the war in Chechnya it was commonplace for people in military uniform to take men from their homes. The fate of many of these men is still not known. Forced disappearances continue to be one of the republic's main problems to this day.

Additional Exercises:

Making characters out of plasticine, making a stage set out of coloured paper or card and acting out the situation on the improvised stage.

Little Star's Experience

Psychologists' Comments:

1. “At the start of the lesson it is worth asking the children: ‘Do you have relatives in other towns? Do you keep in touch with them?’”

2. “I think, before reading the story, you should get the children ready for the surprise waiting for them. The surprise is that the protagonist's father is Chechen, but his mother is Russian. You can prime the children by asking leading questions, such as, “does anyone know of a case where a Chechen man married a Russian woman? What do you think about that?”

3. The school's principal was invited to join the lesson. He told the children his own story about

how, in Soviet times, he had been married to a Russian woman, with whom he now has a daughter. She is now remarried and has five children. His story was very relevant.”

Potential problem scenarios:

“During the study of this story, children can be overwhelmed by memories of door-to-door cleansing operations. I let everyone, without exception, pour it out. In this way they can release negative emotions.”

“There was one moment when several boys started cursing Alexey, because he came to (kill) fight against Chechens, who were his own flesh and blood. However the tension was released as we progressed towards the middle and then the end of the story. The children realised that Alexey had no evil intentions towards the people of Chechnya, to the contrary the children were very pleased that the lad has shown a Vainakh (traditional Chechen) virtue “YAKH”. By the end of the lesson members of the group were calling him ‘a real man’.”

The Mosque

Guerman Kuznetsov-Valin (Russia)

This is a true story

Methodology

Key concepts:

(+) Being a good neighbor, mutual understanding, helping others, tolerance, hardworking attitude, selflessness, commitment, courage

(-) indifference, cowardice

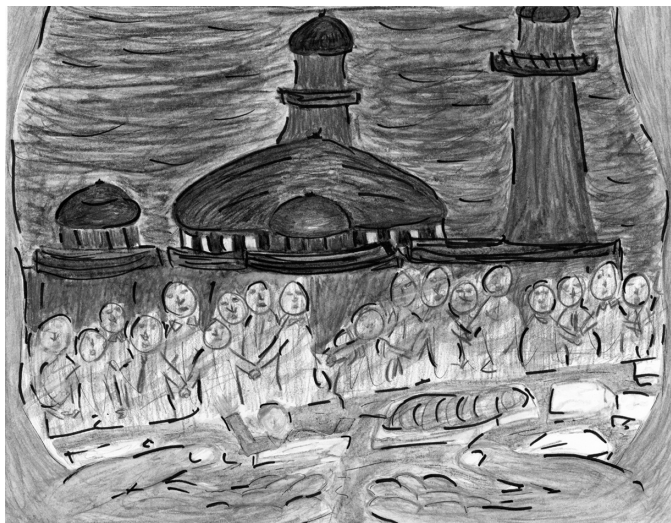
Learning objectives:

1. To demonstrate to children that religious beliefs should not be a cause for conflict, but on the contrary can be a reason for unity and co-operation.

2. To give children an example of neighborliness, desire to leave in peace and understanding despite religious and ethnic differences.

3. To tell the children about self-sacrifice and courage, to teach them to help others in a time of need.

4. To teach children not to seek reward for their good deeds but to enjoy the positive feelings of working together for the good of all.



Brief summary: This story tells us about the lives and relationships of people, of good memory and selflessness. The Rashida Mosque is the embodiment of the blessed memory of a local blacksmith called Ishmael and the

heroic act of a young Russian soldier.

Age group: From 7 years up

Unfamiliar words:

1. Buckwheat honey – one of the finest kinds of honey, made by bees from the nectar of buckwheat blossom

2. Nizhegorodchina – Nizhny Novgorod region

3. Measure – something you measure with

4. Repressions – punishment by a governmental organisation (imprisonment, exile, execution by firing squad)

5. Kiln – a furnace for heating and melting metal, for firing (hardening) ceramics etc.

6. Shroud – burial clothes or a white cloth for wrapping a dead person for burial

7. Spring flood – a seasonal flood caused by ice melting on the river, snow or seasonal rain; a season of such flood

8. Rapids (in the river) – rocky, step-like rise across the bottom of the river, interrupting its smooth flow

9. Frost - ice-like crumbly mass of snow that forms in cold, foggy weather on tree branches, wires etc.

10. Go beserk - to become extremely agitated, irritated, angry, furious; to rage; to act very noisily and uncontrollably

11. Overcoat (field coat) – a formal military long coat, with a fold and a buttoned belt at the back

12. To vanish without a trace – to be difficult to find

Questions for discussion

1. How did the villagers feel about Ismail's death? How did they feel when the Russian soldier rescued the stretcher with his body?

2. What is remarkable about the young Russian soldier's actions?

3. What are the similarities between the soldier's actions and the actions of the people who worked together to build the mosque? What are their differences?

The Mosque

4. Why is it important that people of different nationalities and religions came together to build a place of worship for people of just one religion?
5. Have you ever worked on something together with other people? What kind of feelings and behaviour usually go with this sort of collaborative work?
6. What do you think about the people who built the mosque? Have you ever seen people build a mosque? If yes, do you know anything about the history of that mosque?
7. Have you ever had to risk your health and use up your own time to help others? What did you work on? How did you feel at the beginning and at the end.
8. What are your feelings and thoughts about the story we have just read?

Exercises:

Drama:

1. Imagine that after the Mosque is built that it is having a service to honor the two people in the story, Akahmet and Ismail.



2. Imagine a small group of children have been asked to write a short play in honor of these two people, representing their contributions.

Write, or dictate, the script as a teacher led group or in small groups with different parts to write. Practice the play and act it out for an appropriate group.

Art:

1. Make paper hats and cardboard props, as needed for the play. Make a large representation of the mosque as background scenery.

Music:

1. Write lyrics for a song about the two characters. This can be sung or chanted. Use a familiar tune to sing the song that has been written.

For the teacher:

Background facts:

The Rashida Mosque: the construction of the Medina Islamic religious-educational complex, funded by the major Tatar benefactor and entrepreneur Faiz Gilmanov is still far from finished, and at present the only buildings completed are the mosque, the community club and the general surgery. However, the plan is to build Russia's chief Islamic institute here, with a museum of Islam, a hotel and a range of other buildings, the scale models for which can be viewed today in the museum underneath the Rashida Mosque. The Rashida Mosque is the most important local landmark. Built in 1992-1994 and named after Gilmanov's mother, the Rashida Mosque is one of the finest examples of the modern Muslim architecture in Russia, while its architect, Ilyas Tazhiev, is also famous for building a mosque on Moscow's Mountain Poklonnaya.

Indeed, the two mosques are similar, but Rashida, which is smaller, looks much more original and unusual. In its layout the mosque looks like a flower with five petals (this design was chosen because the mosque is envisaged as a gift to the woman after whom it is named, and it is traditional to give woman flowers). Three of these "petals" are crowned with small cupolas, while the "petals" either side of the entrance

The Mosque

evolve into rather unusual looking minarets (closest to the Turkestan type of minaret). The entire mosque is built of red brick, while its interior design (floral ornaments and sura from the Quran) is done in white and gold. The layout is particularly notable by the way the “petals” act somewhat like the side chapels in an orthodox church. Below the mosque, set within the hill slope is a small museum (rather poor, dedicated to the local history and nature). In front of the staircase leading up to the entrance to the mosque there is a Ya Sin monument – a monument to all Muslims who died at the hands of the Soviet state. The monument is a wrought metalwork six-sided obelisk, 25 metres high. Attached to each of its six facets are twelve metal plaques, each bearing a laser etched prayer dedicated to all the innocent people who died for their faith.

Vigil for Peace

Michail Roshchin (Russia)

This is a true story

Methodology

Key Concept:

(+) citizenship, solidarity, empathy, compassion, fortitude, steadfastness

(-) indifference, submissiveness, spinelessness, aggressiveness

Lesson Objectives:

Tell children about people, who dedicated themselves to fighting against injustice and war, who took active stand to defend rights and safety of other people

Teach children to show solidarity towards those who are in trouble

Teach children to stick with what they believe in and follow their conscience and consciousness

Brief summary: It is deeply touching, that Chechen people were not alone in their tragedy. This story is about how Russian citizens, belonging to different



religions, did not fear frost in 1999 and came out of their warm homes into the square to hold an anti-war action under the slogan "God is not in force, but in truth". There was everything - prayers, the hunger strike, negotiations with government leaders of both parties.

Age Group: From 15 years old

Unknown/new words:

Gush out – to strive, flow, pour in torrents,

flush

Old Belief – religious movement to preserve the old order, denying to recognise Patriarch Nikon's reforms and caused the split of the Russian Church (in what follows the flow was divided into popovtsev, demon-popovtsev, various rumors and consent).

Solidarity - active empathy towards somebody's actions or opinions, common interests, unanimity.

A political prisoner - a person put in prison for political beliefs and activities against the authorities, the ruling regime, etc

Feasible - commensurate with somebody's forces, opportunities.

Pious – expressing faith, religiosity, piety, indicating such characteristics.

Ask before reading:

1. Have you ever done something difficult because you felt it was right? Reflect quietly on this question for a while. (students could write about it and then share, or simply share)

Questions for discussion after reading

1. Have you ever remained without lunch or dinner? What was it like to be really hungry? Imagine, how you would feel if you haven't eaten for a week?

2. How did two Russians, Michael and Victor came to the decision that the hunger strike would be the best way to express their opposition to the war against Chechnya?

3. Why did a Moscow Quaker, Sasha, joined to the first two participants in the action?

4. Why do you think Sasha continued with the hunger strike for such a long time? What did this action achieve? In your response, bear in mind your personal, inner experience as well as actions of the hunger strike participants and its witnesses.

5. What else did Victor try to do in order to

achieve reconciliation after the hunger strike? What was the success factor in his efforts (what did he manage to achieve), considering the war did not stop at once?

6. Why is Michael still believes that peacekeeping operations have meaning, even if the government does not respond to them? What do you think about it?

Exercise:

Have the children create peace signs or flags of their own out of cloth or paper using paints for another coloring medium. This can be done individually or in small groups.

To help the teacher

About the author:

Roshchin Michael – M. Roshchin, a Quaker Mosckovite, played a major role in helping with the Power of Goodness project. He gave many hours to the success to the project. Professor of Arab history, Geography and Literature in the Department of History and Geography of Moscow State linguistic University. Regular author of Big Russian encyclopedia and Orthodox encyclopedia (subjects of articles - Arabic studies, Islamic studies). In 1974 he graduated from the Institute Asian and African countires at Moscow State University with a degree "History of the Arab countries." In 1981 he defended his thesis for the award of the degree of Candidate of historical sciences in the Institute of Oriental Studies of Science Academy of USSR. Thesis theme: "The role of traditional and contemporary factors in the formation of social orientation of the Arab youth in 1950-70. (For example, Lebanon, Syria, Iraq, Egypt and Palestine). " Since 1980 he has been working in Institute of Oriental Studies: before 1988 - in the Department of Arab countries, from 1988 to 2009 - Senior Division of

comparative theoretical studies. From 2009 - Senior Center for the Study of Central Asia, Caucasus and the Urals-Volga region.

The facts:

Viktor Popkov (1946 - 2001) - Russian journalist and human rights activist, and activist of anti-war movement. He was engaged in peacekeeping and humanitarian activities during the First and Second Chechen wars. Died of wounds suffered in Chechnya after the attack by unidentified persons.

The human rights organisation "Memorial" - movement, whose main task initially was to preserve the memory of political repression in the recent past of our country.

Now it is a Commonwealth of dosens of organizations in Russia, Kazakhstan, Latvia, Georgia and Ukraine, leading the research, human rights and educational activities.

"Memorial created public museum collections, documentary collections, specialized libraries.

At the initiative of "Memorial" the Solovetsky stone on Lubyanka Square in Moscow was set as well as many other memorials in various parts of the former Soviet Union.

At the initiative of and with the participation of the "Memorial" in 1991 Act was passed on Rehabilitation of Victims of political repression. This law returned the honor to the hundreds of thousands of our fellow citizens and proclaimed October 30th as a Day of Remembrance of Victims of Political Repression.

In addition, the organization offers the legal and sometimes financial assistance to needy elderly people who have undergone Soviet prisons and political camps.

"Memorial" collects factual materials, verifies, analyses and publishes the data collected on the violation of human rights

with the help of groups of observers located in 'hot spots' in the CIS.

Additional exercises:

1. Playing the "Count" (see Exercise number 6 in the section "Concentration and attention. ")
2. Exercise "The ability to be responsible for themselves" (see Exercise number 2 in the "Self-evaluation, Responsibility ").

From the experience of "Little Star"

Psychologists' comments:

"It will be useful to conduct a preliminary discussion on peacemaking and tolerance. "

"The story helps children cultivate compassion, empathy, understanding of other people's pain. "

Possible problematic situations:

"The participants recalled the March for Peace. They talked very excitedly. Everyone was talking about himself, about his family. I gave everyone the opportunity to express themselves."

Mercy

Yevgeniy Yevtushenko (Russia)

This is a true story

Methodology:

Key ideas:

(+) Compassion, mercy, forgiveness, reconciliation

(-) Feud, spite, hatred

Lesson Objectives:

1. Introduce the ideas of “feud” and “hostility” to children. Teach children to think rationally, and with understanding of problems of other people in post-conflict situations.
2. Develop the sense of mercy and compassion in children.
3. Teach children to forgive, to thrive to live in peace.
4. Teach children to express humanity and humaneness, irrespective of the circumstances.

Age group: 7-17 and up

Special recommendations:

Conflict situations and war have a destructive psychological effect on society, and color people’s view of the world. Many are unable to forgive their “enemies” for everything that was lost in war. At times, consequences of a war (physical as well as psychological) have to be overcome in more than one generation. Many are unable to reconcile with “enemies”, and continue to fuel the conflict, hindering the process of rehabilitation and the normal development of a society. The story teaches us that it is reconciliation, rather than forgetting and blocking out problems, that is key to overcoming the effects of violent conflict.

Nothing can justify violence and bloodshed, but are we right to continue to blame each other for what had happened? How can we reconcile with an enemy, and without becoming friends (Why would we not become friends?), learn to live at peace, without wishing to destroy or hurt each other?

Should the younger generation live by the mistakes of their fathers? Are the fathers right in expecting their children to respect their “convictions”?

This short story allows us to approach a wide range of questions dealing with post-conflict situations,

and our actions and feelings towards “enemies”. The story is based on real events, and, thus emphasizes human potential, the ability of people to sympathize, and forgive the pain inflicted upon them.

Brief summary: In an extract from the book by Yevgeniy Yevtushenko "Mercy", an incident that took place in 1944 in Moscow is described. The narrator witnesses the passing of German prisoners of war on the streets. The look of their well-fed generals infuriates people watching them. However, when ordinary



soldiers were passing, wounded and exhausted, Russian women were imbued with compassion for them and began to put bread into their hands, cigarettes and they stop seeing them as their enemies.

Characters:

Women in the crowd, German prisoners of war, policeman

Location:

Moscow, Russia

Vocabulary words:

1. Arrogant - looking down on people, with contempt
2. Spite – feeling of the utter disrespect to someone or something
3. Aristocratic - describing a person who is refined and sophisticated and might also be arrogant
4. Shuffle one’s feet– to make rustle, noise by friction (while walking or moving).
5. Hobble – to walk with limping, falling on one leg, waddling, or with difficulty

Introduction

Exercises:

1. For a playful break, play “Fish” game (№2 in “Concentration and Attention” chapter)

Discussion:

1. How are our friends different from our enemies?
2. Can an enemy become a friend?
3. And can a friend become an enemy?
4. The discussion is meant to help us look at our understanding of friendship and feud from a new perspective, and realize what builds the foundation of the way we treat other people who we consider friends or enemies. It is recommended to stress the importance of the “How” – how to reconcile with enemies, how to avoid falling out with friends, etc.
5. During the discussion, questions of human dignity and humanity can be also addressed – how to treat your enemies if you have them?
6. If the people of two countries have learned to hate each other does that mean that the people of those countries are bad?
7. Do we have the right to humiliate and hurt them? Should we help them out for reasons of tolerance and compassion?
8. If the children answer negatively, ask them a question: How would you want your enemies to treat you?
9. Are you deserving of their respect?

Reading of the story:

As the story is short, breaks are not recommended.

Summarizing:

Discussion:

1. Is this a true story? Where did it take place? When?
2. What do you know about military conflict between Russia and Germany at the end of the Second World War?
3. Why do you think the crowd of Russian women had different reactions to the procession of German generals and to the one of ordinary soldiers?

During discussion it is recommended to include the topic of the powerless position of ordinary soldiers. Many of them find themselves in the heat of battle involuntarily, and even against their will.

1. Why do you think the policeman let the elderly woman through to the German soldiers?
2. What did the woman then do?
3. What happened next?
4. Why do you think did so many women in the crowd follow her example?

Plenary:

1. The author tells us that the women felt that the soldiers "were no longer the enemy. These were people".
2. Do you or have you ever had an enemy? Could you, like the middle-aged woman in the story, do something that would help you enemy become your friend?
3. Have you ever suddenly come to see someone you disliked in a totally different light?
4. What made you change your mind about them?
5. PREAMBLE of the Universal Declaration of Human Rights (United Nations) Whereas recognition of the inherent dignity and the equal and unalienable right of all members of the human family is the foundation of freedom, justice and peace in the world.

In this story an elderly Russian woman stepped up to the German prisoners and presented them with something wrapped in a handkerchief. What was this gift and how did it change a feeling of being enemies to a feeling of being brothers? How did this affect other women around her?

What do you think would have happened if the woman had approached the generals with the gift? How would you explain the difference?

Teaching:

“They were no longer the enemy. They were

people.” We must see each other first and foremost as people - this is the main quality that unites us. We, as humanity, can change the world; it is in our power to overcome conflict, to stop wars and help each other in trouble. Our kindness, compassion and empathy make us human, and we must value and nurture these qualities in ourselves and others. We must treat others as we would like them to treat us.

Exercise:

As an exercise we can read one of the teachings from the Quran (or from an alternative religious text), dedicated to forgiveness and compassion:

1. And the retribution for an evil act is an evil one like it, but whoever pardons and makes reconciliation - his reward is [due] from Allah (Surah “The Consultation”, 42:40)

2. ...But if you pardon and overlook and forgive — then indeed Allah is Forgiving and Merciful (Surah “Mutual Disillusion”, 64:14)

For the teacher:

About the author:

Yevgeny Yevtushenko (b. 1933) — Russian poet, prose author, screenwriter, film director. Born 18 July 1933 at Zima (transl. Winter) station in Irkutsk region, Siberia, into a family of geologists. Grew up in Moscow, where from 1949 began to have his poetry published.

In 1951–1957 Studied at the Gorky Institute of Literature (expelled for his approval of D. Dudintsev's novel *Not by Bread Alone*), in 1952 became the youngest member of the Writers Union of USSR. Laureate of State Award (1984) and of many international literary awards. Honorary member of Spanish and US academies of arts and humanities, member of the European academy of arts and sciences, professor of Pittsburgh University and the University of Santa Domingo. The author of numerous anthologies of poetry and prose, prolific screenwriter. His work has been translated into more than 70 languages. On 16

March 2004 г. Yevgeny Yevtushenko was awarded a medal by Russian President V.V.Putin for "Services to Motherland", 3rd degree.

Background facts:

Great Patriotic War(1941—1945): the war fought by the Soviet Union against Nazi Germany and its European allies (Bulgaria, Hungary, Italy, Romania, Slovakia, Croatia and Spain); a game-changer in the Second World War.

Suggestions:

Homework: Talk to relatives and neighbors who have lived through Stalinist repressions (deportation). Try to find out if they recall any incidents of being treated with compassion by the soldiers/guards. Share these stories in the next lesson.

Illustrations. "To help the group understand that even people worn down by the suffering and the horrors of war retain the capacity for compassion and kindness towards their enemies, after reading and discussing the story (depending on the age of the group), in my work on the story, I used illustrations and excerpts from an anthology of memoirs of former prisoners of Salaspils death camp (Latvia, 1941-1944).

In just one year between 1942 and 1943 some 3,000 children aged under 5 died at Salaspils death camp. They were used as forced donors. The children were kept in a separate barrack, and their blood was collected for transfusions for German soldiers".

Additional Exercises:

Art Therapy.

The story can be interpreted on a pavement (or on large paper) using coloured chalk. Resources: 15-20 standard packs of coloured chalk. Instructions: To the group: We have found out a bit about the events of those times, and now I am going to ask you to draw in chalk on the ground a situation from your own life that is similar to that in "Mercy". It doesn't matter if you forgave or if someone forgave you. Allocated 15-20 minutes to the task.

At the start of the session you could use the

"Signal" exercise (№ 4 in "Concentration and tension" section) can be used as a warm-up.

From Little Star's experience

Psychologists' comments:

"It is important to remember that, when reading the "Mercy", children and even more so adults (students, teachers, parents) might draw a parallel between these events and the events in Chechnya, and as a result the group could become polarized along the lines of personal opinion."

"This story is well suited for work with aggressive children. During the work, stress to the children that people know how to forgive, no matter what harm had been caused to them."

"It is an opportunity to teach the children about the Great Patriotic War/World War II".

Potential problems (flags):

"During a session with student teachers there was a moment when Rusla, a member of the group, said: "Raise your hand if you could forgive the soldiers from the Russian OMON (special forces), who butchered practically every villager they found in Aldy, if you captured them?"

In this case I, as the group's instructor, doubly struggled to find anyone willing to be tolerant towards these potential prisoners of war. However a little while later a solution was found.

I offered the group a game for relieving tension and in the end we came to the conclusion that not all prisoners of war are Russian special forces, and that in many parts of the world there are soldiers who are drafted into action against their will."

"The children of Chechnya, who have lived through the war, are very sensitive towards the pain and suffering of others. Many have had close family members or relatives brutally murdered during the war. Often children give real examples, tell horrible stories when they have even witnessed corpses being abused and mutilated.

The children are ready to show compassion to an enemy only when the enemy has been defeated and

is weak. And very often children say that they are unlikely ever to forgive."

The House that Love Built

William Price (USA)

This is true story.

Methodology

Key concepts:

(+) Neighborliness, selflessness, compassion, empathy, gratitude, courage, patience, helping others

(-) Resentment, cruelty, indifference, pain

Teaching objectives:

1. To tell the children that wars, no matter what their cause, are always based on violence and bring death, pain and loss/

2. To teach children to be compassionate and understanding of another person's pain and loss, To help someone else

To be grateful for the help offered to them.

Brief Summary:



Marie's family moved into an old cellar - their house was destroyed during the battle. The whole village is in ruins for a long time, but once the workers from the Committee of Quaker ministry arrived. Marie turns to their boss with a request to build a house for their family for six souls. Following other houses in the village, the Marie's family home is soon rebuilt. The chief only takes 4 sous from the girl for this work. In this way, people who have lost a lot in the war, were able to get

home and start a new life.

Characters: Marie, Marie's mother, and workers from the British and American Friends Service Committees

Setting: France

Unfamiliar terms:

1. The Religious Friends Society of Friends (Quakers) See section below, "For the Teacher: Background Facts".

Rags – damaged, worn-out clothes

Government – the highest executive body of the state government which directly manages the country

Exercises:

Reading:

a) Begin to read the story aloud to the class and stop reading after Marie offers to pay six pennies for the worker to build the house.

Ask the children to predict if the AFSC worker will let Marie use her pennies to pay for the house.

After reading the whole story use one or both of the activities below:

Art Activity:

1. Have each child makes a 3D house of cardboard.

a. Use tape to make it from old cardboard boxes.

Ask students if this looks like a house they would like to live in. Use coloured paper, paint, pebbles, leaves, flowers, and other available media to make it a house they would like to live in.

They could talk about why they would like to live in this house. (i.e. colour, decorations, windows, space, etc.)

If there aren't enough pieces of cardboard available, newspaper and tape can be used instead. Drawings can be made using paper and colored writing tools, however, cardboard and/or newspaper will give the children a more visual and tactile experience.

Role Play Activity:

1. Act out the scene in which Marie asks the worker from the AFSC (American Friends Service

The House that Love Built

committee) to build her a house for six pennies.

Ask the students to watch the faces of the actors carefully and observe the expression.

Do you think the expressions reflect the feelings of the people in the story? K

Thank the actors, and ask others if they would like to act it out themselves.

Questions for discussion

1. What does one need to be satisfied and happy? Why didn't Marie have this?

What do you know about the events of the First World War?

What happens to houses in a country where there is war? What happens to schools? To farms/ To factories? To people? To people's feelings? To the way people behave?

Why were the workmen willing to work for free? What did they get in return? How do you feel when you help someone?

What were the circumstances in which Marie's family lived? What did she find hard to put up with? Have you been in a similar situation? Tell us about it.

Why was Marie glad to see the workmen? Why do you think Marie realised that something new must have happened when the American Friends Service Committee builders came?

Why do you think Marie waited with such determination for the house to be finished?

Why, when her house was finished, did Marie run straightaway to give money?

Why did the workman agree to take a small amount of money from her?

2. Why do you think Marie waited with such hope and determination for the houses to be finished?

For the teacher

Background facts:

1. The American Friends Service Committee (AFSC) is a Quaker organization that includes people of various religious faiths who are committed to social justice, peace, and humanitarian service. AFSC's work is based on the principles of the Religious Society of Friends, the belief in the worth of every person, and faith in the power of love to overcome violence and injustice. In 1947 the AFSC received the Nobel Peace

PrizeNobel Peace PrizeNobel Peace Prize along with the British Friends Service Council (now called Quaker Peace and Social WitnessQuaker Peace and Social WitnessQuaker Peace and Social Witness) on behalf of all Quakers worldwide.

2. The Religious Society of Friends (Quakers) began as a Christian reform movement in Great Britain in the mid 1600s and spread to many other countries. The largest communities of Friends today are in the USA, Kenya, and Bolivia. Quakers believe that God gathers believers into communities of worship and ministry characterized by simplicity, equality, nonviolence, and decisions made in unity. Today's Quakers are very diverse, but continue to uphold the inherent dignity and value of each person. They often collaborate with people of other faiths all over the world in movements of reconciliation and social justice.

3. The Chechen Power of Goodness project is sponsored by two Quaker organizations - Peacebuilding UK and the Friends International Library Committee. These two organizations base the project on the values and beliefs of the Religious Society of Friends (Quakers) outlined above and offer the book (Power of Goodness: Stories of nonviolence and Reconciliation) and the teachers' manual in the hope that it will help Chechen young people learn the ways of peace.

4. The First World War (28 July 1914 — 11 November 1918) — one of the largest-scale armed conflicts in the history of mankind. The name became established as a History term only after the start of the Second World War in 1939. In the period between the two wars people referred to it as The Great War (in French: La Grande guerre), in Imperial Russia it was sometimes called The Second Patriotic War, and informally (both before and after the Revolution) — as “The German war” and later in the USSR as “The Imperial War”. The direct pretext for the war was the murder in Sarajevo on 28 June 1914 of the Austrian Archduke Franz Ferdinand by the nineteen-year-old Bosnian student Gavrilo Princip, who was a member of the Mlada Bosna (Young Bosnia), which fought for the unification of all southern Slavic nations into a single state. As a result of the war four empires

The House that Love Built

ceased to exist: Russia, Austro-Hungarian, German and Osman. Across the countries involved in the war, more than 12 million people (including civilians) were killed and about 55 million were wounded.

Suggestions:

1. Ask the children to talk to close family members and relatives about how the First World War affected the fate of their family.

Find out their opinion on whether conflicts can be resolved peacefully. Share the examples they found in the next lesson.

“My Dream” art therapy exercise can be used. The children are given time to think about their dream of a peaceful life.

2. After the lesson, the children can build structures made out of pieces of wood or stones piled one on top of the other until they fall. Be sure that the person who places the piece that makes it fall gets appreciation. They could do this as homework and even invite other children who are not part of their class to join and could tell them about the story while building.

Structures can also be built using rolled newspaper and tape.

From Little Star's experience

Psychologists' comments:

“The events in the story are similar to those experienced by the Chechen children. The teacher should be prepared for the children to start sharing similar experiences from their own lives. These stories might take up more time than the teacher had planned.”

“The story prompts children to think.”

“The children remember comparable situations from their own lives. They get to think about their dream.”

Potential problems:

“An awkward situation arose during the session with a 15-year-old boy. During the discussion he started crying, he got up and walked out. When he left the other children explained that his father had been killed in the war. I invited the boy in for an individual consultation. At first I used active listening, then I asked him to draw the traumatic event, because he found it so hard to talk, this was

followed by freeing himself from the traumatic event (burning or tearing up the paper, etc). In the end, boy M. told me that he had never allowed himself to cry, but that now he felt a lot better.”

“I would like to share the following situation. During the task, when all children were asked to draw their dream, and when all other children drew the sea, cars, dolls or drawing themselves meeting their parents, one girl drew a hospital and wrote: “My dream is to go into hospital.” When we discussed the drawing, the girl explained that she was ill and suffers from constant headaches, that the doctors advised that she should be sent to hospital, but that her parents don't have the time or the money for this. I met with the girl's mother and she felt touched by her daughter's drawing and promised to focus on her welfare. And very soon that was exactly what happened.”

“Sanctuary” means love

This is a true story

Methodology

Key concepts:

(+) Charity, compassion, sympathy, responsibility, commitment

(-) Lack of rights, fear, defencelessness, uncertainty, discrimination

Teaching Objectives:

1. To develop sense of empathy, charity
2. To teach the children to selflessly help others in difficult situations
3. To teach the children to take a responsible approach in everything they do
4. To discuss whether it is acceptable to break laws that seem unjust in order to help others

Special recommendations:

Explain to the children the meaning of the story's title (See #1 in Unfamiliar Terms). Talk about tolerance and charity.



Brief Summary:

This story tells up about families of refugees fleeing violence in Guatemala. These people needed protection and support, which the Sanctuary Movement offered them. Care for loved ones, love and understanding is what drives the heroes of this story – John among them.

Characters:

Members of the Sanctuary Movement, a family of refugees (father Carlos, mother Maria, daughter Anna)

Location: USA

Unfamiliar Terms:

1. Sanctuary – Refuge: a safe place, especially for people being persecuted
2. Report – news from the location
3. Synagogue – the main institution of the Judaic religion, a building serving as a place of common worship and as a centre of a Jewish community's religious life
4. Border – a virtual line that separates two territories
5. Mile – a unit of measuring distance
6. Government - the highest executive body of the state which directly manages the country
7. Refugee - a person who has left their home to escape disaster (e.g. earthquake, war, famine, persecution etc.)
8. Slave – a person without any rights and or means of independence, freedom (Take out – manufacture), who is a property of his or her master who dictates his their work and runs his their life

Questions for discussion:

1. What did the heroes of this story think about before they decided to help the refugees?
2. How do you feel about a law having to be broken in order to save people in danger?
3. What danger were the refugees trying to escape?
4. What was John risking? What did he feel as he got ready for his journey? What would you feel if you were in his place? What would you do?
5. What problems did the refugee encounter as they looked for a safe haven? What role did the Sanctuary Movement play in their life?
6. How did the refugees help the Sanctuary community? What did they contribute to its life?
7. What are the beliefs of the Sanctuary Movement's members? Can civil movements influence politics?
8. Point out that there are refugees all over the world and ask, “Have you ever been a refugee? Did anyone help you and your family? Have you ever helped anyone in need.

PREAMBLE of the Universal Declaration of

"Sanctuary" means love

HumanRights (United Nations) Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world.

Article I of the Universal Declaration of HumanRights (United Nations) All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article I states that 'All human beings....are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

1. Have you ever been a refugee? Did anyone help you and your family? Have you ever helped anyone in need? Is it a human right to be a part of a sanctuary movement?

The rescuers risked their lives and also being imprisoned for breaking the law. What other words in the Preamble and Article I support the rescuer's actions?

Additional questions:

1. What do you know about the events in Guatemala? Why did the local residents have to flee?

2. Why do you think was the heroine of the story reluctant to help the refugees, even though she was a member of the Sanctuary Movement?

3. If you were in the story's heroes' shoes, would you agree to help the refugee family?

In the course of the discussion we would recommend that you touch on the issue of responsibility that people take on when they decide to help refugees. In helping others they put themselves and their families in danger. However, in their selflessness, charity and compassion, they save the lives of others.

Feedback:

Teaching:

We must realise that people's safety is one of the highest human values.

While ensuring our own safety we must not forget that this could endanger other people.

We must learn to be sympathetic, compassionate and to try to help others.

For the teacher:

Music/Art: Divide the story into three parts. Use music and percussion/sound effects to portray the family's journey while making the drawing at the same time.

Background facts:

1. The Sanctuary Movement was a religious and political campaign that began in the early 1980s to provide safe-haven for Central American refugees fleeing civil conflict. It responded to restrictive federal immigration policies that made obtaining asylum difficult for Central Americans.

At its peak, Sanctuary involved over 500 congregations across the country that, by declaring themselves official "sanctuaries," committed to providing shelter, material goods and often legal advice to Central American refugees. Various denominations were involved, including the Lutherans, United Church of Christ, Roman Catholics, Presbyterians, Methodists, Baptists, Jews, Unitarian Universalists, Quakers, and Mennonites.

Movement members acted in open defiance of federal law, and many prominent Sanctuary figures were arrested and put on trial in the mid and late 1980s. The roots of the movement derive from the right of sanctuary in medieval law and Judeo-Christian social teachings.

2. Central American Conflict

Between 1980 and 1991, nearly 1 million Central Americans crossed the U.S. border seeking asylum. Most were fleeing political repression and violence caused by civil wars in Guatemala and El Salvador, though some had fled Nicaragua in the wake of the 1979 Nicaraguan Revolution. In El Salvador, the military killed over 10,000 people by 1980, including the famous Archbishop Oscar Romero and four U.S. churchwomen. In Guatemala, government-backed paramilitary groups killed 50,000, disappeared 100,000 and perpetrated 626 village massacres.[1] Official policy under the Reagan administration greatly hindered Central Americans from obtaining asylum status, however. Congress forbid foreign aid to countries committing human rights abuses, and it is well documented that the U.S. provided funds, training and arms to the Salvadoran and Guatemalan

"Sanctuary" means love

governments throughout the 1970s and 1980s.[2] Because admitting these governments' abuses would bar the U.S. from providing further aid, the Reagan administration instead argued that Central Americans were "economic migrants" fleeing poverty, not governmental repression. Consequently, Central Americans stood little chance within the U.S. immigration system, where asylum is granted based on proof of "well-founded fear" of persecution. Just prior to the beginning of the Reagan Administration, Congress had passed the Refugee Act which incorporated this international definition of political asylum into US law - which formerly granted refugee status only to those "fleeing Communism." However, the Reagan Administration retained enormous discretion under the law and used all its power to prevent the legal recognition of Central American claims. And the numbers reflect this. Approval rates for Guatemalans and Salvadorans hovered somewhere under three percent in 1984, as compared to a sixty percent approval rate for Iranians, forty percent for Afghans fleeing Soviet invasion, thirty-two percent for Poles, twelve percent for Nicaraguans escaping the Sandinistas and one-hundred percent for Cubans. In 1983, one Guatemalan was granted asylum in the United States.[3]

Many Central Americans who found their way to the United States were placed in detention centers and sent home. Many protested this move, claiming that they would face severe dangers upon their return. An American Civil Liberties Union study in 1985 reported that 130 deported Salvadorans were found disappeared, tortured, or killed.[4]

3. According to UNCHR in 2007 there were 11.4 million refugees worldwide who have left their countries and another 26 million internally displaced persons (refugees within their countries), as a result of conflicts and persecutions, which resulted in a record number of homeless persons under the care of the UN refugee agency. The majority of these people is concentrated in Africa (as a rule living in refugee camps), and a significant number of people looking for asylum (up to a few hundred thousand each year) make their way into Western Europe and the USA.

The governments of developed countries are often accused of an excessively harsh approach to granting asylum to refugees. Assistance in determining refugee status and assistance to refugees is provided both by the governments of the host countries and by UNHCR which has a budget of more than US\$1 billion. In 2009 the number of refugees worldwide reached 42 million people.

From Little Star's experience

Potential problems/flags:

There was this one incident. The children were furious that peaceful people found themselves in danger. They said that when someone helps them no-one has any right to talk about laws being broken. We had a "brainstorm": "How did this story help you discover a new understanding of the Power of Goodness?"

In conclusion the children were given a piece of homework: To do a good deed and to share their experience with their friends."

Neighbours

By Said-Hamzat Nunuev (Chechnya)

This is a true story

Methodology

Key concepts:

(+) Mutual support, loyalty, respect, friendship, neighbourliness

(-) Intolerance, repulsion, stereotyping, lack of caring

Teaching objectives:

1. To teach the children to treat others (neighbours, community) with respect
2. To deepen understanding of mutual support, selflessness in dealing with friends and loved ones
3. To touch on issues of international friendship, mutual understanding and tolerance in a multinational environment
4. To make a positive moral assessment of qualities such as trustworthiness, loyalty, tolerance, kindness, reliability, mutual support, generosity

Age group: 10-18 years and older (students, teachers, parents)

Special recommendations:

Among other things, this story touches on burning questions of international friendship and co-operation. It is no secret that the relations between ethnic groups living in a multicultural society can be strained, both due to historical precedents and to differences in traditions, outlook, religion etc. This story can be used in addressing these issues, in particular in introducing the children to the culture of other ethnic communities living in their region. The story can be used as a starter for work on rooting out stereotyping and prejudices. Work on the story can be timed to coincide with cultural or religious festivals and be integrated into a wider set of activities devoted to inter-ethnic relations.

The events described in the story could prompt the children to recall their own wartime experiences. Be prepared for complex emotions.

Here psychologists advise to pause while reading out the story, to ask more frequently whether everything is clear, whether the children have any questions or responses.

Brief summary

During the war in Chechnya the hero of the story,

Saipudin, hides with his wife, son and daughter in the basement of his apartment block, alongside other residents. Among them was a bony, bespectacled teacher, Svetlana Victorovna. Although for the past 10 years Saipudin had disliked her, he changes his mind when, in a moment of danger, she comes to the rescue of his family. In turn, Saipudin repays the debt of gratitude when his help is needed. After that, the neighbours become good friends.

Characters:

Saipudin, Saipudin's family (his wife Malika, son Ali, daughter Ima), Svetlana Victorovna

Location:

Grozny, Chechnya

Unfamiliar terms:

1. Stray bullet – a shot fired at random or that hits someone by accident
2. Provocation – aggressive actions aimed at causing conflict, trying to goad someone into an act that could have serious repercussions
3. Nightshirt – A shirt worn at home

Introduction

Exercise:

Games; “Nobody knows” (№ 7) or “Associations” (№8) in section “Introductions. Trust. Becoming close”.

Couldn't find

Discussion: Neighbors –

1. Who are your neighbors? Who are their members? What are your attitudes and feelings toward them?
2. What do you know about your neighbors?
3. We would suggest having an informal, brief discussion that would help the children realise that the concept of “neighbor” is rather vague. It could include not only the residents of a particular block of flats or a street, but “neighbors” in a school, in a club etc.
4. Do your neighbours respect your family's traditions? How do you feel about their traditions? How are you involved in each other's lives?
5. At this point try to engage and focus attention on an "unusual" story, for example, if one of the children spends time with a family of a different ethnicity, difficult neighbors –
 - a) How do they co-operate,

Neighbors

b) How do they celebrate memorable dates and festivals etc.,

c) What could they learn by spending time with them,

d) How do they feel about the differences in practices, traditions?

e) How do you deal with difficult or isolated neighbors?

Article 3 of the Universal Declaration of Human Rights (United Nations) states

Everyone has the right to life, liberty and security of person.

1. How did Saipudin & Svetlana work to make sure that they were each safe, protected and cared for?

Article 1 of the Universal Declaration of Human Rights (United Nations) All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

1. In the beginning of the story, Saipudin decided that Svetlana didn't like him or other Chechens. How did this decision go against the idea of treating a person or persons with respect?

2. How did Svetlana's kindness change Saipudin's behavior?

Reading the story

The story is broken up into five short segments. You could use these breaks to pause the reading and to ask the following questions:

Part 1 (after the words "maybe she doesn't feel at home")

1. Why did Saipudin dislike Svetlana?

2. Why did he think she wasn't being a good neighbour?

3. Why do think that Svetlana did not reach out to Saipudin's family?

4. As neighbours, should we act in accordance with the traditions of the people we live alongside, or is it enough to just respect them?

5. Do you agree with Saipudin that Svetlana Victorovna is odd? Why?

Part 2 (after the words: "or give it here, I will carry it myself").

- How do people's behaviour and attitudes change during the war?

- Why didn't Saipudin believe the people who told him

that he and his son were in danger?

At this point you could lead discussion to the fact that a war knows no ethnicity – everyone suffers. In a difficult moment (especially in the middle of an armed conflict) people must come to each other's aid, just as Svetlana did. You can also recall Saipudin's words about Svetlana and discuss why he was wrong when he said "She doesn't like us".

Part 3 (after the words; "Let's go, guys."):

- Why did the teacher tell a lie?

- Can a lie be justified if it is told to save someone?

- What happened to men and teenage boys who were rounded up by the Russian special forces?

Part 4 (after the words "the masked criminals were already gone"):

- Why did the burglar in Svetlana's flat shoot at Saipudin when the attempted burglary had already fallen through? How do you feel about this?

- Do you think Saipudin would have come to Svetlana's aid had she not helped his family during the cleanup operations? Why?

Part 5 (after the words "If only people did not constrain themselves"):

- What changed in their relationship? Why?

- Why do you think Saipudin and Svetlana now like spending time together?

- Do you believe that only misfortune can bring people (neighbors) together?

Reinforcing learning

Discussion:

1. Do the heroes' ethnic difference matter in this story?

2. During the special forces' raid Svetlana said: "I have lived among these people all my life. I am ready to die with them. If you shoot, you will kill me first. Shoot the teacher who spent twenty eight year teaching children kindness and common sense !" Why do you think she defend Saipudin's family so selflessly?

3. How do respect and friendship differ from "living in peace"?

4. Are respect and friendship important to you? Can you explain why or give examples?

5. Have you ever experienced racial intolerance? Would you like to tell about it?

Exercise:

1. Exercise No 1 in “Art Therapy” section: Draw the most memorable scene in the story.
2. Discuss Exercise “John's Smile” (№ 1 in “Emotions and tension” section).
3. Game: Have the children divide into pairs and have them find as many things they have in common with each other. This can be done several times with different pairs.

Teaching:

We suggest that the lesson is closed with a quotation from the author: “There is never too little room. There is plenty of room. If only people would stay openhearted.” and ask the children to think about these words.

For the teacher**About the author:**

Sayed-Hamzat Nunuev(1952) — writer, dramatist, publisher. A graduate of the History Faculty of the Chechen-Ingush State University, the Economics Faculty of the Gorsk Institute of Agriculture, with a Masters Degree in History. A member of the Writers Union of the Russian Federation. Elected the National Deputy for the Chechen and Russian parliaments, was a member of the Supreme Council of the USSR, a Chairman of the International Affairs Subcommittee. Has managed the Chechen Centre for World Culture and Nonviolence, Association of Chechen cultural and civil organisations of Russia (Moscow). Author and editor of 17 published books. Two of his plays, “Neighbours” and “God Alone” have been staged by the Chechen-Ingush Khanapshi Nuradilov State Theatre. Author of the following books: “Ma'lkha Tiekh khyo'khnash” (“Sunspots”) - 1983, “Daimekh-kan mukhamash” (The Melodies of Homeland) - 1986, “Gezgamasha” (The Web) - 1988, “Yilbazan Oomar” (The Devil's Age”) -1991, “Nakha and the sacred history” - 1998, “Spirit and gold” - 2004.

Background facts

According to the State Statistics committee of the Chechen Republic, as at 16 September 2008, the population of the Chechen Republic totalled 1,210,000 people. Out of these 230,100 live in the Republic's capital city Grozny, while the second most populated

city is Urus-Martan, with a population of 51,200. In terms of ethnic mix, According to the All-Russian Population Census of 2008, the Chechen Republic's population comprises 95 ethnic groups, including Slovaks, Abazins, Udmurts, Finns, Estonians, Koreans, Iranians and many other nationalities.

The absolute majority are ethnic Chechens (95.5%), but there are also Russian, Kumyk, Avar, Nogay and Ingush inhabitants. Prior to the Chechen's deportation during World War II and their subsequent return, ethnic Russians and Russian-speaking Terek Cossacks made up the absolute majority in the northern parts of Chechnya. The pre-war ethnic Russian and Russian speaking inhabitants were forced to leave Chechnya during Dzhokhar Dudayev's rule in 1991-1994, and a significant number of them died during the military conflict of 1994-1996. Ramzan Kadyrov said that rebuilding a multi-ethnic society in Chechnya was a priority task for the Republic's new government.

From Little Star's experience.**Psychologists' comments:**

1. “While working with the group you should talk about the fact that neighbours are not only the people living next door, but also neighbouring republics and countries. Emphasize how important it is to live in peace with one's neighbours.”

Potential problems/ flags:

“Without a doubt, the story provoked an emotional response, as many of the children have lived through similar situations during the war. I simply give group members a chance to unburden, to share their experiences and feelings.”

“Discussion is likely to prompt questions about ethnic separatist groups.”

This is a true story

Methodology

Key values:

(+) Faith, unselfishness, hard work, dedication, respect, modesty, love

(-) Envy, anger, pride, dishonesty

Teaching objectives:

1. To teach children that, despite the existence of different religions, most of them, first and foremost, calls for goodness, compassion, generosity.

2. To teach children to treat others with respect and tolerance

3. To explain the significance of such positive values as kindness, love, generosity, charity, sincerity, faith.

Brief summary: The story tells of the life of Sheikh Kunta-



haji. From childhood he always wondered why people fight and kill each other, why there is evil in the world, why God does not eliminate the defects in humans. Kunta-hadji received his education in the higher Islamic educational institutions and at the time of the Caucasian war advocated a peaceful solution to the issues with Russia. Despite this, the preacher of humility, peace and kindness was put in prison, where he suffered the fate of an ordinary criminal. He endured even these tests with dignity.

Special recommendations:

You should explain to the children that religion should not be the cause of argument and conflict. Despite the variety of religions each person should treat the followers of other religions with respect.

We would advise you to follow the lesson on this story with a lesson on the story “Weeding the Field”.

Questions for discussion

1. What was Kunta-Hadji interested in as a child?
2. What does Evliya mean? Gazavat? Murid?
3. What did Kunta-Hadji think about injustice, war and gazavat (jihad), called for by Imam Shamil?
4. What, in Kunta-Hadji’s teachings, is most important for you?
5. What did Kunta-Hadji consider to be a Muslim’s greatest weapon?
6. Where did Kunta-hadji and Imam Shamil spend their final years? Why did they find themselves in such dissimilar circumstances?
7. How can we use Kunta-Hadji’s teachings, compassion and kindness today?
8. Article 1 of the Universal Declaration of Human Rights (United Nations) All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. Can you imagine caring so much about people who are considered enemies that you would be willing to give up yourself to oppose killing them as Kunta Khadji did?
9. Article 19 of the Universal Declaration of Human Rights (United Nations) Everyone has the

right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Kunta Khadji was executed for his beliefs. How would you relate this to Article 19?

For the teacher:

About the author:

See the story "Neighbours"

Background:

Some of Kunta-Hadji's sayings:

Activity: Preselect several sayings for your students to act out in small groups.

1. If you want to love the Great Allah, love justice.
2. Wish the same for your brother that you would wish for yourself.
3. Don't try to be wealthier, higher or more powerful than others.
4. Share with the poor anything that the Almighty gives you.
5. Beware that someone might envy your wealth.
6. Let them envy your fairness and generosity.
7. Pray to Allah that you don't come to own anything earned by others' labour and others' sweat and tears. That would be an insurmountable barrier to tariqat.
8. Defeat an enemy with kindness and love. Defeat a greedy person with generosity. Defeat a deceiver with sincerity. Defeat an unfaithful person with faith.
9. Be merciful, modest, and ready to sacrifice yourself.
10. You are responsible for many if your spirit is strengthened with Islam and your life is a path to the Almighty.
11. Do not abandon any of your brothers in hunger, in poverty and in humiliation. The Prophet Muhammad, let Allah bless Him and welcome Him, said that the most valuable gift to the Almighty is a bit of what little you have that is given to someone in need. No murid can be indifferent when he sees his brother troubled. You

must always know that you will not be abandoned alone with your troubles.

12. Only free, calm and confident spirits can feel the greatness of the tariqat and live in it to the end of their earthly life.

13. A murid is not one of those who seek heaven on earth. But murids would be happy to create a heaven on earth for others. That is why the murids who follow tariqat must treasure, benefit and take care of this earth and everything that surrounds them. A murid must leave behind him a kind, bright mark, as an example to all people. Burning with love for Almighty Allah and all people, a murid that follows tariqa, must be an example of a person's true purpose on earth.

14. Be charitable towards the orphaned, the sick, the poor, the disabled. The Great Allah has made you healthier than them, richer and stronger. So you too should show generosity. Allah values this more than fast and prayer. Remember the sunna of the prophet Muhammad, may Allah bless Him and welcome Him, which says that fast and prayer lead to the gates of heaven, but that these gates will be opened to you by your generosity and kindness.

15. Be hardworking. Do not be afraid of even the hardest work. He who does not live by his own work lives by the work of others. This is a sin as this is the same as stealing. Learn to value and highly respect every crumb of bread. Because this crumb can feed both a bird and an ant. You would save a soul that was created by the Almighty, and no-one but him is able to create even the smallest living thing. Love the world made by your Creator and endlessly protect it and make it beautiful.

16. Spend more time in prayer. The Almighty does not ignore those who pray. Prayers cleans our souls, nourish in them all virtuous growth, like a summer rain that revives the heath. Prayers are the bridge that connect our souls with our Almighty Creator. The more often we join with him the firmer our hopes, the truer our tariqat.

17. Avoid excess, for excesses, unlike necessities, know no boundaries. It is shameful and sinful to

wish for that which others do not have, to wish to stand out among others by your luxuries, the brightness of your clothes or the size of your dwelling. It is shameful and sinful to have many cattle and not to share with those who are starving. It is shameful and sinful to change your clothes every day and walk disdainfully past those who have been having to wear ragged clothes. It is shameful and sinful to stand next to someone who is barefoot with expensive and beautiful shoes on your feet. It is shameful and sinful to show off your tall and expensive hat. Excessive food, excessive sleep, excessive clothes, excessive dwellings do not bring us closer but move us further away from the Great Allah.

18. Do not hanker after earthly honours. Earthly honours are illusions. Rejoice in and pride yourselves on being equals among equals. If you find that you know more or have more, then hurry to give it away, because that which you have not given is wasted. But that which you have given will be a witness on Judgement Day.

19. Remember Allah always and everywhere, no matter where you are and what you are doing. All that you do, do in Allah's name and for Allah. In this is a man's greatest purpose. Bravely and unwaveringly follow the path of tariqa, and it will lead you to haqiqah – a comprehended merging with the Almighty. For anything that is not the Great Allah is a dream, a mirage, a moment that tests a man.

20. Do not be angry. Do not hold a grudge between one prayer and the next. Forgive the person who had hurt you and they will feel ashamed. And even if they do not feel ashamed, the Almighty will value your patience and will clear you of your sins. Any undeserved hurt you suffer, any slander or injustice makes you more honourable if you bear it patiently in the name of the Almighty. Nothing done in the name of the Almighty vanishes without trace. All of it is virtuous fruit that nourishes the person that follows the tariqa.

21. Our traditions and habits were created and

perfected over millennia. That is why they are so close to Islam. We must keep them sacred and let no-one debase them. Treating a woman as a saint, respecting the elders, respecting the family, special treatment for guests, mutual assistance and collective work, unity both in sorrow and in celebration, the ability to be merciful and pliable, all these qualities unite us and preserve our honour. Those that would threaten this we must fight to the last Chechen.

22. Do not quarrel with the government, do not seek to displace it with yourself. Any government comes from the Almighty. Allah sees best what government to install and why. The government answers separately to the Almighty. Do not be seduced by the prestige of power. Your tariqa is infinitely greater, as the purpose of earthly government is to manage earthly matters. And earthly life is like salty water: the more you drink it, the greater is your thirst.

23. A nugget of gold and a lump of earth have the same value. We should not mourn earthly losses and it would be silly to rejoice in deceptive earthly gains. The only wealth that should be treasured are the souls of the people that have chosen the true path that pleases the Almighty.

24. Wear the turban not for glory or ostentatiousness but as a sign of your love for the Almighty and for Islam. Do not hurry to wrap the turban around your head. Wrap it first around your heart. A holy man is ashamed of his holiness. Worthless people dress themselves up, grow out long beards, trying to appear to be someone they are not. There are the hypocrites that the Quran calls the biggest sinners.

25. Deceit is ugly. Ugly are those that listen to lies. You must not condone lies or any dubious deeds if you are not certain that they please the Almighty. In the heart of a Muslim – a murid, who follows the tariqa – the light must shine of truth and justice, kindness and compassion, fortitude and courage gained from understanding of his own significance, of the greatness of the path that he follows.

26. Love animals that are close to us and around us, with a deep love. Give them correct and timely care. Because a cow, a sheep, a dog or a cat does not have a language with which to tell you about their needs. We ourselves must know and remember them. Don't hurry to start your namaz while leaving unfed or unwatered animals behind. Our souls must be completely pure and calm when at namaz we come before the Almighty Creator.

27. All plants are also alive and have a soul. You should hide your axe when you walk into the forest and only cut the tree or the branch you came for. You must take care of every tree, every shrub, every blade of grass. You must love them and treat them as your good friends. It is a terrible sin to cut down a fruit tree, a tree by a river, a tree by a road that offers shade to a traveller on a hot day. The murids must plant trees everywhere, look after them until they grow tall.

28. Water is the holiest of all things that the Almighty has created, for water, as is said in the Quran, never stops praising the Almighty, even when all things living and dead stop. It is a terrible sin to pollute the water. In spring and river water you must not wash clothes or dirty things, must not bathe, washing dirt off yourself. For this you must gather water and move as far as you can from the stream or the river. You must not throw waste in the river or needlessly change the course of the river, killing all living things in the stream that dries up.

Additional exercises:

1. You could start the lesson with the "Seven-Colored Flower" game (see Exercise No 2 in section "Imagination").

You could start the lesson with the game "Guess who?" (see Exercise No 5 in the section "Concentration and attention").

Experiences from Little Star:

Psychologists' commentaries:

1. "In addition, during the lesson I used the book by I.M.Siguri "Notes on the history and social order of the Chechens since ancient times". I read to the children and discussed with them sections of

chapter 7: "Imamat of new teachings" which is dedicated to the life of Kunta-Hadji."

2. "I have to note that during the lessons based on the stories "Weeding the Field" and "Kunta-hadji" accuracy is very important. It is worth consulting with a religious representative. When certain stories are retold, often some accuracy and detail of the story is lost.

3. "I invited a teacher of religious history to the lesson. He told the children many interesting things about Kunta-hadji."

Weeding the Field

Musa Akhmadov (Chechnya)

Methodology:

Key values:

- (+) Fairness, charity, spirituality, faith, hard work
- (-) Selfishness, godlessness

Teaching Objectives:

1. To deepen understanding of sense of fairness and duty
2. To teach the value of hard work
3. To demonstrate to the children the importance of religious beliefs, their role in preserving family traditions and spiritual values

Age Group: 13 +

Special recommendations:

Before starting work on this story you should introduce the children to the story of sheikh Kunta-Hadji (the “Kunta-Hadji” story).



While reading the story a reader might get the impression that the story’s teachings go against the “universal” principles of sense of duty, kindness, urge to help your loved ones. As the authors of “The Power of Goodness” project note, this is caused, first and foremost, by the contextual and cultural specifics and, secondly, by the peculiarities of language and the tone of the narrative in describing the values “familiar” to us. Thus Kunta-Hadji’s teachings do not contradict by, to the contrary, lead to a deeper understanding of the universal human values.

We offer one of several interpretations of Kunta-Hadji’s four theses:

1. Be selfless, do not seek reward in doing good

2. Forgiveness

3. Do not waste your time – life is too short, to....

4. Take responsibility for your actions, remember that...

In view of the absence of a single “correct” interpretation of the ustaz’s teachings, we would advise teachers to avoid drawing conclusions. This is one of those stories where a teacher’s role is limited. The main task lies with the pupils, who should express their own opinion and discuss it with their peers. This will enable them to better understand and, potentially, even adjust their personal position vis-à-vis key values.

Brief summary: The story tells of how “murids” decided to weed “ustaz’s” corn plot in secret. When Kunta-Haji saw “murids”, he was displeased, and said that a crop that grows in the weeded area will belong to them. Kunta-Haji said that he had given a vow to use only what he earned by his own labor and apologized for any offence. After a meal together and prayers the teacher gave an important lesson to his disciples.

Characters: Kunta-Hadji, murids

Setting: Chechnya

Unfamiliar words:

1. Ustaz - from Arabic: teacher
2. Murid – The follower of Islam, who educates himself in the spirit of unquestioning obedience to his spiritual leader; a spiritual apprentice
3. Churek - A large unleavened flatbread in the Caucasus and Central Asia
4. Skilled /handy– someone who can work well and fast

Introduction:

Preparation:

1. On a large sheet of paper, flipchart or board write Kunta-Hadji’s teachings:
 - a) “Forget about the good that you have done for someone; if you start talking about it Allah would give you no reward for it.
 - b) Forget about the evil that people have done to you; by forgetting you distance yourself from it, and it will leave you.

Weeding the Field

c) But you must never forget and always remember these two things: that we all must die, and that we will all come before Allah.

Exercises:

“Name + gesture” game (No 6 in the section: “Getting to know each other. Trust. Becoming Close”).

Discussion

a) Do you have advisers in your life to whom you listen? Who are they?

b) What do they teach you?

c) What kind of advice do they give you?

In everyone’s life there is a person they listen to, whose life experience lets us find out something new about the world and to solve the problems we encounter. It is expected, that in the course of the discussion, the children will remember pieces of advice they had received from their spiritual or everyday teachers, and to share these with their classmates. Here we can touch on such issues as: whether children always agree with adults, whether they always follow the adults’ advice and teachings.

Reading the story:

1. During the reading of the story it is important to draw attention to descriptions of nature and how nature affected the murids’ mood.

2. It is preferable to read the story slowly, making pauses and marking out significant moments. For example: You can pause briefly on the scene where Kunta-Hadji visits the murids. Here you can pose the following type of question: “How do you think Kunta-Hadji will react to murid’s help?”

3. Prediction Exercise: Stop reading at the part while the Murids are working in the field and ask the class to predict what they think Kunta-Hadji will say about the good and generous work that they have done?

Plenary

Discussion:

1. Why did the murids want to help their ustaz? How did they feel while doing this work? Would you do the same?

2. Why was ustaz Kunta-Hadji unhappy that the murids had tilled his plot? Why did Kunta-Hadji decide to give the harvest from the tilled part of his field to the murids? If you were a murid, how would you feel?

3. Does this example mean that we should not help others?

4. Has anyone ever tried to help you when you did not want any help?

5. Why did Kunta-Hadj apologise to the murids?

6. Why did Kunta-Khadji offer them his churek while they were talking?

7. After this you can refer to the words of Kunta-Hadji drawn up earlier on the large sheet or board: What was Kunta-Hadji’s advice to his pupils? What do you think of his advice?

8. Why did Kunta-Hadji suggest we should forget about the good we have done? And why should we forget the evil done to us? How can this advice help us on our life?

9. Do you know anyone today who is similar to Kunta-Hadji?

10. Article 1 of the Universal Declaration of Human Rights (United Nations) All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

How do you think Kunta-Hadji’s vow of doing his own work relates to Article 1?

How do you think his apology to his students relates to Article 1?

Do you think Kunta-Hadji wanted to be treated as having higher status? How is this shown in the story?

Have you ever experienced someone who society has granted as of higher status, treat you as a friend, with respect, or with kindness? Tell about it.

Role play and feedback:

1. Following the discussion of the text, you can have a role play session, inviting the children to act out the story from the point where the ustaz

Weeding the Field

approaches the murids and through to the end. After the role-play you should ask for feedback, directing the questions to children who were directly involved in acting out the story:

- a) What was easy and what did you find difficult in acting out the story?
- b) What did you feel and at what moment? Did you fully experience all the feelings that fill this story?
- c) Could you feel within yourself the power of goodness that permeates this story?

2. Act out the conversation between Kunta-Hadji and the Murids found the Murids working in his field. This can be done in small groups or in one group in front of the class.

Exercises:

1. Art therapy (Create illustrations to the story and have a discussion of the drawings)
2. Sharing, Writing and Art:
 - a) Think about exceptionally good advice that someone has given to you. Write it on a piece of paper.
 - b) Those who wish to can share the advice with the group, and the circumstances that led to it.
 - c) Then students can use the advice and write a fictional story which leads to the advice that they received. Have the writers illustrate their stories.
 - d) Think of ways to share the stories with others.
3. Ritual: Since the Murids would receive all the maize (corn) that they weeded, students could enjoy eating popcorn together after the story.
4. Act out the conversation between Kunta-Hadji and the Murids found the Murids working in his field. This can be done in small groups or in one group in front of the class.
5. The “Rain” game (No 11 in the section: “Emotions and Tension”).

The Teaching:

1. We must be kind to each other.
2. If you want to help someone, this help should be asked for. You should not expect praise and gratitude for it.
3. We must not hold on to bad memories and ill feelings towards others. It is important to learn to

forgive.

For the teacher:

About the author:

Musa Akhmadov is a poet, prose writer, dramatist, the member of the Writers Union of the Russian Federation, the editor of the art and literary periodical “Vainakh”. The author of books: Desachu tsia chokh buh’sa (Night in an empty house), 1983, Satossush, sederchii dovsh (At dawn when starts go out) , 1986, Mahrkiazhekh dittash (Trees in the dusk) , 1989, Night in an empty house, 1991, Nokhchiin gyillakh-ohzdangalla (Chechen traditions and rituals), 2002, Wooden dolls and Don’t wreck an ant heap . Co-author of anthologies: Anthology of Chechen poetry (2003), Chechen novellas. Author of high school textbook Chechen traditional culture and ethics, of methodological teaching aids and programs for ethics and Chechen language studies for schools and higher education institutions.

Background:

1. See story “Evliya Means Saint” (Kunta-hadji)

Additional exercises:

1. The “Reach for the Stars” game (Exercise No 3 in the section “Imagination”).

Methodology

Key concepts:

(+) mercy, gratitude, compassion, forgiveness
прощение

(-) cruelty, anger, impotence, revenge

Lesson objectives:

1. To teach children to forgive, to treat others with tolerance and kindness
2. To explore the meaning of “heartbreak”, “anger” and “revenge”
3. To use the story's example to reinforce the positive value of “mercy”



Brief summary: The hero of this story spent all his life dreaming of avenging his father and brothers. When he was in his seventies, Bocha fell ill and ended up in hospital. As fate would have it, just there, within the hospital walls, Bocha ran into his enemy. By that time the man, Barznak, was already old and frail. But more important, he was the father of doctor Khaid, who carried out a successful operation on Bocha. An now that our hero has an opportunity to avenge his family, two inner voices

clash in his conscience.

Reading the story:

1. Stop at the point at which Bocha is looking for Ward 15.

Ask students to consider whether Bocha will carry out his plan for revenge motivated by his strong feelings about the killing of his father and brothers.

2. Why or why not?

Art Activity: After Reading the story:

1. Have students sit in a circle with four large pieces of paper in the center. Each piece of paper should have one of the following labels:

a. GRATITUDE, ANGER, REVENGE, and FORGIVENESS

Supply each student with 4 balls of clay.

- b. If clay is not available give each child four large pieces of paper and a colored writing tool.

2. Have them recall each of Bocha's four feelings in the story.

a. GRATITUDE toward the Doctor,
ANGER at the killer of his family,
REVENGE for the killing,
FORGIVENESS of the Doctor's father).

3. For each ball of clay or drawing materials, have students hold the clay in both hands with closed eyes.

4. First ask them to experience Bocha's feeling of GRATITUDE toward the Doctor as they squeeze, pinch, pull and otherwise manipulate the clay or draw randomly on the paper with closed eyes.

5. Without changing the results have students put their shaped pieces of clay or drawings on the piece of paper in the middle which has been labelled with GRATITUDE.

6. Continue in the same manner with the ANGER, REVENGE and FORGIVENESS. Аналогично продолжите упражнения со ЗЛОБОЙ, МЕСТЬЮ И ПРОЩЕНИЕМ.

Afterwards, have the students compare the groups of clay shapes or drawings and make observations.

Are there interesting or significant differences in the four groups?

As an alternative, the children can stand all

together and make body and facial movements with their eyes closed for each of the four feelings. Depending on the mood of the group, they could do the same thing with their eyes open for others to see but do it first with closed eyes.

Questions for Discussion:

1. At the start of the story Bocha believes that one must repay evil with evil and kindness with kindness. What do you think? If we repay evil with evil, will there be more good in the world?

How is Bocha's reluctance to agree to an operation similar to his reluctance to let go of his desire to avenge his family on Barznak? Why would Bocha's family expect revenge?

How did Bocha change over fifty years? How did that affect Bocha?

How did Bocha resolve his internal dilemma between his desire for revenge and his gratitude to the doctor?

The world has greatly changed for Bocha since the time of his youth. What could have helped him learn to relate better to other people?

Bocha had positive feelings towards the doctor, but negative feelings towards the doctor's father; in the end the positive feelings won, and everyone was the better for it. How can you nurture positive feelings within you to help you through difficult times?

2. Think about a time when you were hurt by someone causing you pain you could not forget. What did you do? What was the result? What did you do about it? If you had a chance what would you do differently?

3. Article 3 of the Universal Declaration of Human Rights (United Nations) states : Everyone has the right to life, liberty and security of person.

a) How did Bocha get to the point of forgiving Barznak, the doctor's father, after deciding to kill him?

b) In order for all people to have "life, liberty and security of person" does it require forgiveness?

Additional Questions:

1. How do you think Bocha would have felt if his

desire for revenge had won out and he had killed the father of his doctor? Would he have felt relieved?

When a person wants to avenge evil, does that person do evil in turn - what do you think?

Learning objective:

The reason we desire revenge is that someone has hurt us or our loved ones, causing us pain we cannot forget. However we must understand that when we repay evil with evil we ourselves begin to associate with all the evil done to us. We should always think of mercy and forgiveness.

For the teacher:

About the author: See story "Weeding the Field"

Background:

Revenge — is a damaging act caused by the desire to respond to either real or imaginary hurt we had suffered earlier.

Some cultures see revenge as a normal, necessary and noble act (e.g. honor killings). Take out reference to Christians. But some religions advise us to leave judgement to God and to repay evil with kindness: "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself" (Leviticus 19:18)

"Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drinkheap.

He Was Ready to Hit Me

Calhoun Geiger (USA)

This is a true story

Methodology

Key Concepts:

(+) Care, compassion, gratitude, conscience, regret, altruism, philanthropy, non-violence

(-) Indifference, apathy, egotism, pride, helplessness, despair, aggression

Objectives:

1. To introduce the children to the concepts of “egotism” and “altruism”. Using the story as an example to enable them to recognise and to address their own egotism/selfish behaviour.

To free the participants of the group from apathy towards events around them and to show them how personal indifference/inaction can have consequences.

To instil care for others, to inspire to use one's potential (physical strength, social status, influence etc.) for the good of others.

To give an example of the power of goodness inherent in words and deeds, and its ability to change the lives and fates of others.

5. Article 5 of the Universal Declaration of Human Rights (United Nations) No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment:

How do you think Calhoun may have been motivated by the essence of Article 5, that no one should be subjected to cruel treatment?

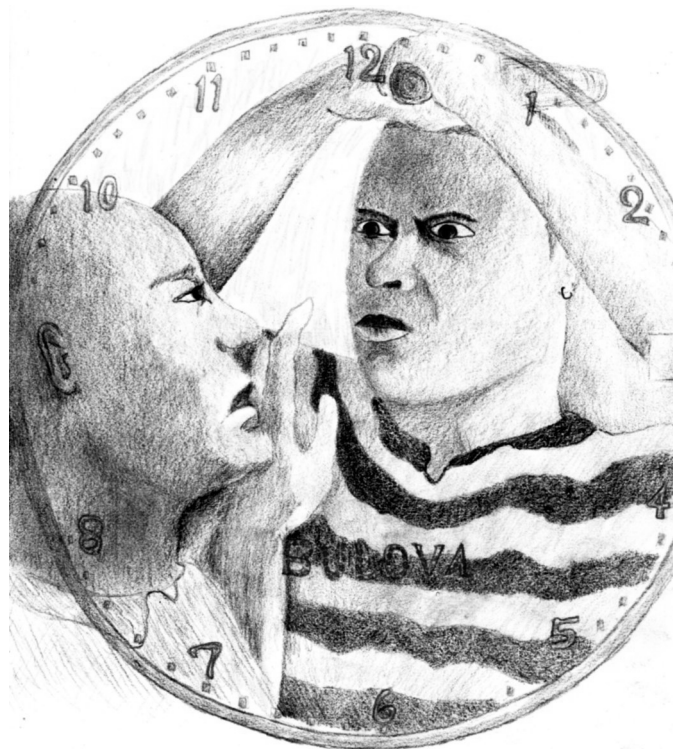
Age Group: 7-14 years

Special recommendations:

It is worth remembering that this story is based on real events from the author's life. This allows us to discuss how unpredictable fate can be: how we should not underestimate the importance of words and actions, which at the time might appear to be insignificant incidents – in future they can “rebound” on us, but this time as life-changing events. We should not ignore others and must always aim to follow our conscience and honour.

At the same time the story reminds us that aggression and antisocial behaviour are often motivated by helplessness and despair. We can

transform ourselves and change our lives for the better, but these processes do not happen by themselves – others can only support us with their words and deeds, but we must desire the change ourselves, we must recognise our mistakes, we must understand the pain we have caused and regret it.



The story also demonstrates to us that an aggressor is also, to a degree, a victim – a victim of circumstances, of society, of himself. Condemning this person in this situation might only reinforce their sense of despair, and lock them forever in a vicious cycle.

Brief summary: In the story of Calhoun Geiger "He was ready to hit me," the story tells of how the narrator unwittingly rescued a man from wrong doing, twice: the first time, he persuaded an escaped prisoner to return to jail and abandon the idea of running away. The second time, being witness to the brutal beating of a man, the narrator prevented the murder which could have been committed by this ex-prisoner. Thus, he managed to change the life and outlook on life of this man who had

He Was Ready to Hit Me

stumbled many times.

Characters: Cal Geiger, George Harris

Setting: Florida, USA

Unfamiliar terms:

Conscientious objection - a person's right, in some countries, to refuse to perform military service on the grounds of their freedom of conscience or religious belief.

Drainpipe – drainage pipe, sewerage pipe

Plow/ plough – a tool used in farming to prepare the soil for sowing seeds

Convict's uniform - special clothes worn by prisoners (in the 1940s USA prisoners were dressed in black and white striped uniform)

Hunt – chasing, surrounding a place in order to catch, to detain a person

Boss on the chain gang – a guard who manages a group of convicts at work

Intersection – crossroads

Fury – extreme anger, rage

Furious – extremely angry, enraged, full of fury

Recreation – rest, free time

Mental breakdown – a period of poor mental/nervous health, mental illness

Exercises:

The “Salad” starter game (№ 1 in the 'Concentration and attention" section).

or (No. 3, “Bislans-bokh” starter game (Simon Says, in a circle) in the Concentration and attention section)

Discussion:

1. Have you ever had a stranger (use “person” instead of “stranger” человек) help you unexpectedly in a difficult situation? How did it make you feel? Describe the situation from beginning to end. How did it make you feel? What conclusions did you draw?

2. How might you feel if you knew someone was nearby and needed help but you and you chose to help them?

3. How might you feel if you knew such a person was nearby and could have helped you but did nothing?

4. Have you ever encountered a person who needed help and you chose to help them? Describe the situation from beginning to end. What was the result? How did you feel? What conclusions did you draw?

5. Have you ever encountered an animal who needed help and you chose to help them? Describe the situation from beginning to end. What was the result? How did you feel? What conclusions did you draw?

6. Have you ever been bullied or almost hit? What did you do about it? Вы когда-либо подверглись издевательствам или физическому насилию?

This discussion is meant to touch upon the subject of compassion and care and to answer the question: What motivates us to help others in trouble? This discussion should help prepare the group for a more serious discussion about a sense of duty, conscience, civic pride etc. These motivations can be contrasted with indifference, attitudes such as “not in my back yard”, “more than my job's worth”.

Very often people choose to stay on the sidelines and not get involved in issues that don't directly concern them. On a society-wide scale, this leads to social apathy, where widespread indifference creates a dangerous environment which allows criminality to flourish, makes people fearful for their own safety.

If working with older groups, you can highlight the global nature of human indifference: how for centuries the problems of poverty, violence, war etc. were ignored and with what consequences.

Reading the story

After the words “So I did what he least expected”:
Pause after the quote above and then ask these questions:

1. Who can guess what Cal is going to do next?

If you were Cal, what would you do?

Read up to the words: “I supposed that was the end of my contact with him...”

1. What, do you think the convict though when Calhoun Geiger talked to him as though хотя not

He Was Ready to Hit Me

noticing that he was holding a club? Why was the convict (George) prepared to listen to Calhoun?

Calhoun Geiger's reaction is peaceful: he asks a question but does not condemn the convict's (George Harris's) behaviour, and he doesn't try to tell him what to do. Why do you think Calhoun's approach worked? почему подход Кэлхауна сработал?

After the words "I had not looked at the faces of either of the men":

1. How can Calhoun's behaviour, when he grabbed and held back the driver, be considered non-violent?

After the story

Discussion: Open-ended questions:

1. What did you find most striking or unexpected in this story? What familiar ideas or knowledge of human behaviour does this story contradict?

What important thoughts came to you as we read and talked about the story? Have you come across anything similar?

Cal finishes the story with the words "I have an overwhelming feeling of gratitude for having known George Harris." What do you think this experience gave him?

Teaching:

1. Summarise the conclusions of your discussion. Highlight the overt and deeper significance of Cal's actions: on one hand his selflessness, care, impartiality, on the other hand his desire to solve a problem without using violence.

You can remind the group that this is a real story and that people like Cal exist and, thanks to them, the world is becoming a better place.

It is worth noting Harris's self-awareness, since he was able to realise the possible consequences of his actions and to feel regret.

Exercise(s):

1. Role play based on the story ("Dramatherapy") Act out a part of the story that impressed you or that you would like to understand more fully.

For the teacher

About the author:

Calhoun Geiger — American activist, pacifist, and supporter of Friends' philosophy. Having refused military service in World War II as a conscientious objector, Cal with his wife joined, and his work since was closely linked with Quaker organizations. He dedicated many years of his life to teaching in a school. In 1998 he published a collection of stories about his life called "Leadings along the way". In 2009, aged 92, Cal died at his home in North Carolina.

Background:

Florida (from Spanish: Florida — "blossoming") — a state in south-eastern USA with Tallahassee as its capital, located on a long eponymous peninsula between the Gulf of Mexico and the Atlantic Ocean. Borders the states of Alabama and Georgia. Area — 170,451 km. Population (2000) — 15,982,378 people. Largest cities — Miami, Tampa, Orlando, Jacksonville.

Hamilton Railway Special Watch is a pocket watch made by the Hamilton Pocket Watch Company founded in the USA in the late 19th century. In the mid-20th century Hamilton was considered one of the top prestige watchmakers. The company still manufactures watches today.

Bulova watches are highly prized worldwide for their quality and fine tradition. Founded in 1875 in the USA by Joseph Bulova the company made a breakthrough in the early 20th century in standardizing time and developing new watch models which became popular during World War I. Bulova watches were the first product in history to be advertised on television. Bulova clocks have been widely used aboard spacecraft.

Additional activities:

1. Role play (enacting situations and moments from the story)

"John's smile" (Exercise № 1 in the section "Emotions and stress")

"Little Star" testimonies

Psychologists' comments:

1. "Examples from this story can be used to address a conflict situation, issues in class or the pupils'

He Was Ready to Hit Me

individual problems.”

“This story allows us to step back and look objectively at conflict situations that affect us directly.”

Potential flags:

1. “The story might provoke emotions and symptoms such as upset, sadness, tears, lump in the throat, trembling”.

Solution: Exercises: in the section “Emotion and Stress”

2. “The Pit” (№ 3),

“The Mountain” (№ 4),

“The Ball” (№ 5)

Put Out the Fire or It Will Spread

Leo Tolstoy (Russia)

Methodology

Key concepts:

(+) Reconciliation, reflection, rational thinking, forgiveness

(-) Impulsiveness, irritability, discord, feud, revenge, disrespect, aggression, stubbornness

Lesson objectives:

1. To show how a minor quarrel can lead to a feud, and how being stubborn can lead to a disaster.

2. To teach children to avoid impulsive decisions and actions without weighting up consequences, especially in conflict situations. To teach them to accept their mistakes and not use their upset and hurt pride to justify their actions.

3. To show how in seeking “justice” through revenge one can lose one's head and one's ability to think rationally. To explain what it means “to turn the other cheek”.

4. To teach children to listen to, and consider the recommendations of adults and to draw on their wisdom and life experience for answers.

Age group: 13 years +

Special recommendations:

This story, written more than a century ago, has not lost its relevance, and touches on universal themes



of human relationships. Despite this, it is advisable to use this story in working with older children as the text features archaic words and expressions (be prepared to use a glossary or dictionary).

The story is perfectly suited for a group where there is a conflict or behavioural issue. It is not unusual that a class has some conflict or another going on at any time. Very often it turns out that the quarrel blew up something insignificant. (‘Made a mountain out of a mole hill.’)

Brief summary:

L. N. Tolstoy's story “Put out the fire or it will spread”, written as a folk tale, tells about a petty quarrel that breaks out between the families of two neighbours, Ivan and Gavriilo. Their long feud ends in a fire which burns down half the village. Gavriilo turns out to have been the arsonist. However Ivan, despite knowing that Gavriilo had started the fire and despite their mutual dislike, hides this fact from the rest of the village, on his own dying father's advice. This marks the first step on the way to the two neighbours ending their feud and making peace.

Cast:

Ivan Scherbakov, Ivan's family – wife, daughter in law, father

Gavriilo the lame (Gordei's son), Gavriilo's family – wife

The judge

Setting: Pre-Revolutionary Russia

Unfamiliar terms:

Harvest - freshly gathered grain

Tithe – A tax paid by peasants

Willow fence - a fence made by weaving willow branches

Wench – young girl

Accuse – suggest someone has broken the law, acted improperly

Lodge a complaint – accuse someone of acting against the law (i.e. to register a legal complaint)

District – small administrative unit, within a county, made up of several villages and settlements with adjacent farmland

Grumble - Complain

Locks – hair, curls

Wheel coupling – A rod in a cart's turning (omit?) a assembly which allows it to make a turn

Put Out the Fire or It Will Spread

Squabble – quarrel, petty fight

Speak ill – Say bad things about someone behind their back

Council – A gathering of people to discuss and make decisions on matters of local community or state

District Court – A court of first instance, the lowest court in the justice system set up under the 1864 justice reform, in existence until 1889 and later in 1912-17, it settled small claims and dealt with petty crime.

Chastise – tell off, shame

To strike- to hit

Gaol - prison

Examine – to check the truth to test, to observe closely

Cane – A thin freshly cut branch

Porch – in village houses, a space between the front steps the living area

Exhausted- very tired

Settle scores – end the quarrel

Slap – a blow with the palm of one's hand, across the face

Conscience bites

Chatter – talk extremely fast

Barn – A place for storing and hulling grain

Introduction:

Starter: An exercise to aid concentration

Discussion:

- Try to remember someone with whom you often quarrel. Think what emotion this person provokes in you, what do you feel when in the middle of a conflict. How did your quarrel begin?

In the course of this discussion the children are likely to give examples of how quarrels arise from trivial things. The children may be quite aggressive towards each other, and it is worth identifying the issue at the heart of their disagreement and keeping it in your memory. After reading the story you could go back to these examples and discuss them. Using the story as a model, you can then analyse the causes of conflicts, their significance, touch upon the likely consequences, consider

constructive solutions.

Reading the story:

Begin to read the story, pausing to explain unfamiliar words. Since the story is relatively long, break it into two parts: stop after the words of the elderly judge: "Because the law that stands above all others is: Remember God. And God commands people to live in peace."

Ask the children:

Do you think Ivan and Gavrilo will listen to the judge?

Returning to the examples the children gave you, ask:

- Do you/would you take the first step towards making peace with the person with whom you are in a conflict?

- What could happen if your quarrel continues?

If the majority of children appear aggressive, you can use the exercise No 10: Expressing anger through movement (this can be done in a group or with individual children), in the section: Emotions and stress.

After the exercise continue with the reading.

Assessing understanding

Discussion:

1. What caused Ivan's daughter-in-law and the elderly lady to quarrel? How important was it?
2. Is it worth quarrelling over an egg? Why do you think people quarrel over small things?
3. How could have Ivan's daughter-in-law responded differently to the old lady's words?
4. What would have happened, had Ivan's daughter just ignored the old lady's comments? Or changed the subject? Or responded in a friendly way? How would that have changed the lives of the two families? The life of the village?
5. Was there a way to stop the family feud? How would you go about it?
6. What happened to change the relationship between Ivan and Gavrilo? What helped them find an understanding?
7. What would have happened had Ivan told everyone that Gavrilo had started the fire? How

Put Out the Fire or It Will Spread

might the story have ended?

8. Where is Ivan's fault, even if he did not start the fire?

The purpose of the discussion is to try and understand what causes people to let conflicts escalate. Continue the discussion until the children demonstrate comprehension of the key points.

PREAMBLE: of the Universal Declaration of Human Rights (United Nations). Whereas recognition of the inherent dignity and the equal and unalienable right of all members of the human family is the foundation of freedom, justice and peace in the world.

Article 1. of the Universal Declaration of Human Rights (United Nations) All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 9. No one shall be subjected to arbitrary arrest, detention or exile.

1. Sometimes we let our anger drive our actions and we make questionable decisions just like Ivan, his daughter-in-law and Gavrilo did. Articles 1 and 9 speak to being reasonable, treating others in brotherhood, and being safe from arbitrary arrest.

How did the questionable decisions made impact the rights of the others in the story?

2. Throughout the story, can you see opportunities that these three characters had to make different decisions than they made? What difference would different decisions make in the story?

Exercise:

1. "A cartoon of your enemy" (Exercise No.3 in the Art Therapy section).

Plenary:

1. Do you know who Leo Tolstoy was?
2. What other stories of his do you know?
3. Did you like our lesson today?
4. What did you enjoy most?
5. What new things did you learn from the story?
6. If someone upsets you, what will you do?

Exercise:

"The Dragon" (Exercise No 10 in the

"Introductions. Getting to know each-other. Trust")

Teaching:

Very often people get "blinded" by anger. We stop noticing and understanding the consequences of our behaviour, and all we think about is how to hit the person who hurt us. However, we must pause and think whether our behaviour is harming completely innocent people (omit: and whether we). Would we feel any better even if the person who had hurt us were made to feel worse?.

For the teacher:

About the author:

Leo Tolstoy (1828 – 1910), a famous Russian writer, was born into an aristocratic family on the estate of Yasnaya Polyana (in the Tula region). His home and family life (Leo had three brothers and a sister) are reflected in his work: Childhood. Adolescence. Youth. Leo Tolstoy's education schooling began at home, followed by study at the University of Kazan, where he studied philosophy and later law, before dropping out. Tolstoy spent subsequent years living on the family estate, before a spell of military service in the Caucasus where his writing blossomed. After defending Sevastopol, Tolstoy travelled around Europe. Several schools feature in Tolstoy's life, where he employed his own teaching methods to educate children. Tolstoy's greatest works, War and Peace and Anna Karenina were written during that time. The writer then moved to Moscow, where he founded his own teaching of religion and philosophy. True to this teaching, Tolstoy's stories centre on ideas of universal love and yearning for self-improvement. These themes also pervade Tolstoy's other novels, "The Resurrection" and "Kreutzer's Sonata". Throughout his life Tolstoy tried to help the poor and find the means to fight injustice. Towards the end of his life he abandoned his wealth, but along his travels he caught a cold, his health deteriorated and he died.

Extending activities:

1. At the start of the lesson you could use the "Glass" exercise (Exercise No.8 is the "Emotions

Put Out the Fire or It Will Spread

and Stress” section).

2. You could end the lesson with the “Black and white” exercise (Exercise No.3 in “Self-respect and responsibility”).

3. Alternatively you could start the lesson with the “Merry-go-round” (exercise No.9 in “Introductions. Getting to know each other. Trust” section).

4. You could end the lesson with a calming breathing exercise: “Relaxation” (Exercise No.9 in “Emotions and Stress” section).

Ideas:

If time and resources allow, you could show a scene from a film that portrays a conflict. You can then have a discussion with the children about what caused the conflict and possible ways it could have been avoided.

It may be worth inviting a teacher of Russian Literature to your class and ask them to tell the children about the author.

Little Star's testimonies:

Psychologists' comments:

"During one of the lessons based around this story I told the group a real-life story, something that happened to our neighbours 20 years ago and which I witnessed.

Two young families lived next door to each other. Both had elder sons aged 11 and younger daughters, also about the same age, one seven the other six years old. One of the families had another daughter, Sacita, aged two.

One day, as the girls played together, Sacita tried to hug the neighbour's daughter Marha, and got Marha's dress mucky. Marha pushed her away and Sacita fell over and started to cry. Sacita's sister Larisa slapped Marha across the face. Then Marha's brother, Mahomed, came up to them and hit Larisa. To get him back, Larisa's brother Yusup whacked Mahomed over the head with a stick. So Mahomed stole back the bicycle key that he had only recently given to Yusup as a present. But Yusup, before he let go of the key, had first unscrewed a bolt on Mahomed's new bicycle. As a

result, when Mahomed's mother sent him on his bicycle to the shop to buy some bread nearly crashed his bike into a car. After that Mahomed's mother came to give Yusup's mother a talking to and they had a fight. Their husbands joined it. And nobody knows how this might have ended, had the grandmothers and grandfathers from both families not come along to sort out this mess. So the adults tried to get to the bottom of it. As it turned out, Marha was just scared that her mother would tell her off for getting her dress dirty, so she wanted to get Sacita away from her dress and to wash Sacita's hands.

Naturally, the children at first laughed at my story. However once we began to discuss it they came to see that the stories are very similar, and that this kind of minor children's quarrel can turn into a major misfortune.”

“The story has a calming effect on children who exhibit aggressive behaviour.”

Allah Is Merciful, Perhaps Allah Needs Me

Patricia Cockrell (United Kingdom)

This is a true story

Methodology:

Key concepts:

(+) peacefulness, courage, dedication, compassion, unselfishness

(-) Violence, hatred, enmity

Lesson Objectives:

- Develop a love of peace, mercy.
- Develop a desire to make peace actions.
- Teach children to find ways out of conflict.
- To teach children empathy and compassion towards troubles experience by other people.
- To help children form an idea of selflessness.
- Show an example of selflessness and compassion.

Brief summary: The character in the story, Shaman, a 24-year-old boy from Sernovodsk, helps people who lived in the basements of homes in Grozny. Once he walked for 43 km through the mountains in order to bring food and medicine into a village that had been bombed. When he learned



that the Russian troops were also freezing and starving, he brought them food too. For Shaman people in need are not enemies. Generosity, compassion and dignity motivates the main character and those qualities help him do good deeds.

Special Recommendations:

Before you begin reading this text, it is advisable to talk about some of the historical military events described in this story.

Lesson Plan:

Before Reading:

The theme - "Peacemaking. Conflicts in our lives. "

1. Greeting "Gesture + Name" (Exercise number 6 in the "Introduction. Rallying. Trust")
2. Exercising late – Warm up Exercise.
3. Discussion "What is peace-loving, peace-making, charity"

After Reading:

1. The discussion based on the story,
2. Role-play on the theme "Human Rights Violations."

Role-playing is an active learning method based on the scenario that assigns a specific role the group. This is a very powerful tool that requires careful application. Clear goals and objectives must be set for this activity. The script should be adapted to the needs and requirements of the student groups. The teacher should ensure that neither the script nor the role could personal offence to any of the participants. It is advisable to provide participants with roles which are as removed from their real lives as much as possible. It is necessary to provide sufficient space and the destruction free environment for the production scenario. It is also necessary to allow sufficient time to set up a role-play as well as for discussions afterwards.

3. PREAMBLE of the Universal Declaration of HumanRights (United Nations)

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world.

Allah Is Merciful, Perhaps Allah Needs Me

Article I of the Universal Declaration of Human Rights (United Nations) All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Shaman promised (Allah willing) to bring food to ALL many times using his own money, even Russian soldiers who were cold and hungry. How does this show that "no person in need is an enemy?" How does this relate to Article I, above?

How do you think the "Little Star" children's program helped the children overcome the emotional damage of the war? How does this relate to Human Rights Preamble and Article I, above?

4. Ask students what their experience and feelings were during and after playing the character.

5. Ask the audience what their experience and feelings were viewing the role play.

6. The game "Breakout"

7. The game "The Island" (№ 11 Exercise in the section

"Introduction. Rallying. Trust")

8. Reflection.

Questions for discussion

1. Why Shaman went to Moscow, where he turned 24? Imagine what it's like to be him? What did he feel in your view?

2. Why did Shaman return to Chechnya? Who did he meet on the plane, and why did he go to Grozny with them?

3. How did Shaman spend the 1,000 dollars that he earned? How did his brother Adlan help residents of Grozny? How would you spend this money?

4. During his dangerous activities Shaaman said to himself "Allah Is Merciful, Perhaps Allah Needs Me", What did he think and feel in your view?

5. At the beginning of the story the author assures us that nobody had ever seen a hero in Shaaman. What does it mean to be a hero? Do you think Shaman was a hero? Why?

6. The author writes that "for Shaman the person in

need is not an enemy." How did his actions reflect that belief?

7. Did your family ever receive or provide humanitarian aid? Tell about it. How did it make you feel? Did anyone have mixed feelings?

8. What does the word "peace" mean to you?

From the experience of "Little Star"

From lessons already conducted:

Children liked the lesson. Everyone listened with great attention and interest.

After the story Allah is merciful: "Perhaps Allah needs me" was read, we began to discuss what we heard.

During the discussion, the number of participants willing to express their views gradually increased until the debate turned into the heated discussion.

When the question was asked: "What you would have done if you were Shaaman? "

Adam said: "I would not have spent money earned through such hardship on strangers".

Usup protested: "How can we help people of other nationalities, especially the soldiers who came to kill us! "

But after the role-play, where Adam played the role of Shaaman, his opinion has changed dramatically.

He said: "Now I understand what the meaning of Shaaman's actions is. After all, when person is in trouble and asks for your help, you do not think about your money. Ability to help the poor and hungry at least a little bit brings you more happiness. After all, anyone could be in that position, your family and even yourself.

Aminat compared Shamaan with a hero from another story, who sacrificed his own heart for the salvation of men.

Larisa and Xeda described him as compassionate person, with a will power.

We divided the group into two subgroups for the role play. One sub-group role played a situation from the story and another a situation from their own lives. We offered the children to tell a story where human rights have been violated.

Since classes were held in the village Goyskoe,

Allah Is Merciful, Perhaps Allah Needs Me

most children were refugees from the village of Komsomolsk. So, one boy told the story when during the hostilities in the village of Komsomolsk civilians were leaving the village. People were not allowed to go through and were on the post for about 10 days as human shield. Among them were people who were ill, children and old people. Most children witnessed all this.

Suleiman was in the role of the soldier. Xena was in the role of a brave girl who approached the soldier and demanded for people to be allowed through and asked not to violate their rights. Others played the crowd.

When we were discussing what the "actors" felt, Suleiman said he felt like a "man," felt power in his hands and that all people listened to him and obeyed. To the question "Did you feel sorry for those innocent people?" He replied: "I'm just a soldier, and obey orders. I was not able to show mercy, as other soldiers would have told of me to the commander. But somewhere deep inside me, I felt very sorry for these people!"

Xeda: "I felt contempt and hatred towards the soldier. And I hated my helplessness and his physical superiority.

Summarizing Makka noted that the humiliations, deprivation, loss which the residents of Chechnya were facing in the story is an excellent example of violations of human rights.

Also, all were very interesting if the story really described our "sprockets".

When we replied that yes, all the children were asked to pass 'Marshall' to Chris, Adlan and Shaman.

Anna and the Speckled Hen

Ruth Hunt Gefvert

Methodological Information

Key Concepts:

Positive: the strength of will, fairness, honesty, kindness, conscience, charity

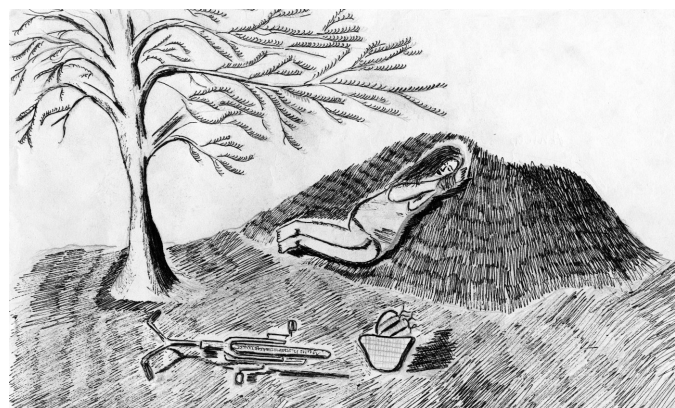
Negative: defenselessness, helplessness, poverty

Aims of the Lesson:

To teach the children to be honest, to acknowledge the significance of their actions.

To teach the children to follow the leadings of their conscience

With the example of the story, to show children that fair, conscientious deeds have the potential to help other people, and reward and strengthen the deed and the doer.



Special Recommendations:

While discussing the given text with the children we recommend that you stress how similar the children are to the heroine of the story. Insofar as they are young, they do not have much life experience. But in spite of their youth, they can also be honest, fair, and act in a considered way.

Brief Summary:

This story took place in Germany, in hungry and hard times. The heroine of the story, Anna travels around the farm, begging farm owners for a few vegetables, in order not to starve. During one of her visits, the girl stopped to rest and fell asleep. She was woken by a clucking hen, which is also laid an egg. The girl hurried home to take the egg to her mother, but the idea that it did not belong to her did not leave her head and forced Anna to come back and give the egg to the chicken's owner who

needed it no less than she did.

Characters: Anna, Anna's mother, the owner of the speckled hen.

Location: Germany.

Unknown words:

Farmer – the tenant or owner of a farm

Speckled hen – a hen which has several different colours.

Omelette – an egg dish made from eggs beaten with flour and milk

Introduction

Discussion Before Reading:

Have students reflect on these questions and use your judgement about asking them to respond verbally.

1. Do you know what strength of will is? Kindness? Fairness? Honesty?
2. Do they get in the way, or help people in their lives?
3. Were there times when you did something which wasn't honest? Have you lied?

Discussion after reading:

1. Have you taken things which weren't yours? How have you felt afterward?
2. Imagine yourself in Anna's position. What would you have done?
3. Have you ever been very hungry?
4. What do you think? Is what Anna did an achievement? Why?
5. (Children often recount stories from the lives of their grandparents when they were evicted from their homes, how people died of hunger, but bravely bore it, shared their last crumbs of bread with each other, but never stooped to stealing.)
6. Why do you think Anna decided to give the egg to the hen's owner?
7. What gave Anna the strength to part with the egg?
8. What would you have done in her place?
9. Have you ever had to share something when you really would have liked to keep it all for yourself?
10. Can hunger justify stealing? Does it make a

Anna and the Speckled Hen

difference from whom you steal?

11. Is there a difference between stealing in wartime and peacetime?

Role Play: The most important moment of the lesson is role playing of the situation. Children like to play out the whole story. Here it is important to ask 'Anna' to speak her thoughts aloud. After the role play ask the students to give their responses.

Additional Questions for discussion

1. How does this story show the way that children feel during war? How do you live during a war?
2. Why, as Anna rode closer and closer to the white house, did her bicycle seem to travel more and more slowly?
3. Why did Anna decide to give the egg to the hen's owner? What gave Anna the strength to part with the egg? What would you have done in her place?
4. What did Anna's mother have in mind when she said that 'only an adult would have been capable of doing what you did'? What does it mean to be 'an adult'?
5. What was going on, when you wanted something very much but it wasn't yours? Have you ever had to share something when you really would have liked to keep it all for yourself? Do you remember your feelings when you had to share?

Exercise 'Compliment'

1. Students in a circle and extend compliments to one student chosen to sit in the center.
2. After going around once, the student in the middle thanks the others.
3. Then a new student is chosen to sit in the center.

Reinforcement

Exercise:

Art therapy. Draw a picture on the subject of the story.

Feedback:

It is an interesting exercise to ask the children to each draw a scene from the story. From the pictures they can draw various conclusions. The picture turns out to be rich, with many meanings and amusing. Each child has new things to say about

his or her drawing, which are not in the story.

Additional Questions:

1. Did you all like what Anna did?
2. What would all of you have done in her place?

Teaching Aids

Supplementary exercise:

Homework:

1. Write a letter to Anna, in which children evaluate what she did.
2. Have the children tell the story in their own words to friends and parents and discuss it with them.

Boot under the Bed

Murray Engle Lauser

Methodology

Key Concepts:

(+) Love of neighbor, compassion, kindness, benevolence, hope, constructive help

(-) Fear, helplessness, thievery

The objectives of lessons:

1. On the example of the story, to show children that even in extreme situations, without losing self-control, you can find a constructive solution.

2. Teach children how to conquer fear with love.

3. Tell the children that compassion and desire to help people, can give us hope and the belief that all (omit all) the bad will pass.

Brief Summary:

The heroine of the story by Marie Ingle Lauser "Boot under the bed" is Elizabeth Fry. The story



tells of how Elizabeth, who serves in a women's prison, after returning from work, detects a thief under the bed. The woman did not ask for help, but showed compassion for the plight of the stranger. This helped her to overcome her fear and enabled him to find hope and strength.

Characters:

Elizabeth Fry, the man had infiltrated into the room of Elizabeth

Unfamiliar/new words:

1. A spiral staircase - a staircase in a spiral.

2. The coachman - a servant, who rules the horses in the carriage.

3. Post Coach - horse-drawn carriage to deliver letters and newspapers.

4. Languish - have a long, exhausting physical or

mental anguish, pain

Preface:

1. Carry out a game on concentration of attention and the creation of atmosphere of trust within the group. For example, the game "Big Wind Blows" Someone is in the middle of the circle. "The wind is blowing in the direction of those who ..."

Discussion:

1. Have you experienced situations in your life where you are scared to death(omitted some)? What did you do? How did you feel about what you did? Tell about it.

2. Have you ever found that your faith in the goodness helped you to conquer your fear? Tell about it.

3. The objective of the discussion is to identify which methods children use to cope with their fears and find out whether they are able to be merciful to those who do wrong things to them.

4. It should be identified if there are unresolved life situations and help students with their problems.

Reading the story:

1. Begin reading the story. If necessary, you can pause to explain any unfamiliar words.

2. Divide the story into two parts.

3. Take a break at the moment where Elizabeth comes into her room and sees the sole of man's boot in the bed covers.

4. Ask a question:

How do you think the story will uncover?

Thus, we can determine the level of aggressiveness of the child and also his logical thinking.

5. When asking questions, it is necessary to explain to children that sometimes people may commit bad deeds from despair. Before you condemn someone one must try to understand why the person did that? What pushed him into it?

6. Continue reading the story, after the discussion seems to be complete.

7. (delete – redundant) Finish reading the story.

Conclusion:

Discussion:

1. What did Elizabeth Fry think about the state of

Boot under the Bed

prisons and prisoners?

2. What do you think was the first thought of Elizabeth Fry, when she noticed a shoe protruding from under the bed?

3. Why had she created such a prayer? How did this prayer help her?

4. How would we react in her place? What would we do?

5. The man tried to rob Elizabeth. Why did she give him a sweater, feed him and give him money and (but omit) did not call for help?

6. How do you think the man felt leaving the hotel?

7. If Elizabeth had allowed this man to be arrested, what would have become of him? How would his story end then?

8. Why do you think this man hid under the bed? Have you ever had to hide? Why?

9. What is the difference between this man and an invading soldier?

The objective of the discussion: is to try to understand what caused this man to steal. Also, to try to understand what could have happened in the life of Elizabeth, that allowed her to do what she did and not otherwise. We can assume that Elizabeth gave away her husband's jumper because she had lost him. The reason for the loss could be somehow linked with a fact that someone perhaps did not offer him help at the right time.

It is important to draw students' attention to the fact that it is also important not to forget about personal safety. That it is not always the case that the person who is breaking the law, does so out of poverty. That in this case we are talking about mercy and compassion, about love thy neighbor, about how important it is to show humanity in any situation.

Exercises:

1. Exercise "Emotions" (Exercise number 5 in the section Art Therapy")

2. To create a fun atmosphere after work on a story, you can play the game "John is Smiling", Exercise 1, in Emotions and Attention.

Feedback:

1. Did you like our lesson?

2. What did you like most?

3. How did the story make you feel?

4. What part did you like the most? (omit redundant)

5. What did you learn from this session?

6. In what part of the story you saw the power of good?

To help the teacher

Additional exercises:

Homework: Suggest that children write a sequel to the story.

The facts: Prisons - Since the time of the story, there have been great strides in improving the prison system in Great Britain as well as in other countries) including living conditions, and vocational rehabilitation. Quakers (Friends) continue to work in prisons and to support prison reform.

Bristol - a town in England. The town has the population of 380 615 people. Bristol - is an important cultural center of Britain. There are famous theaters, museums, including the Bristol Industrial Museum, and several art galleries. Since the 1990s, the city is known as the birthplace of a style of electronic music trip-hop. In 2010 following the research carried out by PRS For Music, Bristol has been declared the most "musical" British city.

Christmas Day in the Morning

Pearl S Buck (USA)

Methodological Information

Key Concepts:

Positive: love, respect, joy, happiness, selflessness, strength of will, goodness

Negative: indifference, laziness, inattention

Aims of the Lesson:

To develop in children a respectful attitude to family values

To show the children the importance of showing love and paying attention to their parents and those close to them

To enable the children to develop strength of will, to understand that they should not spare themselves in order to do good deeds

Age Group: 6-16 years



Brief Summary:

The story by Pearl S. Buck "Christmas Morning" tells of a touching love of fifteen year old Rob, who lived with his family on the farm, to his father. On Christmas Eve, the boy dreams of making his father a special gift. This gift was the morning milking of the cows, when his father was still asleep. His Father was incredibly touched by such a surprise. He tells everyone that this is the best Christmas gift in his life that he will remember it all his life.

Characters: Rob, Rob's family (father Adam and mother Mary)

Unknown words:

A farm – a separate specialized holding, usually where animals are kept

Christmas – the holiday for the birth of Jesus Christ

A farm – an animal-raising section in the structure of a collective farm or state farm

Pure gold – gold of high assay value, which has a reddish tinge

Fragrance – spreading a pleasant aroma

Sorcerer – a wizard, enchanter, soothsayer, sage

Shy – timid, bashful, indecisive, a little embarrassed

Introduction

Exercise

Exercise 'The Blind Man and the Guide' (exercise No 1 in the section 'Getting to know you. Coming Together. Trust')

Discussion

At the beginning of the lesson it is useful to lead a discussion with the group on the subject: 'Trust, friendship and love'.

The story helps the children to consider their own relationships with people close to them and with their family. It develops in them qualities like attentiveness and respect for people close to them.

Questions for discussion

1. What was it that so deeply touched Rob when he overheard his father? Why did what he heard have such an impact on him?
2. Why was it so easy for Rob to milk the cows that Christmas morning? If you can see the reason behind a job, does that make it easier? If yes, how? At school? At home?
3. How did Rob's father express his love to his son? And Rob to his father? How did Rob's gift manage to make the whole family happy?
4. What have you done for someone, which is similar to what Rob did for his father?
5. How can you express your love to people around you? How will we know that people love us?
6. Why did Rob's gift to his father become a gift to himself?

Exercise:

From the examples given to, or by, the children, we suggest conducting a role play. We divide the group into 3 or 4 smaller groups. Each group performs one story. The children watch and share their

Christmas Day in the Morning

emotions and feelings.

The children remain in small groups. Carry out art therapy – a drawing for our story. The drawing is called ‘A symbol of love’, i.e. what symbolizes love for each child.

Teaching Support

About the author:

Pearl S Buck (1892-1973) was an American writer who won the Nobel Prize for literature. Pearl spent her childhood and youth in China.

In 1917 she married an American missionary. Wishing to help the parents of children with a learning disability, Pearl Buck wrote the book ‘The Child who Never Grew.’

Pearl Buck’s first published novel ‘East Wind, West Wind’ is devoted to the conflict between Eastern and Western civilisations. The novel ‘The Good Earth’ followed (winning the Pulitzer Prize in 1932). This told of the struggle for his plot of land of a peasant oppressed by poverty. In 1938 the author was awarded the Nobel Prize for Literature.

Pearl Buck became the adoptive mother of nine children of various nationalities, and also organized a fund to help American children who had emigrated from Asia. She is the author of the children’s books ‘Sons’, ‘One Fine Day’ and ‘The Christmas Apparition’.

Supplementary Exercises

The exercise ‘Ten of Me’ (Exercise no 6 in the section ‘Self-appraisal.Responsibility.’)

You can carry out art therapy on the subject of ‘The worst day of your life’, and then ‘The best day of your life’.

From the Experience of ‘Little Star’

Psychologists’ Comments:

‘Children love to remember events in their lives when they offended people or, in contrast, when they did something nice for those close to them. I give the children the opportunity to speak out.’

‘It was nothing unusual. But I used to give the children a task. When they arrived home, they were to do something nice for someone, or for everyone in their family at home. The next day they had to

share their impressions and feelings about what had happened.’

Experiment in Fairness

Bayard Rustin (USA)

This is a true story

Methodology

Key concepts:

- (+) challenging traditions of prejudice tolerance, mutual respect, indulgence, open-mindedness, acceptance
- (-) conforming to traditions of prejudice, disrespect, ill-will, stereotypes,

Aims:

1. Introduce such concepts as “good neighborliness”, “tolerance”
2. Teach benevolent and tolerant attitude towards other races, lifestyles, behaviors, customs, feelings, creeds
3. Teach tolerance and respect towards each other
4. Demonstrate that no one should be stripped of their rights because of skin colour or religion
5. Teach compassion and capacity to help others

Brief summary:

In the 60s African American Bayard Rustin was fighting for equal rights for all Americans. In those years, "color" and "Negro" people were not served in restaurants, because they were considered to be people of second class. Bayard Rustin decided to conduct an experiment to extend democracy in the restaurant, where he could not be served. The experiment appealed to the conscience of Mrs. Duffy and changed her attitude towards people with different skin color.

Guidelines:

Before reading the story, you can briefly tell children about events related to human



rights violations in the United States in the 60s.

Unknown words:

Questions for Discussion:

1. Why didn't people want to talk to Bayard about the situation? What stopped them from speaking to him?
2. Why didn't the owner wait on Bayard's table? What was she afraid of?
3. How did Bayard Rustin get the owner to change her mind about serving him? Which of the things he did made the most difference in changing the owner's mind?
4. Why was making Bayard Rustin a fresh hamburger important to the waitress and Bayard?

Experiment in Fairness

5. Why do you think she kept on serving people of color after the experiment was over?

Almost everywhere people find excuses not to like others who are different. Has this ever happened in your life? In your school? In your town? In your country?

6. Imagine yourself in Bayard's position. Have you ever felt like an outcast? Tell about your experience. How did you deal with it?

Additional Questions:

1. Do you think you can judge people based solely on what other people think about them?

Very often people are intolerant and unwelcoming of other people. It may be related to differences in their lifestyles, values or faith. Quite often we are inflicted with negative stereotypes about people and even entire peoples, even though we have no justification. We must treat each other with respect. We must understand that different does not mean bad.

Perhaps during the discussion children can cite some examples of friendly relations with their neighbors and friends of other ethnicities.

Feedback:

Did anything impress you in this story? Have you ever encountered a situation when someone was treated unfairly? Did you have an urge to help?

When summing up, emphasize that it is not acceptable to form an opinion about someone based on convictions, stereotypes, somebody else's opinions, but rather looking at their actions. Mention that Bayard Rustin was not acting in his sole

interests, but was asserting the rights of his entire people.

For the teacher:

About the author:

Bayard Rustin

Abridged biography from Wikipedia website:

stateofthereunion.com/home/season-2/baird-rustin

Additional Activities:

Homework: Talk to your parents about unique traits of your folk traditions, what are the similarities and differences with other cultures. Prepare a short story about those you liked the most and traditions of other cultures that you like. What is it in a tradition that you like?

Role Play: Play out a conflict situation related to race, nationality, or traditions, and follow with a resolution to that conflict.

"Little Star" Experiences:

"Before proceeding to the story, it might be useful to have a talk, explaining that all people were created by God, and that we must accept all people the way they are, in spite of their ethnicity or religion."

"Be attentive when reading out the story. Explain the reasons for a ripening conflict. Local children are not very familiar with race-motivated conflicts."

Potential Problems:

"There was a turbulent discussion over the fact that the waitress didn't want to serve a client. I've explained that back in those days, there was racial division, and that black people were considered lower in status. However, our main character has

Experiment in Fairness

proven that black people have equal rights with other people.”

Play out a conflict situation, and follow with a resolution to that conflict.

First Bitter, Then Sweet

Asya Vasayeva (Chechnya)

This is a true story

Methodology

Key concepts:

(+) friendship, mutual respect, empathy

(-) slander, unfriendliness, maliciousness

Aims:

1. To demonstrate that all difficulties can be overcome if you live in peace, friendship, and treat others with kindness, respect and understanding.

2. Behave with others as you would like them to behave with you.

3. Teach mercy, benevolence, compassion, forgiveness.

Brief summary: This story, about the relationship between teenagers, tells the story of libel, gratuitous insult, resentment, forgiveness and



friendship. Twelve Chechen girls have been chosen to travel to the sanatorium "Blue Wave". Sedu and Louise were accused of stealing things belonging to the girls next door, Ira and Vicki. After the "war" comes peace. The girls have forgiven each other, become friends, walked together and played games. A bitter fruit that became sweet, not "a bone of contention."

Unknown words:

Discussion Questions:

1. How do you think one person could influence a whole group of girls to lie?

2. Why do you suppose the Russian girls responded to their teachers so positively? Could your teachers influence your behavior so easily?

3. After the behavior changed, then the feelings started to change. Have you ever seen this happen?

4. Could politeness leave the way open for friendship to develop? How does this come about?

5. Russia was at war with Chechnya. Yet a committee in Russia arranged for Chechen girls to go to a Russian camp. Why do you think this happened? Does it ever happen that some people in a country do not agree with their government's policies or decisions?

6. Have you ever acted in an unfriendly manner and realized your mistake and then reached out in friendship? What made you realize your mistake?

7. What do you think the Chechen girls were accused of stealing?

Have you ever been accused of something you didn't really do or know of someone else who was wrongly accused?

How did you feel when it was you?

If you never experienced this, how do you think someone else felt when they were wrongly accused.

Note: It is not uncommon all over the world that innocent people are accused of things they didn't do and some of them have even served long prison terms. It will be important for children to understand this unjust treatment and the suffering it causes the wrongfully accused and their families.

a) How does this relate to the PREAMBLE of the Universal Declaration of Human Rights (#5 in Additional Questions – below)

1. PREAMBLE of the Universal Declaration of Human Rights (United Nations):

Whereas recognition of the inherent dignity and the equal and unalienable right of all members of the human family is the foundation of freedom, justice and peace in the world.

Article 1 of the Universal Declaration of Human Rights (United Nations). All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

First Bitter, Then Sweet

1. When the Russian girls were able to understand the pain and innocence of the Chechen girls their behavior changed and they began to enjoy each other and became close friends. How does their experience point a way to practice the spirit of Article 1?

Additional Questions:

2. Do you think the conflict between the girls could have been solved in a different manner?
3. Do you think the counselors did the right thing?
4. Why do you think the Russian girls changed their opinion and started friendship with the Chechen girls?
5. If you were in Chechen girls' place, how would you feel? What would you do to protect yourself?

Note: It is easy to hurt someone, but not many can show support and compassion in a moment of difficulty. One must value friendship and be thankful for support and sympathy.

For the teacher:

About the author:

Asya Vasayeva (Aset Murtazaliyeva) – born 1955, renowned journalist, member of staff at the press-service of the Ministry of Culture of the Chechen Republic, editor-in-chief of “Culture of Chechnya” newspaper, winner of 1977 Checheno-Ingushetia Union of Journalists prize, winner of the 2007 Chechen Republic Intellect Centre prize, 2005 Nobel Peace Prize nominee, Honored Culture Worker of Ingushetia (2007), member of the board of Chechen Republic Union of Journalists.

Additional Activities:

1. “Tug-of-War” (No. 4 in “Imagination”) “Break into the Circle”
2. (No. 12 in “Introduction. Team-building. Trust”)
3. Game: Have the children divide into pairs and have them find as many things they have in common with each other. This can be done several times with different pairs.

“Little Star” Experiences:

Comments by the counselors:

This story helps to identify potentially possible conflicts within the class. It will help children

understand what is lacking or distorted (slander) information may lead to. Quite often conflicts are caused by mistakenly assigning other people qualities and feelings they do not possess and not by a discrepancy in objectives or interests. This story will help understand such feelings, both negative and positive, better. It will emphasize how important it is to examine conflict situations and to be able to speak freely, to ask for an apology and to forgive. It's about winning over malice with goodness which is at the heart of what this book is all about.

The Healing Power of Forgiveness

Aba Gayle (USA)

This is a true story

Methodology

Key concepts:

(+) Forgiveness, compassion, kindness, love

(-) Anguish, loss, torment, anger

Aims:

Teach children to forgive each other

Learn to forgive others for hurting us, and learn to forgive ourselves for hurting others

Brief summary: The author and the heroine of the



story all rolled into one. How much is experienced ... the author, through her experience, provides the reader with a unique life lesson of "the healing power of forgiveness ". Aba Gayle forgives the murderer of her only daughter, Catherine, as she comes to realize that we are all children of God, and God is a God of love. The author's words: "If one day California State executes Douglas Mickey, it will kill my friend. I do not touch their crimes. For me, it is the spirit of God in him that is important".

Guidelines:

The story is emotionally tense. When reading, make pauses and let children express themselves about the episodes of the story. This story fosters strength of spirit. This story might be useful in classes where children often argue or where there are companies of students that quarrel with each other.

This story can be divided up into several parts and used in a series of lessons.

Unknown words:

Introductory part:

Discussion:

Children may recall instances when they were hurt by someone. Let children express themselves in mini-groups.

Reading:

It is recommended to divide the story into 2 parts. Make a pause before the letter to Douglas Mickey and carry out a discussion or an activity using one of the questions:

Option 1: If you were writing on behalf of Aba Gayle what content would your letter have?

Option 2: What do you think Aba Gayle will write in her letter?

Read out Aba's letter. Compare it to the answers (letters) of the children.

Read out the continuation (second part of the story) and follow up with a discussion.

Discussion:

1. Why did Aba Gayle not cry or ask others for help when Catherine was killed?
2. Did Aba Gayle have to know the person who killed her daughter before she forgave him?
3. What happened after Aba Gayle and Douglas got to know one another?
4. Does forgiveness help the forgiver or the forgiven more?
5. When exactly did complete forgiveness happen between Aba Gayle and Douglas? What was going on then?
6. Tell about a time when you were able to forgive someone who did something to you. How did you feel? What made it possible for you to forgive?
7. Tell about a time when someone forgave you. How did you feel?
8. Would you be able to forgive as Aba Gayle did? Why or why not?
9. The first meeting between Aba Gayle and Douglas grew into an ongoing friendship. How do you feel about this?
10. How did Aba Gayle's forgiveness change Douglas's life? What did he do to help other prisoners?
11. PREAMBLE of the Universal Declaration of

The Healing Power of Forgiveness

Human Rights (United Nations) . Whereas recognition of the inherent dignity and the equal and unalienable right of all members of the human family is the foundation of freedom, justice and peace in the world.

Article 1 of the Universal Declaration of Human Rights (United Nations). All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

The above human rights document does not address forgiveness directly. Yet we see great violence in the world news daily. Often the violence results from hatred brought down through generations of violence and retaliation. People on both sides are deprived of many of the rights described in the PREAMBLE and Articles. How do you think forgiveness might transform these inhuman histories and replace them with a mutual ‘spirit of brotherhood’? How might people of all religions and ethnic backgrounds learn forgiveness?

Is forgiveness necessary in order for people to stop many wars of national or ethnic hatred?

Are more stories of forgiveness projects needed, such as those from Africa?

Activity:

“Lift” (No. 1 in “Imagination”). Have students individually choose one of the two principal characters with whom they will share the elevator.

Children must envision themselves in a lift with Catherine's killer, Douglas Mickey or Catherine’s mother, Aba Gayle. The activity can be carried out either as a written assignment or a role play.

Feedback:

How do you feel at this very moment? (in a circle)
Should there be some complex emotions, you can carry out another exercise.

For the teacher:

Facts:

Capital punishment

Abridged article from Wikipedia

Film:



Aba Gayle



Catherine Blaunt, Aba Gayle's daughter

The Healing Power of Forgiveness



Aba Gayle and Mickey Douglas

“The story usually causes contradictory opinions in the class. Some are convinced that they would never be able to forgive their enemy. Others, on the contrary, are ready to forgive. This often leads to a debate. Here, you just need to be in control of the situation.”

This story has also been described in a film called “The Closure Myth” (<http://www.logtv.com/films/closuremyth/video.htm>)

Additional Activities:

1. (For any time at which emotions seem to need to be expressed and explored)

Distribute drawing paper and colorful crayons or chalk. Encourage the students to make designs in colors and shapes that reflect their feelings about the experience of reading the story. Encourage students who wish to share their stories and feelings.

2. “Forgiveness” technique (No. 12 in “Emotions and tension”)

3. “You are the most ...” (No. 13 in “Emotions and tension”)

“Little Star” Experiences:

Potential problems:

“This story can create an emotional background. Pay attention to the audience. It would be a plus to carry out a breathing exercise after the reading is finished (breath in through the nose, breath out through the mouth, repeat several times).”

To Forgive is Divine

Yousef Bashir (Palestine)

This is a true story.

Methodology

Key concepts:

(+) hope, goodness, peacefulness, friendship, forgiveness

(-) despair, evil, violence

Aims:

1. Teach how to make decisions in difficult situations
2. Teach forgiveness, aspiration for peace
3. Teach not to lose hope or patience in spite of circumstances

Brief summary:



In 2000, when the fight with Israelis began, a Palestinian village, where a 13-year-old Yousef lived, was in the centre of strife. All the neighbors left their homes, but Yousef's father decided to stay in his home. The boy had already ceased to believe in the possibility of a truce, but, once in an Israeli hospital, changed his mind. He realised that he was wounded by one Israeli soldier, but many Israelis saved him. Soon Yousef Bashir became a peacemaker. He realized in his heart that "to make mistakes is human, but to forgive is divine."

Guidelines:

1. This story helps to discover and review

an "inner conflict" in response to an outer conflict.

2. Observe the listeners.

3. The story may reveal students' deep/profound problems.

Unknown words:

Reading the Story:

1. Stop reading near the end of the story after the sentence, "Even some members of my own family rejected me for being a "traitor".

2. Ask the children to predict how they think Yousef will deal with this?

Questions for discussion:

1. Why did Yousef's father refuse to leave his home?

2. What made Yousef's family able to survive five years of their home being occupied?

3. How did Yousef's father react to the shooting?

4. How did Yousef react?

5. What did the Israeli nurse and the doctors do for Yousef?

6. How did Yousef change during his long hospital stay?

7. Yousef will carry the bullet in his back for the rest of his life. How was he able to forgive?

8. What did he resolve to carry forward in his life?

9. As you have grown, what has made you the most aware of the plight of other people around you?

Additional Questions:

1. Why do you think Yousef wanted to change the world? Why did he not take the sides of either the Palestinians or the Israeli soldier?

2. If you were in Yousef's place, what would you do? Did you ever have to forgive? Tell about it.

To Forgive is Divine

3. Article 1 of the Universal Declaration of Human Rights (United Nations) All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience.” and should act towards one another in a spirit of brotherhood

a) How did the hospital, the nurses, the Israeli family of Yousef’s hospital roommate honor him in the spirit of brotherhood as stated in Article 1?

4. Article 18 of the Universal Declaration of Human Rights (United Nations). Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

a) Do you think they will become more understanding of other Arab people as a result of knowing Yousef and his family? In what ways?

b) What did Yousef learn about Israelis as a result of how he was treated by the medical staff and the family?

c) In the beginning of the story Yousef did not believe that everyone has the right to peace as his father taught. What did Yousef experience that changed his belief?

d) Have you ever had the experience of seeing something good in someone who is not generally liked by your culture? What was it like for you?

Activities:

1. Writing/ Thinking:

a. Display the headings: Problems and Solutions in front of the class so that everyone can see them..

b. As a group, make a list on the Problems page of all the things you would not be able to do in the same way if you were not able to walk.

c. Under Solutions think of other ways than walking to accomplish these things.

2. Drama: Have individual students act out a solution and the other students guess what the problem is.

3. Imagination/Art:

a) Have you ever had to live in one room with your entire family? Tell about it.

b) If you haven't, imagine what it would be like.

c) Everyone draw what you imagined or experienced. Share pictures commenting, if they choose to.

Summarize the discussion. Emphasize that despite hostilities between Palestinians and Israelis at the time of Yousef's wounding, Israelis helped him and were kind to him. In his turn, Yousef did not feel angered for what has happened, on the contrary he was thankful for the help and was inspired to become a peacemaker.

For the teacher:

Facts:

Gaza strip

Abridged article from Wikipedia

Additional activities:

1. Write a “Letter to Yousef”. Aim: develop imagination. Activity allows students to think over “What they would have said to the main character of the story” and to discuss their thoughts with peers. Some of the letters can be given to the “Little Star” office in Grozny and then sent to Yousef.

2. Art therapy. “Was, Is, Will Be” (No. 4 in Drawing Therapy). Students draw a picture of a painful event in their past, of the way it is in the present, and of a healing possibility for the future. Allow students who wish to share their pictures and tell about their experiences.

Little Star experiences:

Potential Problems:

“This story may sometimes cause strong

To Forgive is Divine

emotional reactions. The teacher needs to pay attention to such outbreaks and consult a counselor or direct the student to a counselor”.

This is a true story

Methodology

Key concepts:

(+) reconciliation, creative approaches to non-violence, communication

(-) hostility, humiliation, mockery, enemy

Aims:

1. To show that children have conflicts that can be resolved.
2. To show that children can find solutions to conflict.
3. Demonstrate that reconciliation is possible even during highly complex conflicts
4. Teach how to develop a non-violent strategy (style) of behavior
5. Develop communication and conflict-resolution skills

Age group:



From 6 to 15

Guidelines:

1. The story touches upon certain aspects of religion. Be prepared to answer questions about similarities between Christianity, Islam and other religions.
2. Think through and understand the concept of “feeding an enemy”. Make references to other stories that the group is familiar with to help them better understand this idea. Give some suggestions

Brief summary:

The characters of the story try to understand

themselves and to bring to the minds of their children the value of the Bible statement, "If your enemy is hungry, feed him." They managed it when one of their sons succeeded to make a best friend of an old offender using a packet of jelly-beans.

Unknown words:

Introductory part:

Activity:

1. Carry out an activity to concentrate the group, for example “Bislanh Boh” (No. 3 in Concentration and Attention).

Discussion:

1. Have you ever felt mistreated?
2. What was your reaction and what did you do?

The aim of the discussion is to collect personal stories of your students and to identify their common reaction towards offenders. Take note of any violent or strong arm approaches (they might come useful when you examine various conflicts in an attempt to identify non-violent resolutions). You can also take note of any unresolved quarrels – you may help children find a non-violent solution by giving examples and listing possible non-violent resolution scenarios.

Reading:

Divide the story into two parts. Pause after mother's words: “I'd better give her an oral jab...” and ask a question:

1. What do you think is going to happen next?

If the students are foreseeing some aggressive outcomes, ask them:

1. Have you encountered such situations where someone reacted so aggressively?

If the group is calm, you can ask them additional questions, i.e.

1. Did they feel better afterwards?
2. How did the other party of the conflict

feel?

3. Did the aggressive response help find a reconciliation?

4. Was the friendship revived? Etc.

The aim of this discussion is to define reconciliation – an outcome that satisfies both sides of a conflict and that allows for them to continue amicable and peaceful relationship.

Experts note that in principle there are no “winner-loser” outcomes, even though there might be an initial impression of such. There are only two types of resolutions - “winner-winner” and “loser-loser”. During the lesson, you should emphasize that a conflict cannot be deemed resolved until both parties feel pleased with its resolution and until the relationship is restored.

Continue reading the story when the level of excitement is high. Finish reading the story and have a discussion.

The aim of this discussion is to identify what could have happened in Bob's life that could explain his attitude towards John. Write down students' answers on the board.

Discussion:

1. Why do you think the family in the story had trouble deciding who is an “enemy”?

2. Why do you think Bob kept jabbing John? After they give their ideas, you can then explain that:

a) Different people choose differing strategies (styles, approaches) to fulfill their needs.

b) It is the strategies, not the needs behind them that leads to conflicts between people.

c) Therefore, finding and applying a creative approach and a non-violent strategy is critically important for building relationships between people.

3. Why did giving Bob the jellybeans change the way he behaved to John?

4. Did anything like John's problem ever

happen to you? What did you do?

Then ask these questions:

1. Was the way John handled Bob's bullying a non-violent strategy?

2. What do think would have happened if John had turned around and hit him or talk in a mean way?

Additional Discussion Questions

1. How does your religion express the same advice as in the story: “If your enemy is hungry, feed him.”?

2. Should John have tried to find out how Bob treated other people? If John found out that Bob was unkind to almost everybody, do you think it would have made a difference in how John felt?

3. Why is it easier to think of people you do not know as "enemies"? How can you find out if the things said about people are true?

4. Has someone ever been unexpectedly nice to you? What happened? How did you feel?

Take this part out - Bob has no friends and he doesn't know how to start a friendship. By mocking John, Bob was trying to draw his attention. Even though this is not the most rational approach, that is Bob's way of fulfilling a need for interpersonal contact.

Other Suggestions: Make a point of the difference between bribing someone and visioning an alternative/creative solution to a problem. Make sure that students understand that “feeding an enemy” is a metaphor and there are many ways of “feeding”. Try not to avoid a long discussion about “hunger”.

Offer a similar teaching from Islam (or other religion). Give an example from Islam Continue the discussion until students comprehend key concepts.

Activities:

Role play (No. 1 in Drama Therapy)

Option 1: Bob didn't say anything to John,

Jelly Beans

he just took the jellybeans. Have the two students role play boys' meeting the next morning (Counsellor's advise: choose more aggressive children for these roles).

Option 2: Divide the class into groups of 3-4. Choose one of the stories told in the course of the Discussion and ask each group to play out the story and its alternative/creative resolution.

After the role play, ask:

What did you feel, when playing your role?

Feedback:

1. What was your biggest discovery today?
How can you use this knowledge in your life?

2. What will you do in your break?
(Promise of the Day)

3. What will you do the next time someone hurts your feelings or mistreats you?

New Girl in School

Carol Passmore

This is a true story

Methodological Information:

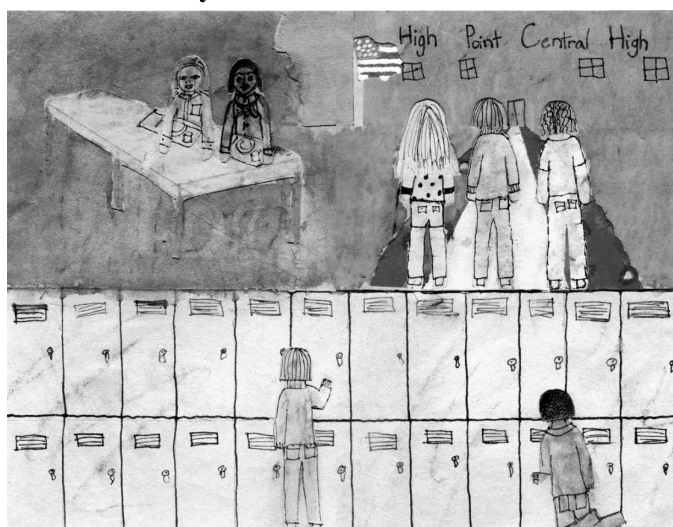
Key Concepts:

1. (positive) patience, friendship, fair dealing, compassion, trustworthiness, understanding, love of one's neighbor, respect
2. (negative) Racial prejudice, stereotypes, ill-will.

Aim of the lesson:

1. To improve inter-ethnic/racial relations and understanding between children.
2. To nurture qualities of (take out tolerance and add caring) tolerance, caring and respect for all human beings without regard to their national origins, skin color, culture, traditions and customs.
3. To develop the values of friendship and to deepen their understanding of the meaning of friendship.

Brief summary:



Events are taking place at a school in 1959. The main heroine of the story is a dark-skinned girl Lynn – the new girl in school. Children refuse to be friends with her, insult her and call her names. Friendliness, kindness and decency of a classmate help Lynn to adapt to difficult times. Friendship, common interests and mutual understanding unite the two girls.

Unfamiliar Words:

1. DAT' – in former times, the tribute which the victors would extract from the vanquished.

Introduction:

Discussion: What is real friendship?

1. Children are invited to think over the question: What is real friendship and why do we need it?

2. They may express their ideas aloud – and the teacher may write them down on the “vatman”. (I don't know this word ‘JC’)

3. Then everyone may join in considering and coming to a definition of “friendship”.

4. After this, pupils may be invited to think of proverbs and sayings about friendship - and present (and discuss) some of them; such as:

1. “A human being without roots is like a tree without roots.”

2. “It's better to have (add one friend and delete 100) a hundred friends than a hundred roubles.”

3. “No axe can cut down a strong friendship.”

4. Move this to position 4. and discuss “Friendship is like a mirror: once smashed, it cannot be mended.” (Discuss if this is accurate or not. Are there things we can do to help resolve broken friendships - for example - asking for and giving forgiveness, talking it over with careful listening)

5. “Money can't buy friendship.”

6. “An old friend is better than two new ones.” Is this always true? Everyone in the beginning is a new friend. How did they become a good friend?

7. “When you are poor, you find out who your friends are.”

8. “A friend is recognized in poverty.”

9. “If you haven't got a friend, go and find one

10. . If you've found one, don't let him/her go.”

What can we do to keep our friends?

11. “A tree is held up by its roots: a human being by friends.”

12. “A lost friend is bad, but a false friend is (add “worse” - remove “just as bad”) just as bad.”

13. “Beware of a would-be friend who loves lying.”

14. “The one who loves to lie – can never be a friend”. How could you confront a friend in a constructive way who has lied to you?

Reading the Story:

1. Invite the children to sit comfortably.

New Girl in School

2. While reading the story, allow for pauses so that you can explain unfamiliar words and to give time for pupils to say what they think about any episode. But don't let the breaks be too frequent or too long.

CONSOLIDATION:

Discussion:

1. Why did Carol offer to take Lynn on an excursion to the dining hall?
2. What do you think Carol felt when the other pupils got up from the table and went out? What do you think Lynn felt? What would your own feelings be if this were to happen to you?
3. Why did Carol carry on having her dinner with Lynn? What did she lose or sacrifice, by doing this?
4. Have you ever been "the new one" in school? How were you accepted by the class? What were your feelings?
5. What difference does it make when people are "NOT LIKE US?" How do you feel when you are with the company of people who are "different in some way" (think of their nationality, language, skin color, culture, customs and so on). The aim of the discussion is to help the children understand how Lynn and Carol felt. It should also help them to decide for themselves that all people are equal and should be treated equally no matter what their skin color or origins may be.
6. PREAMBLE of the Universal Declaration of Human Rights (United Nations).

Whereas recognition of the inherent dignity and the equal and unalienable right of all members of the human family is the foundation of freedom, justice and peace in the world.

Article 1 of the Universal Declaration of Human Rights (United Nations).

All human beings are born free and equal in dignity and human rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Reflecting on the PREAMBLE and Article 1 above:

1. Is it a basic human right to be included in the social groups of any school government, job, or

community group in which you spend all or part of your day? How does this relate to Article 1?

2. Are there any situations in which someone should be excluded? Temporarily? Permanently?

3. Does Carol have a moral obligation to sit with Lynn? Why?

4. Do the other students have the obligation to include someone from a minority in their informal school groups, such as lunch?

5. If they allow a person of a minority to join them, do they have an obligation to include them in conversation?

Exercises:

Art therapy: Invite the children to make a drawing of the episode in the story which made the greatest impression on them.

Discussion of the drawings:

1. What in particular do you remember from this part of the story?

2. What were your feelings as you were undertaking this task?

3. Exercise: "People of every nationality are good (Ex. 5 in the chapter called "Imagination")"

4. Summing-up/Conclusion

5. What have you come to understand, and what have you gained from today's task?

6. What have you learned about yourself? (Literally: What has become open within yourself?)

Game: Have the children divide into pairs and have them find as many things they have in common with each other. This can be done several times with different pairs.

For the Teacher:

Factual information: Take out the writing in green about slavery and add the paragraph below marked in yellow bold about Segregation.

The first African slaves (literally "unwilling people") were taken to Virginia by English colonists in 1619. By the year 1860, in the 15 American slave-owning states, there were 4 million slaves in a population of 12 million. Of the 1.5 million families living in those states, more than 390,000 possessed slaves.

New Girl in School

Slavery was widely used in plantation agriculture, which allowed the American slave-owners to make great profits. In the first half of the 19th century the national wealth of the USA was founded - to a significant degree – on the exploitation of slave labor. From the 16th to the 19th centuries about 12 million Africans were transported to America –and around 645 thousand were taken to territories that now make up the USA.

Although Congress banned the further import of slaves from Africa in 1808, the ban had little effect for the next half century. Slavery was abolished in 1863, during the American civil war- by the proclamation of the American President Abraham Lincoln: and this was reinforced by the 13th amendment to the US constitution, which was passed in 1865.

In the southern states of the USS, centuries of slavery, and decades of segregation created a legal and political situation was based on white domination. Various means were used to exclude black skinned people from election. Laws were introduced (the so called “Jim Crow laws”) which prevented black people from studying alongside whites in schools and universities: They were obliged to make reserved places for them on public transport etc. Many shops restaurants and hotels would refuse to serve blacks. The blacks “always” referred to white people as “Mister” and Missis, although the latter rarely accorded the black people dignity by doing likewise.

Substantive progress in overcoming racism began in the 1960s, when racial discrimination was prohibited by law, as a result of the success of the civil rights movement.

(NB : In this version the word “black(s) translates the Russian plural adjective “chernokozhie” - “black-skinned”

Segregation is the practice of keeping a person or groups of people separate from one another. This separation is usually based on ethnic, racial, religious and/or gender. Segregation was enforced in the United States through separate schools for

children of white European background and those of an African American background. Legal challenges to this school segregation policy began in the early 1950s. The highest court in the country, the US Supreme Court, declared on May 17, 1954 that segregation of schools based on race were illegal and ordered all schools in the country to desegregate. While desegregation became law, bringing integration into practice was slow and not easily achieved. “New Girl in School” is a true story of the experiences of two courageous teenagers who understood the value of truth and friendship. African American teen-ager, Lynn, and a white teen-ager, Carol, the two teen-agers in the story, together, helped bring about integration in one school in the United States.

Additional exercises:

Homework:

Give sheets of paper out to the children, with the heading “Friendship is.....”

And ask them to complete each statement.

1. I am glad when my friend (male or female in Russian)....
2. I would like my friend to....
3. One thing that I like about my friend is....
4. Here’s what I always wish I could do for my friend:....
5. I feel happy when my friend....
6. I get angry when my friend....
7. It makes me laugh a lot when my friend....
8. Some things about my friend are really special to me: such as.....
9. I wish that my friend would.....
10. (add “confidentiality” and take out “confidence”) Confidence in friendship means...
11. Faithful friendship means...
12. Patience in friendship means...

Planting Trees to Heal the Earth

Janet Sabina, Marnie Clark

This is a true story

Methodology

Key concepts:

(+) Unselfishness, dedication, appreciation, love for earth, love for motherland, optimism,

determination, hope for future

(-) wastefulness, negligent and thriftless attitude towards earth and nature, disappointment, idleness

Aims:

1. Bring up senses of love towards native land, native people
2. Encourage children to take an active part in the life of their peoples



Brief summary:

In 1960, when Kenya gained independence, the people were intensively cutting down trees to clear land for agriculture, in order to feed themselves. This threatened to turn the country into a desert. Wangari Maat saw the country was in danger and decided to start a project to plant trees. One of the objectives of this project was to help people gain confidence in themselves. During the project, she faced many difficulties, but despite that in 12 years, she still managed to

plant 10 million trees across the country.

Characters:

Wangari Maathai, Margaret Mead, Mother Theresa, and the thousands of people who were involved in planting and caring for the trees.

Setting:

Republic of Kenya

Unknown words:

Introductory Part:

Exercise:

“Fish” - No. 2 in Concentration and Attention

Discussion Questions:

1. What opportunities made it easier for Wangari Maathai to help her land and people?
2. What was Wangari Maathai’s vision? What small steps did she have to take to reach her goal?
3. Why did Wangari Maathai’s first tree project fail? What did she learn from it that helped her plan the next tree project?
4. When Wangari Maathai decided to train other women to help grow seedlings, why was this more successful?
5. How did the Green Belt people overcome the problem of getting long-term care for the new trees? How did the solution lead to more problems to solve?
6. What part do children now play in the Green Belt Movement?
7. How did Wangari Maathai plan to use the prize money to spread her dream?
8. What does Wangari Maathai mean when she talks about “that of God” in all of us?
9. Would a project similar to this one be possible in your community or country?
10. Have you ever been part of a project that was intended to benefit everyone? Did everyone participate? Was the project successful? How did you feel being a part

Planting Trees to Heal the Earth

of it? Did it inspire you to participate in other projects? Tell about it. (This could be a discussion or a writing assignment with sharing.)

Additional Questions:

1. Do you know in what part of the world Kenya is located?
2. What other African countries do you know?
3. (move this question to above question 8 in previous list.) How exactly does this story uncover the power of goodness?

For the teacher:

Additional exercises:

1. Ask children to draw their impression from the story (what was most memorable for them).
2. (Activity No. 1 in Drawing therapy section) Display the pictures and have the students tell about the picture and why it is important to them.



Wangari Maathai

3. Go on a nature walk and identify different types of trees. They can collect leaves and/or seeds and create a display.

4. Plant a Tree

Facts:

Kenya (play /'kenjə/ or /'ki:njə/), officially the Republic of Kenya, is a country in East Africa that lies on the equator. With the Indian Ocean to its south-east, it is bordered by Tanzania to the south, Uganda to the west, South Sudan to the north-west, Ethiopia to the north and Somalia to the north-east. Kenya has a land area of 580,000 km² and a population of nearly 41 million,[6] representing 42 different peoples and cultures.[7] The country is named after Mount Kenya, a significant landmark and second among Africa's highest mountain peaks. Kenya's capital and largest city is Nairobi.

Kenya has a warm and humid climate along its coastline on the Indian Ocean which changes to wildlife-rich savannah grasslands moving inland towards the capital Nairobi. Nairobi has a cool climate that gets colder approaching Mount Kenya, which has three permanently snow-capped peaks. The warm and humid tropical climate reappears further inland towards lake Victoria, before giving way to temperate forested and hilly areas in the western region. The North Eastern regions along the border with Somalia and Ethiopia are arid and semi-arid areas with near-desert landscapes. Lake Victoria, the world's second largest fresh-water lake (after Lake Superior in the US and Canada) and the world's largest tropical lake, is situated to the southwest and is shared with Uganda and Tanzania. Kenya is famous for its safaris and diverse world-famous wildlife reserves such as Tsavo National Park, the Maasai Mara, Nakuru National Park, and

Planting Trees to Heal the Earth

Aberdares National Park.

As part of East Africa, Kenya has seen human habitation since the Lower Paleolithic period. The Bantu expansion reached the area by the first millennium AD, and the borders of the modern state comprise the crossroads of the Niger–Congo, Nilo-Saharan, and Afro-Asiatic linguistic areas of Africa, making Kenya a truly multi-cultural state. European and Arab presence in Mombasa dates to the Early Modern period, but European exploration of the interior began only in the 19th century. The British Empire established the East Africa Protectorate in 1895, known from 1920 as the Kenya Colony. The independent Republic of Kenya was founded in December 1963. Following a referendum in August 2010 and adoption of a new constitution that is to replace the old one that was inherited from the British at independence, Kenya is now divided into 47 counties that are semi-autonomous units of governance. These units are expected to be fully implemented by August 2012 – in time for the first general election under the new constitution. The counties will be governed by elected governors and will operate independent of the central government in Nairobi.

The capital, Nairobi, is a regional commercial hub. The economy of Kenya is the largest by GDP in East and Central Africa.[8][9] Agriculture is a major employer and the country traditionally exports tea and coffee, and more recently fresh flowers to Europe. The service industry is a major economic driver, mostly the telecommunications sector, and contributes 62 percent of GDP. Kenya is a member of the East African Community.

Silver Candlesticks

Victor Hugo (France)

Methodology

Key concepts:

(+) Forgiveness, mercy, compassion, joy, friendliness, wisdom

(-) Rancor, distrust, take out mercenary and replace with thievery

Aims:

1. Demonstrate that religious beliefs are based on wisdom, fairness
2. Teach children to be unselfish
3. Teach children to accept (take responsibility) for their mistakes
4. Teach children to be thankful for the help they receive
5. Bring up the senses (remove s) of fairness, honesty, kindness
6. Teach children to make right decisions in difficult situations; to act according to consciousness (remove and' use their consciences')



Brief summary:

The story described a case in the life of a bishop.

The aged priest generously provided overnight lodging to a convict. The convict, who did not leave his criminal habits behind, escaped from the house that provided shelter for him at midnight, with silver utensils. The next morning the gendarmes led him to the bishop. The convict had lied to them that the silver was presented to him by the priest. The Bishop himself began to assert that this was so, and even gave two silver candlesticks to the offender. The old man tried to convince the convict to promise to use the silver to help him become an honest person.

unknown words:

Activities:

Reading:

1. Begin to read the story and stop where Jean Valjean goes to bed.
 - a. Predict: What will Jean Valjean do next?
2. Continue reading and stop when Jean Valjean leaves the house.

- a. Predict how will the priest respond to the theft?
3. Read to end of story.

- a. Ask, What surprised you about the responses: of the priest, Jean Valjean, the police Madam Magolire)

Role Play Exercise:

1. Have several students walk back in forth in front of the group the way Jean Valjean would have walked:
 - a) at the beginning of the story
 - b) after he was shown respect and given hospitality by the bishop
 - c) as he left with the silverware
 - d) and as he left the second time
 - e) Ask what the children felt and observed after each role play.

Art Exercise:- Drawing Feelings

1. Give students four pieces of paper the size of typing paper and colored writing tools. (crayon, chalk, or pencils). Newspaper or paper bags could be used for paper.

Silver Candlesticks

2. Have them choose a part of the story and with their eyes closed scribble the feeling they have from that part of the story.

3. Share their pictures and have others guess the feeling drawn and the part of the story.

Discussion Questions:

1. At different points in the story, how did Jean Valjean feel toward the Bishop? The Bishop towards Jean Valjean?

2. The Bishop said he had given the candlesticks to Jean Valjean. Why? If he had said that Jean Valjean had stolen them, what would have happened? Was the Bishop right or wrong? Why?

3. What does this say about literal honesty? Do observable facts always tell the whole story?

4. Suppose that Jean Valjean had not become an honest man, but had returned to the life of a thief. Would the Bishop's efforts have been wasted?

5. Sometimes it is hard to be both honest and kind. What should you do when this conflict occurs?

6. What does the Bishop's action say to you? What does it mean to forgive? Why is it hard? What is the relationship between forgiveness and love?

7. Has anyone ever stolen something from you?

8. Have you ever stolen anything from anyone? Think about how you felt about it at the time and then later?

9. When a person is tempted to take something that belongs to a friend or family member, how can this desire be overcome?

10. Jesus said, "Blessed are the pure in heart, for they shall see God." What does this mean? In what way does it apply to the Bishop?

For the teacher:

About the author:

Hugo was the third, illegitimate, son of Joseph Léopold Sigisbert Hugo (1774–1828) and Sophie Trébuchet (1772–1821); his brothers were Abel Joseph Hugo (1798–1855) and Eugène Hugo (1800–1837). He was born in 1802 in Besançon (in the region of Franche-Comté) and lived in France for the majority of his life. However, he decided to live in exile as

a result of Napoleon III's Coup d'état at the end of 1851.

Hugo lived briefly in Brussels (1851) then moved to the Channel Islands, firstly to Jersey (1852–1855) and then to the smaller island of Guernsey (1855–1870). Although a general amnesty was proclaimed by Napoleon III in 1859; Hugo stayed in exile, only ending it when Napoleon III was forced from power as a result of the French defeat in the Franco-Prussian War. Hugo returned again to Guernsey (1872–73), after suffering through the Siege of Paris, before finally returning to France for the remainder of his life.

Hugo's childhood was a period of national political turmoil. Napoléon was proclaimed Emperor two years after Hugo's birth, and the Bourbon Monarchy was restored before his eighteenth birthday. The opposing political and religious views of Hugo's parents reflected the forces that would battle for supremacy in France throughout his life: Hugo's father was an officer who ranked very high[clarification needed] in Napoleon's army until he failed in Spain[clarification needed] (one of the reasons why his name is not present on the Arc de Triomphe).[citation needed]

He was a freethinking republican who considered Napoléon a hero; his mother was a Catholic Royalist who is believed[by whom?] to have taken as her lover General Victor Lahorie, who was executed in 1812 for plotting against Napoléon.[citation needed] Since Hugo's father was an officer, the family moved frequently and Hugo learned much from these travels.[citation needed]

On his family's journey to Naples, he saw the vast Alpine passes and the snowy peaks, the magnificently blue Mediterranean, and Rome during its festivities.[original research?] Though he was only nearly six at the time, he remembered the half-year-long trip vividly.[citation needed] They stayed in Naples

Silver Candlesticks

for a few months and then headed back to Paris.[citation needed]

Sophie followed her husband to posts in Italy (where Léopold served as a governor of a province near Naples) and Spain (where he took charge of three Spanish provinces). Weary of the constant moving required by military life, and at odds with her husband's lack of Catholic beliefs, Sophie separated temporarily from Léopold in 1803 and settled in Paris. Thereafter she dominated Hugo's education and upbringing. As a result, Hugo's early work in poetry and fiction reflect a passionate devotion to both King and Faith. It was only later, during the events leading up to France's 1848 Revolution, that he would begin to rebel against his Catholic Royalist education and instead champion Republicanism and Freethought.

Young Victor fell in love and against his mother's wishes became secretly engaged to his childhood friend Adèle Foucher (1803–1868).[citation needed]

Unusually close to his mother,[citation needed] he married Adèle (in 1822) only after his mother's death in 1821. They had their first child Léopold in 1823, but the boy died in infancy. Hugo's other children were Léopoldine (28 August 1824), Charles (4 November 1826), François-Victor (28 October 1828) and Adèle (24 August 1830).

Hugo published his first novel the following year (*Han d'Islande*, 1823), and his second three years later (*Bug-Jargal*, 1826). Between 1829 and 1840 he would publish five more volumes of poetry (*Les Orientales*, 1829; *Les Feuilles d'automne*, 1831; *Les Chants du crépuscule*, 1835; *Les Voix intérieures*, 1837; and *Les Rayons et les ombres*, 1840), cementing his reputation as one of the greatest elegiac and lyric poets of his time.

Illustration by Luc-Olivier Merson for *Notre Dame de Paris* (1881) showing the recently

restored galerie des chimères.

Hugo was devastated when his oldest and favorite daughter, Léopoldine, died at age 19 in 1843, shortly after her marriage. She drowned in the Seine at Villequier, pulled down by her heavy skirts, when a boat overturned. Her young husband Charles Vacquerie also died trying to save her. Victor Hugo was traveling with his mistress at the time in the south of France, and learned about Léopoldine's death from a newspaper as he sat in a cafe.[2] He describes his shock and grief in his poem *À Villequier*:

Hélas ! vers le passé tournant un oeil d'envie,
Sans que rien ici-bas puisse m'en consoler,
Je regarde toujours ce moment de ma vie
Où je l'ai vue ouvrir son aile et s'envoler !

Je verrai cet instant jusqu'à ce que je meure,
L'instant, pleurs superflus !
Où je criai : L'enfant que j'avais tout à l'heure,
Quoi donc ! je ne l'ai plus !

Alas! turning an envious eye towards the past,
unconsoled by anything on earth,
I keep looking at that moment of my life
when I saw her open her wings and fly away!

I will see that instant until I die,
that instant—too much for tears!
when I cried out: "The child that I had just
now--
what! I don't have her any more!"

He wrote many poems afterwards about his daughter's life and death, and at least one biographer claims he never completely recovered from it. His most famous poem is probably *Demain, dès l'aube*, in which he describes visiting her grave.

Additional Activities:

“Guard and the Keys” - Exercise No. 8 in Concentration and Attention

Seeds of Hope

Viktor Lozinsky with Deborah Rassmuson

This is a true story

Methodology

Key concepts:

(+) peacefulness, hope, reconciliation

(-) controversy, hostility, hopelessness

Aims of the lesson:

1. Teach children how to live in peace, good-neighborliness, mutual understanding, mutual support

2. Teach children to not be indifferent (Remove this and add “Teach children to be hopeful.)

3. Teach children to forgive



Unknown words:

Discussion Questions:

1. Why is it important that a Chechen acacia tree is growing in Russia?

2. What lesson about hope can we take from this

story?

3. Is there a seed in you that someday will grow into peace? What might it be?

4. What do you think an international human rights observer does? Why do we need them?

5. What way can you and your friends(right now) be a human rights worker?

6. This story shows that even if something dies in one place, part of it can live some other place. How might this be true about something other than plants?

Additional Questions:

1. Why do you think Viktor took an acacia seedpod with him to Russia?

2. What do you think Viktor's words “amid the blood and death, fragile life can still break through if we plant seeds of peace and tend the soil” mean?

3. Did you ever do anything brave and meaningful in your life? Have you ever done instead of Did you ever do -

4. It's not difficult to hurt someone, yet not all can show support and compassion in a moment of difficulty. It is important to value friendship and to be appreciative of compassion and help.

5. PREAMBLE to the Universal Declaration of Human Rights (United Nations) states : Whereas it is essential to promote the development of friendly relations between nations.

Why did the development of an acacia sprout taken from Chechnya to Russia give the author hope in the bitter hatreds and continuing violence between Russia and Chechnya?

Questions about Illustrations:

First and third illustration. What in these pictures portrays the important aspects of the story like hope, peace and reconciliation?

Additional Activities:

1. Art-therapy could be of relevance to this story – as a group, draw a large tree, an acacia. You can pass a large sheet of paper from one student to another, asking each one of them to add an element to the tree. By the end of the circle, you will have a

Seeds of Hope

large drawing of a tree, which you can call a Tree of Peace. You can then hang the drawing on the wall and use it as a Slogan.

2. Another suitable activity is the “City of the Future”. Goals: team-building, projections of future. You will need: large sheet of paper, colors, and pencils. The group sits around the sheet of paper and starts drawing houses, then all the houses and buildings are connected with passageways. Then they draw trees, pets, traffic lights etc. They can be as creative as they like. Then the entire drawing is colored.

3. Exercise: A Hopeful Future:

a) Have the children talk about the hopes they have for themselves and the world.

b) Divide them into small groups from 3-5 each. Give each group a large sheet of paper and several colored drawing tools. Have them talk one at a time in their group about what their hopes are. Then in silence, everyone makes a drawing together with each person contributing. They can do this all at the same time. They can point and motion to each other, but make sure that there is no talking. Point out that it is important for them to make sure that everyone in their group has some part in the creation. After the groups have completed, have each group share briefly about everything in their creation. The art work can be hung up for everyone to see as a unit.

4. Children can plant seeds representing these hopes and water them carefully and watch them grow.

5. After reading and discussing the story, children could take branchlets of the acacia or another tree, place them on a plain surface or paper, and spray them with a darker color, making a silhouette.

Little Star Experiences:

“This story teaches children to be optimistic, to believe in the future. Every person should have hope. As said, “Hope dies last.”

“This is a very good story, which gives hope for better future. Trees and plants, and many other

things, can be reborn if you devote your strengths and passion.”

Potential Difficulties:

“There are usually no difficulties associated with this story. It only evokes positive emotions, as “seeds of hope” give their “sprouts” at last.”

Oh, Had I a Golden Thread

Pete Seeger

Methodological Information

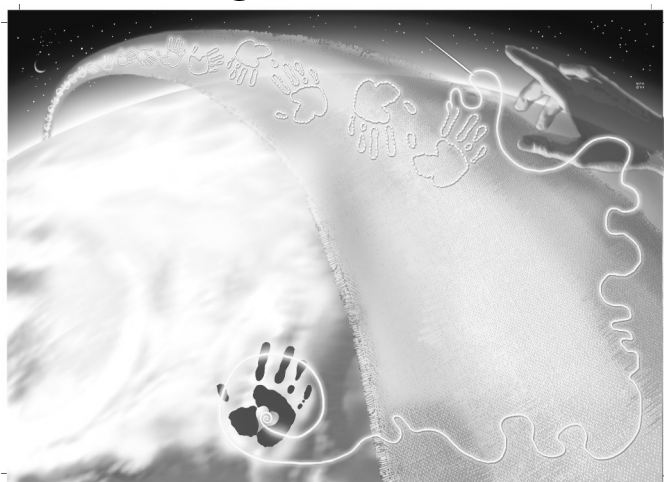
Key concepts:

(+) It takes ‘hands, and hearts and minds’, to transform destructive situations.

Brotherhood and sisterhood of all people.

Lesson objectives: Pete Seeger’s vision for a peaceful world.

Before Reading: Tell the students that these



are the words for a song written by and sung by the American social activist, songwriter, folk musician and famous singer, Pete Seeger.

Reading: The teacher and students read the song several times together.

Writer's Country: USA

Questions for discussion:

1. How would a spirit of openness help to connect the different cultures and races of the world?
2. What do you think Pete Seeger means by the words ‘sorry world’?
3. What do you think Pete Seeger means by ‘weave a magic strand of rainbow design’?
4. Pete Seeger has a vision for transforming the world. What do you think he wants us all to understand? What experience do you have of people harming each other? How could the world be changed with a change of ‘heart and hands and minds’?
5. What lines in the song relate to the

paragraph from the PREAMBLE Universal Declaration of Human Rights (United Nations) and Article 1 below?

PREAMBLE of the Universal Declaration of Human Rights ((((United Nations Nations Nations Nations)).

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world.

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people.

Article 1 of the Universal Declaration of Human Rights (United Nations):

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Activites:

Music: Have a music teacher or musician assist with learning and singing the song, Oh, Had I a Golden Thread.

Art: Use large paper and colored pencils or crayons. Work alone or in pairs. Have students make large rainbows and label each stripe with a condition or quality that would transform the world (i.e. economic equality, compassion).

Additional questions: (background)

1. What do you know about Pete Seeger?
 - a. He was an important leader of the Civil Rights movement in the United States. He wrote songs, selected songs, published song books

Oh, Had I a Golden Thread

He leads sing-ins

Feedback:

1. Do you think that writing and singing songs is an important way of helping oppressed people?

REFERENCE MATERIAL

Games and exercises

Art therapy

Music therapy

Drama therapy / Role play

Imagination

Concentration and attention

Emotion and stress

Understand, cohesion, trust

Self-esteem

Responses to “Power of Goodness”

Creative drawing / Expressive therapy

Many feelings and thoughts stimulated by the stories can be better expressed non-verbally through various art media. Art therapy, which involves the psychology of colour, and healing through the use of the creative imagination, is one of the most highly developed forms of therapy. Creative drawing allows children to explore and understand their own feelings. It facilitates free expression of their thoughts, dreams and hopes. Not only does it allow them to be themselves, setting them free from negative re-living of the past, and of their fears of the social reality which surrounds them: it enables them to reshape their attitudes to that social reality, and to express their own relationship to it.

Simple clay from the earth can be molded to portray feelings. Simply have the children hold a ball of clay in both hands and, keeping their eyes closed, allow themselves to experience one of the feelings held by a character in the story. With eyes still shut they can squeeze, pinch, pull, and otherwise manipulate the clay. Then, without changing the result, have them take a second ball of clay and do the same exercise but with a different feeling portrayed in the story. Afterwards have all the balls of clay from the two feelings compared while the children talk about what they see. Clay can also be used to make significant objects from the story. Let each child choose which object he or she finds most significant, and then afterwards talk about why they chose it.

As the illustrations in this book show, children can explore the meanings of the story deeply through drawings or paintings. If no standard art materials are available, the children can make water colors from natural materials such as beet-root peelings, onion skins, wild berries, green leaves, or flowers. Charcoal from hearths can be used to draw strong, bold scenes.

Other media, such as scraps of cloth or paper used for collages or puppets, arrangements of natural objects such as stones, peas, or pebbles, or can also express feelings or insights from the story. For example, after “Planting Trees to Heal the Earth”, the young people may wish to go for a nature walk, identify different types of trees, and create a display of their leaves or seeds. Later they may choose to plant a tree. The story, “Vigil for Peace”, may prompt children to make peace signs or flags of their own.

Exercise 1: Drawing/Illustration of the story:

Aim: To find out how much attention the children paid to the story, how well they

grasped its meaning, and what aspect of it made the deepest impression on them..

Instructions:

Answer these questions by making a drawing to illustrate the story:

1. Which moment in the story do you remember most clearly?
2. Which of the heroes/ main characters in the story did you like best. What do you think he was like? (original is masculine)

Questions to be asked while discussing the drawings:

1. Did you like doing the drawing?
2. What did you find difficult? What was easy?
3. Do you like the drawing that you have made?
4. Did you learn anything from making the drawing?
5. What do you like best in this drawing?
6. Is there anything that you would like to alter in this drawing?

Note: If the children do not know how to draw, they may make an abstract drawing, using colors corresponding to the characters in the story.

Exercise 2: Drawing on asphalt/playground

Instructions:

Tell the members of the group that we have found out a little about what happened in those years long ago. Now we would like you to use chalks and make a drawing on the “asphalt” pavement – showing an event in your life which corresponds to one of the situations in the story “Compassion”.

It doesn't matter whether you forgave them or they forgave you.

Time allowed: 15-20 minutes

Exercise 3: Making a caricature (cartoon?) of the enemy.

Aim: To get away from an obsessive image of the enemy

Creative drawing / Expressive therapy

Instructions:

1. Draw your enemy in the shape of an animal from a fairy tale. Make it horrible as you can – with horns, fangs and hooves. Take five minutes to do this.
2. Now let's play with it a little more. Suppose that you have been quarrelling with a boy or girl in your class. Draw them (him/her) in the shape of a fire breathing dragon. Then shut them up in a cell with great big locks. Or you could send off them to another planet in a big rocket. There you are! The quarrel is over.
3. But now think just a little about your own feelings. You have made a cartoon of your enemy, and sent him off to prison or to another planet. But does that make you feel better?
4. By making such a drawing or cartoon, you can work your way through those negative feelings and get rid of bad attitudes. When you see your enemy in a cell, you will come to realise that he isn't dangerous.

Exercise 4: Past, Present and Future

Aim: To develop projection (?)

Instructions:

1. The children begin by drawing an event from their past – then from their present and at last in their future.
2. This is followed by a general discussion of the drawings

Exercise 5: "Emotions"

Aim: To make the children aware of different emotions, and to teach them to distinguish between emotions.

Instructions:

1. Give out pieces of paper to the children, with empty blank circles: invite them to draw the following emotions: fear, malice, joy, amazement, resentment.
2. After the exercise is completed, one might ask the following questions:
 - a) Which of these emotions do you think are positive and which negative?
 - b) How do the emotions of the principal characters

(Russian: "heroes") change in the course of the story?

c) Which of these emotions do we most often see on our (own) faces?

Music Therapy

Exercises which make use of music therapy aim to restore a positive emotional foundation for rehabilitation (leaving aside the factor of anxiety). They stimulate powers of movement they develop and correct sensory processes (sensation, perception, representation and sensory capabilities). Stimulation of the powers of speech. The use of musical rhythm is widely used in the healing of disturbance in speech and movement, to correct a lack of psychomotor development and feeling for rhythm and breathing in speech.

Songs may be introduced before reading the story to unify the group or after the reading to illustrate themes of the tale. Alternatively, you might ask the group whether something in the story reminds them of any songs they know, recalling to them some of the major points.

Suggestions for working with the stories

1. Give expression to the story using musical instruments.
2. Read half the story through, and then present a form of the melody which could describe it.
3. After listening to the music, invite the children to finish the story.
4. Think of a tune which might be associated with the principal character.
5. Read the story through. Then ask the children to illustrate it by means of folk music. –and to consider what difference this makes (how the story alters)
6. Divide the children into groups and play through the story using rap rhythm.
7. If you have a room that is large enough, divide the class into three groups. Give each group some musical instruments of a different kind. Read an unfamiliar story. Give each group the chance to absorb the story and create a musical theme for it. Collect the musical themes from each group.
8. Think of a song for the leading figures characters in each story; invite the children to think of the right voices for the various characters.
9. Ask the children to present the voices for each character.
10. Take, for example the story “Sanctuary Means Love” .Divide it into three parts Use music and percussion/sound effects to portray the family’s journey, while making a drawing at the same time.

Drama Therapy / Role Play

Drama therapy, or Add - role plays - Take out theatre therapy is a form of artistic therapy which allows children to discover their creative abilities and to gain the necessary art of public speaking and of working as a collective. The task of the exercises, games and studies which are proposed in drama therapy is to harmonize the child's relationships with the outside world, to gain skills in performance public speaking and working together.

Role-plays are recognized as an effective technique for learning social skills. They provide opportunities for modelling, skill rehearsal, practice, and feedback. Without this additional practice, the positive effects of teaching social skills concepts are short-lived.

Social skills role-plays are intended to be a brief practice of the behavioral skills being taught, not an elaborate performance, and should give students a feeling of success and mastery of the targeted skill.

Here are some helpful role-play tips: to keep in mind:

Create a Safe Environment for Role-Playing: Ask upper-grade students to practice the skills in pairs or triads. If you are going to have students perform role-plays in front of the class, make sure that students have an opportunity to practice beforehand. Explain that role-plays are practice. Students don't have to be great writers or actors. Also, establish a few ground rules so the students know they will be supported, not teased.

Keep Role-Plays Short: Keep the practices short, simple, and focused on the skills. Stop a role-play as soon as the skill steps have been demonstrated.

Don't Practice Antisocial Behaviors: Never allow students to practice antisocial behaviors. Begin the role-play after you explain the scenario; don't have students act out the "behavior" they are responding to. For example, "Rhea just pushed you. What do you want to say to her?"

Don't Be Afraid to Step In: Act as the "director" and stop the role-play if students are getting off track. To help a role-play along, the teacher should remain near the role-playing students in order to cue and coach throughout the process.

Signal the End of a Role-Play: Use a signal, such as a bell or a handclapping pattern, to get the students attention when you want them to stop.

Use Character Names: Some students may be uncomfortable using their own names. Have them make up a name (not a fellow classmates), or have name tags with assumed names ready for students to choose from.

Keep Puppets on Standby: Students who find role-play difficult-because of language skills, a disability, or cultural beliefs-may want to use puppets to do their talking. They may be willing to role-play in pairs with another student rather than role-play in front of the class.

General Ideas: It is not necessary for all students to perform role-plays in front of the class during every lesson, or for you to do all the suggested role-play scenarios at once. Role-play practice may be extended throughout the week-two or three each day-to provide daily reminders of Power of Goodness skills.

<http://www.cfchildren.org/support/skills/roleplays>

The aim of the exercises, games and studies in drama teaching and role plays may be summed up as;

1. harmonising the child's relationship with the world around;
2. acquiring communication skills and cooperative creativity by developing the spheres of feelings, empathy, and communal effort;
3. activating processes of thinking and perception of the feelings of others.

Ways of working with the stories:

a) Once the children get to know all of the stories, allot one to each group, and ask them to act it out in role play. The other groups will then guess what each story represents

b) Choose a story and re-tell it in the first person

Exercise 1: Role play based on the theme of the story

Aim: To increase understanding of the story to

Drama Therapy / Role Play

allow the children make it possible for the children to grasp what is unique about the story in which the principal characters find themselves.

Outline for the conduct of role play:

1. Choose a topic for a role play
 - a) The leader should propose a theme for the role-play, based on the problems which exist in each group. These might include tolerance, generosity, conflict and conflict resolution. These might also include a story from "Power of Goodness", etc.
 - b) The situation to be portrayed in role-play may be suggested by the leader – or by members of the group.
2. Getting to know the topic in its concrete situation.
3. Casting for the role-play. Choose members of each group who wish to take part. Parts may be assigned by the participants themselves -or by the leaders
4. The leader may stop the role-play at any time : for example by calling "Time Out". Discussion will then follow.

Discussion:

Discussion Questions:

1. How would you have behaved if you had been the principal character?
2. How do you feel about the role you have been playing?
3. What would you have done in the same situation?
4. Was it hard or easy to play the part of the character assigned to you?

Continue the situation in role play

Suppose, for example, that there is conflict – then work out a way to resolve the situation and take the role-play further. The solution may be proposed by the leader or by group members themselves.

Feedback:

1. How do you feel now?
2. What did you learn?
3. What experience did you gain from the role play in which you took part?
4. Will this experience be of value in your personal

life?

Concluding result:

Imagination

Ways of working with the stories:

1. Retell the story – bearing the children’s age in mind – for example:

- a) Retell the story in a contemporary situation.
- b) Rewrite the story in no more than fifty words
- c) Present it in the form of a “slides” (“dia-film”).
- d) Make an embroidery (tapestry) of the story based on the slides.
- e) Present the story in the form of an operetta – all can sing or at least use their voices
- f) Present the story as a puppet show
- g) Retell the story using rap- Take this out.
- h) Make clay models of the leading characters in the story
- i) Prepare masks and use them act out the story again –then change the masks and replay the story with other characters

2. STORY TELLING AND COMMUNICATION:

Many young people may be willing to tell stories from their own lives or those of friends, relatives, or acquaintances that illustrate the lessons from the tale just read. In this way they make the learnings their own, and deeper discussions may be the result.

For example, when discussing “Seeds of Hope”, children may wish to talk about the hopes they have for themselves and the world. They may wish to plant seeds representing these hopes and water them carefully.

After reading “He Was Ready to Hit Me”, young people may remember and tell about an incident where they were bullied or almost hit, and what they did about this.

After hearing “Reunion”, readers can tell about a time when they were separated from someone they love, whether they got back together, how, when, etc.

3. Write a continuation of the story. Think about

ways in which it could change, if it were completed from the point of view of various characters

4. Complete the “unwritten” parts of the story. Think of dramatic moments that have not been fully developed, and re-enact them.

5. Tell the story of a character – or rewrite the story in fifty words.

6. Write a short play using three characters from different stories in the book.

7. (numbering error in the original) What would the characters in the book wish for at this moment?

8. Write the last words of a character, supposing that he was on his deathbed.

9. Think of someone to whom a character might like to speak on the phone. Write out their telephone conversation.

10. Simple rituals such as lighting candles, sharing food, or passing an object when responding to the questions during discussion time may enhance understanding of the story and create a reflective mood. For example, many of the stories revolve around food sharing (“Boot Under the Bed”, “Jelly Beans”, “Anna and the Speckled Hen”, Mercy, and “New Girl in School”). When actually sharing food, the children may be asked to consider what this means to them.

Ideas for group work:

1. Write instructions to someone, telling them how to do something you have never done yourself – for example; to fly, to be brave or to sing. The others have to guess what you are telling them to do. Play with the list – (I don’t understand this JC)

2. Remember the last time that you burst out laughing and describe it right now – without stopping.

3. Imagine that you will wake up in another body tomorrow. Who could it be? How would it change your life? What would you do in the first instance?

Imagination

4. Say something about the greatest secret that you found yourself unable to keep.
5. Think of a person or character whom you dislike and describe what you would say if you found yourself travelling together in a lift. Then describe what would happen if you were stuck in the lift for six hours.
6. Tell a story beginning with the words: "Why didn't you ring me up?"
7. Say how your hopes were fulfilled by someone or something. (meaning ????????) JC "Describe a dream that someone or something helped to come true.")
8. Describe how you got your nickname? Do any of the characters have nicknames?
9. If you could write down the story (scenario) of last night's dream, what kind of dream would it be?

Exercise 1: The Lift (Elevator)

Aim: Imagination:

1. Conception of the future
2. Behaviour in extreme situations.
3. How to recognise and cope with inner conflict in an extreme situations.

Instructions:

The leader asks the pupils to imagine a town, with streets and houses – plus the weather, the time of year, people and their clothing. Imagine that you go into a building and call the lift (elevator). Once inside, you find that you are facing the principal character in the story. Then the lift gets stuck for two to three hours.

Your dialogue:

Various possibilities:

1. Dialogue with the principal character.
2. Dialogue between characters.
3. Dialogue with one of the characters

Exercise 2: The flower and its petals. (Literally "Flower/Half a flower")

Aim: To help those taking part of to be aware of - and reflect on - values, interests, needs, and also to establish a positive attitude

Instructions:

For this game you should prepare paper camomile

flowers - each with seven petals. The idea is to write one's desires on the petals of the camomile—without any restrictions – as if they were magic. Then the teacher collects the flowers, chooses one of them and invites the group to give their impression of a person who wishes for such things. One may also compare one flower with another. In another version of the game, the petals are divided and mixed up: then - as the group wishes, there follows a conversation about the petal fragments – either a general discussion of your hopes and dreams (lit; "wishes") - or of ways to realise them and make them come true.

Exercise No 3: "Reaching for the Stars"

Aim: This game gives a splendid opportunity to combine imagination with physical activity. It allows those taking part of relax and feel optimistic. They may develop physically – and strengthen their confidence in own ability to achieve.

Instructions:

Stand comfortably and shut your eyes. Breathe deeply, in and out, three times. Imagine that the night sky is above you sprinkled with stars. Look up for a particularly bright star, which you can associate with your dream – to "have something" or to "become somebody". (15 seconds).

Now open your eyes and stretch your arms up towards the sky, in order to reach your very own star. Try as hard as you can! You really will be able to reach that star with your hand! Take it down carefully from the sky, and place it in front of you, in a beautiful roomy basket (When all the children have "placed their stars in the baskets" you the game may continue.

Now lift your arms and close your eyes. Choose another sparkling star from just above your head. – which reminds you of another dream.... (9 seconds)

Then open your eyes, stretch up with both hands as far as you can – and reach the sky.

Tear this star down from the sky and put it in the basket beside the first.

Imagination

Continue in the same spirit – allowing the children to take a few more stars down from the sky.

Advise them to breathe as follows: Breathe in deeply, as you stretch up towards the star, and breathe out when you reach it and put it in the basket. After the game group cohesion may increase if each person talks about one of the “stars” and explains what it means to him.

Exercise Number 4: “Tug of War” (literally: Stretching the rope”)

Aim: To establish rules for dealing with conflict situations.

Instructions:

To begin with, the leader invites a volunteer to join in playing at pulling on a rope (“tug of war”) They pick an imaginary rope up from the ground: when the leader gives the command, they both begin to pull until one loses the contest (The loser could even fall over – showing that he has been defeated) After this, two more volunteers are invited to take part in the game. The leader stresses that it is essential to pick up the rope, and then gives the command to begin – reminding the players that the rope is not elastic. If this rule seems complicated, then the leader may join in by pretending to hold the “rope” in outstretched hands. Thus he may take part in the game – by moving the hands in the direction of the “winner” and reminding the other competitor that “the rope is not elastic”. After this children are divided into groups of three – and join in the game. In each group, two take turns to pull on the rope, while the third plays the part of the leader. The leader reminds the others that each of them – in turn – has been both “winner” and “loser”.

Exercise No. 5: “All the peoples of the world (lit “nationalities”) are good”.

Instructions:

The class is divided into groups of 3 or 4. Each group is asked to present in mime a characteristic of a particular people or ethnic group. The other group is asked to guess one is being presented.

Concentration and attention

Attention is an essential condition for gaining access to a sufficiency of knowledge and understanding. Attention is essential in order to increase the intensity of conscious activity and to regulate intellectual activity. Through learning to be attentive, the children will be helped to acquire and retain useful information, together with a grasp of its structure. (??) Using games and exercises to increase attention enables the children to concentrate their attention on the objects or objects of their activity.

Exercise 1: Activity game: “The Salad Game ”

Aim: To put the participants in the mood for work, and to help them build up energy

Instructions:

For the purpose of this game, members of the group should be seated in a circle. Next, each of them, in order, should be given in the name of a vegetable: for example: First: “carrot” Second “onion”: Third Tomato.”

Then, after the rules have been explained, the game may begin. The leader shouts “Carrots” and the carrots change places. Next the leader shouts “Onions “ – and the onions change places. After a shout of “tomatoes”- all the tomatoes change places.

The point of the game is that the chosen leader- who does not have a chair at the start of the game - should find one - and sit on it while the “carrots” “onions” or tomatoes are changing places. The one who is left without a seat is the “loser ” – and then takes on the role of leader for the next round.

The game should last 10 -5 minutes.

Exercise 2: The Fish Game

Aim: To improve concentration

Instructions:

The leader stands facing the audience. He uses his hands to portray the sea -with a fish swimming below the surface. Members of the group should clap whenever the fish jumps out of the water.

During the game, the leader tries to mislead the group by getting them to clap at the wrong time: for example: by shouting “The fish jumped.”

The game should last 10-15 minutes.

Exercise 3:

Activity Game: “Bislans- bokh”: (*I think this is a Chechen expression: perhaps meaning “Bislan says” ???? JC*)

Aim: To put the participants in the mood for work,

and to help them build up energy.

Instructions:

1. The group forms a circle, and the leader instructs them as follows:

2. “Let’s suppose that my name is Bislan.

3. When I show you certain movements while saying the words “Bislan Bokh Khar Dyesh” then you must copy them.

4. But if I simply say “Khar Dyesh” then you mustn’t repeat them”.

5. After the game has begun, anyone who moves on he words “Khar Dyesh” is knocked out, and so on until a winner is left.

6. The leader may make use of different movements: clapping, for example, or snapping the fingers or jumping etc.

(In my part of the world this game is called “O Grady says do this” JC)

Exercise 4: The Signal

Aim: Warming up, creating a positive atmosphere

Instructions:

1. Those taking part stand in a circle, near enough to each other to allow them to hold each other from behind with their hands.

2. Someone presses both hands lightly together so as to send a signal – in the form of a series of faster or slower pressures.

3. The signal is passed on round the group until it returns to the originator.

4. As a more complicated exercise, several signals can be sent simultaneously in different directions.

(I don’t understand how the children can send signals in both directions if they are standing one behind the other. JC) I THINK I KNOW HOW TO DO IT but it is quite a sophisticated technique)

Exercise 5: “Who’s this?”

Aim: To strengthen and prepare those taking part for further “training” .

Concentration and attention

(This is the English word “training” – borrowed into Russian as “trening”. I’m not sure of the precise meaning in this context. JC)

Instructions:

Give everybody a piece of paper on which to draw the head of a human being, an animal or a bird. Fold the paper over, so that only the base of the neck is visible. The drawing should then be passed on to a neighbour. Each player will then receive a new sheet with the drawing that he hasn’t seen. He then draws the upper part of the body, and folds the sheet again, so that the next player can complete the drawing of the whole body. Now open up the sheets of paper and discover what kind of creatures have been depicted!

Exercise 6: “Counting”

Pupils are invited to take part in a very simple game, for which they have to be able to count up to ten. The whole group takes part. The first player says “one”, the second “two” and so on. But if players speak their number simultaneously – then the whole group must start over again. No talking is allowed while this game is being played.

Exercise 7: “Compliments”

Aim: To create to encourage smiles and happy feelings

Instructions:

Exercise 8: “The caretaker and the keys”

Aim: To concentrate attention and to encourage quick reaction.

Instructions:

The leader chooses one pupil and places him facing the wall in the role of watchman. Keys are placed on the ground beside him. Then the other children move slowly towards the “watchman”, who turns round every so often – at which moment the children must “freeze”. If anyone is caught moving, the watchman sends him back to the starting line. The winner is the player who first gets up to the watchman and picks up the keys. He then takes over as watchman and the game begins again.

(When I was a child, our version of this game was “What’s the time, Mr. Wolf?” and the crucial

moment came when the Wolf turned round and shouted “Dinner Time”. In her day – said my grandma – the advancing children would chant “The wolf’s gone to Manchester/To buy a pocket handkercher”. That’s going back a bit! JC)

Emotions and Tension

Exercise 1: “John is smiling”

Aim: To vvvvvv a situation and relieve tension

Instructions: The children should stand in a circle and put on serious faces. Then the first participant pulls a smile out of his pocket, puts it on his face and begins to smile. He then takes the smile off and hands it over to the next player, who proceeds to fix it to the face....and so on... This exercise is to be done in mime without speaking.

Exercise 2: “The Bomb”

Aim: Overcoming negative emotions expressed or discovered in the course of discussion.

Instructions:

The children should be seated in a semi-circle. To begin with, they should all hold hands. Then the leader “lights the fuse of a bomb” at the head of the chain. Each person in the link makes a hissing noise, like the fuse of the bomb –as if it was burning, and then hedges his neighbour, who joins in. The process continues until the burning fuse has reached the end of the line. After this , when the fuse has burnt down (i.e. reached the end of the line) the whole should shout out loud – all together, raising their heads and throwing their hands in the air.

Note: Before the game begins, it would be good to arrange matters so that this exercise allows us to bring to the surface all the negative emotions that have built up during the day.

Exercise no 3: “The Pit”

Aim: To overcome negative emotions (fears)

Instructions:

The children are asked to imagine that they are facing a big pit. They throw in all their hurt feelings, fears, problems, negative impressions and emotions. After this, the pit is filled in – and they are asked “How do you feel now?”

Exercise 4: The Mountain

Aim: To overcome negative emotions and experiences

The children are asked to imagine that they are standing on top of a very high mountain. Down below is a fast flowing mountain stream. They throw in all their hurt feelings, fears aggression pain in the form of black balloons, and watch until they disappear out of sight. Then they breathe in deeply – and find relief in breathing out again. Finally they are asked “How are you feeling (now)?”

Exercise 5: "Ball"

Objective: Overcome negative emotions and feelings

Directions: Keep your right hand on the navel (the thumb rests on the belly button). Left arm down palm up. Thus, depict the shape of a ball. Participants are requested to close their eyes and imagine that they put all the negative emotions, fears, disappointments, grief, sadness, resentment, etc. into this ‘ball’/ When the ball is full, participants take a deep breath and as they exhale they throw the ball up away from themselves. Then, swap hands and repeat the same thing. Ask participants what they felt.

Exercise 6: "Appeal to the person who hurt you"

Objective: Help to understand the reasons for one’s hostile attitude toward another person. Help to learn to forgive and understand their ‘offender’.

Directions: Participants are invited to write a letter to the person who offended them in the past. A letter should be written as follows:

1. the author addresses his assailant in the second person,
2. the letter describes what the recipient has done to the author of the letter, and
3. a sample written response is produced (the

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response the author would have given if received such letter

4. the forgiveness of the addressee (if it does not generate forgiveness sincerely, it is necessary to continue the "correspondence" until the writer receives a full explanation from her/his abuser).

It is important to draw student's attention to the fact that the offender does not always feel like a winner. Grievances are applied to those who feel themselves in a weak position. Therefore, the letter can be finalized and sympathy offender to those who could not rise.

Exercise 7: "Paper Balls"

Objective: The game allows you to let go of aggression, relieve tension using non-aggressive forms of physical activity.

Directions: Material: old newspapers, or something similar, duct tape, which can be used to make a line separating the two teams.

Instructions: Each participant takes a large sheet of newspaper and crumples it to make a fairly tight ball. The group then divided into two teams. The teams are facing each other so that there are no less than four meters between them. At the signal, the teams start throwing balls at each other. Each team try to throw the balls, which turned on their side, to the enemy as soon as possible. Upon hearing the command "Stop!" they need to stop throwing balls. The winner is the team whose side has the least amount of balls.

Exercise 8: "Cups"

Directions: Put a plastic cup in the center of the circle. The leader issues the following instructions: "This cup is a vessel for your most intimate feelings, desires and thoughts (pause). You can put in it that to you is really important and valuable (pause). This is what you love and what you value the most (pause). After that (2 - 3 min), a leader suddenly crumples and steps on the cup. It is important to discuss what the participants felt and what they wanted to do, etc. It is possible to draw parallel from feelings "here and now" onto other communication:

1. When do such feelings arise
2. Who controls them?
3. Where do these feelings go afterwards?

The leader can finish with the following phrase:

"What you have now experienced is a real stress, real tension and the way you responded to it is the way you normally respond/react to stress and to problems that arise in your life, including how you communicate to other people."

Exercise #9: "Breathing Out"

Directions: Initial position – while standing, stretch out, place your legs shoulder length apart. Breathe in. As you breathe out, bend over, relaxing your back and shoulders to that your head and arms will be hanging loosely towards the floor. Breathe deeply, paying attention to your breathing. Stay in this position for 1-2 minutes. Then, slowly straighten up.

Exercise #10: "Artistic Expression of Anger"

Purpose:

1. To provide the children with a practical way to express their anger in a safe environment outwardly.
2. To help children deal with their perceived feeling of their rage, alert them to this emotional realization of this anger as "here & now".

Directions:

It is recommended for the children to paint their anger or make things out of clay. You can offer an option – reacting to their rage through motion.

Often with children a way to identify their anger with those who caused it, with that which created that anger.

An opportunity is given for a direct verbal contact with their feeling of anger. Let them say everything that needs to be said and let it be directed to those persons. Usually after the children have let all their feelings out (sometimes they scream & cry during this) there is a transformation that can be seen in a positive direction; the children become a bit calm and open to continuing work.

Discuss with the children what makes them angry, in what situations does this anger appear most, how

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do they discover this and how do they deal with this. It's important that the child learns to recognize and understand his/her anger, and later learns to size up the situation to make a choice between an open display of projection of anger or acceptable social behavior.

Exercise #11: "Rain"

Purpose:

Recognition, finding and muscle tension relief, defining and the removal of unwanted stress.

Directions:

The participants stand in a circle behind each other and place their hands on the shoulders of the person next to them. With light touches on his/her shoulders, each participant imitates the droplets of a beginning rain. The raindrops feel more often, the rain becomes stronger, and then becomes a rainstorm. Large torrents streak down the backs. Then, the torrents become fewer, raindrops are fewer and then completely stops.

Exercise #12: Technique to Follow for "Forgiveness"

Directions:

1. Introduce "Offender"
2. Customer and the "Offender" say hello to each other
3. The customer asks for forgiveness from the "Offender"
4. "Offender" asks for forgiveness from the customer
5. They thank each other and say good-bye
6. Ask the customer/client what he feels

Exercise #13: "You Yourself" (You are the best of the best)

Goal:

This exercise is focusing on relaxing. This exercise helps the child to get into a positive mood/state of mind.

Directions:

The members of the group stand in 2 files/rows facing each other. The first file (with their eyes closed) starts moving and passes very slowly through the middle (the middle space) and each

child, in turn, bends over to them, and one by one whispers the most pleasant comments to them. For example, "Liza, you are the nicest, smartest one. I like you because of this and" And so, one by one, he/she then gets to the end of the line. Then, the next one in line follows with each one following till you get to the end of the line/file.

Emotions and Tension

Exercise #1: Blind and a guide

Goal: To improve the level of trust among the members of the group.

Directions:

The group divides into pairs. One person in each pair is blindfolded – he is blind; the other one – is the guide who introduces his partner with those surrounding them, which means he leads the blindfolded person around the room. He could quicken their pace while the blindfolded person needs to have complete faith in his guide. This goes on for 5-7 minutes. Then, everyone swaps roles. In the end, there is a discussion. What was easier? Where were you more at ease? What thoughts and feelings did you experience during this game?

Exercise #2: “Cobweb”

Goal: Team Building

Directions:

All the participants sit in a circle. The leader has a ball of thread and thread. He leaves the thread with himself and while passing the ball of thread to the participant says “Name of person, I like you because...” and each person follows the same pattern. You can give the ball of thread to anyone in the circle. The thread stays with you but the ball of thread can be passed around.

After you see that all the participants are wound up in the thread of this cobweb, you need to focus on the “wholeness” of the group. Then, you need to rewind this ball of thread, returning it to that person who gave it to you in the first place. As you return it to him, you say “Thank you, name, for considering me...”

Exercise #3: “Grandmother, Hunter and Wolf”

Goal:

To raise the level of participation, an exercise in observation. The purpose is to teach a positive, good relationship with the members of your team.

The purpose is to have the participants realize/understand that even the smallest task is taken upon by a team. To bring out the leaders – that is to bring out the obvious and hidden leaders on the team. To learn how to understand each other without words. To develop the talents of reacting and socializing bases on your partners actions.

Directions:

It’s imperative to divide the group into 2 parts. Then, 2 teams stand facing each other and as soon as the person in charge says 1, 2, 3 – each team has to show some character from a fairy tale or story, someone who they already know about and prepared. There are a total of 3 characters. If one of the teams personifies the “grandmother”, and the second team “wolf”, then the second time wins. Since, in the fairy tale, The Wolf devours the grandmother.

Please note how the participants will show the heroes (through mimicking with gestures or sounds. This can be decided on the spot. Here you use your creativity, for example – the wolf as presented or depicted, with the sounds, cries of a wolf, showing his teeth and nails. The grandmother is depicted by placing their hands on their cheeks and rocking rom side to side like a pendulum. As for the hunter, he is shown shooting with a rifle, following the instructions of the person leading the group.

Exercise #4: “To greet someone”

Goal: To remove emotional stress

Directions:

The participants are told to make a circle and break up into 3 equal parts: “Europeans,” “Japanese,” and “Africans”. Then, each participant goes to each group and greets each group through his own means. With the “Europeans” he shakes their hands, with the “Japanese” he bows, with the

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“Africans” he rubs noses. This exercise is usually fun and full of emotion. It is best to begin this exercise at the beginning of the lesson for the purpose of greeting each other and to charge the group with energy.

Exercise #5: “Adjective Name Game”:

Goal:

To get to meet the members of the group, to remember each one’s name and develop concentration.

Directions:

Give us your name, give us an adjective that describes you that starts with the same letter as your name. Continue this exercise as you go through all the members in the circle till you get back to the first person who began the game. So, each person says his name and the adjective plus the previous ones.

Exercise #6: “Name and Gesture (body movement)”

Goal:

Getting to meet members of groups and lesson tension

Directions:

First member gives his name, shows his favorite gesture, and the next one does the same. Game is played just like #5 – only here you don’t use adjectives – but gestures.

Exercise #7: “Nobody Knows”

Goal: To help members observe each member’s individuality

Directions:

Each member, in turn, says “No one presently here knows that I...” and then he completes this sentence with information about himself that the others in the group don’t know (for example – his personal interests, things he knows, hobbies, passions, talent)

Exercise #8: “Associating Ideas”

Directions:

Members sit down in a circle. One member leaves

the group and goes into another room. And the remaining members seated in this circle choose 1 person. The person who left this group needs to guess who the group has as the “chosen one”. The person who originally left the room needs to get into the middle of this circle and ask those seated in that circle questions with creativity. For example, “If this person were a flower, what kind of flower would he be? What kind of wood would he be? Car? House? Animal? Fruit? Vegetable? Etc. Members of the group answer those questions with what kind of wood, house, animal, etc. they associated these things with that “chosen one”. These answers serve as hints to who the “chosen one” is.

Exercise #9: “Merry-go-round of greetings”

Directions:

Those sitting in a circle complete the sentences that are begun by the group leader.

“I like...”

“I get happy...”

“I become sad when...”

“I get angry when...”

“I am proud of myself when...”

Exercise #10: “Dragon”

Goal:

This game brings the members closer to each other. It energizes them with positive energy.

Directions:

Group divides into 2 teams. They stand behind each other in a line. The job of each team is to catch the tail of the opposing “dragon team”. The winner of the game is that team that caught the tail first.

Exercise #11: “Island”

Goal: Game for kids to get closer to each other. For development of sense of mutual help and this game puts kids into a good mood.

Directions: 1st option:

2 teams

On the floor, they put newspapers or sheets of

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paper. They stand on these papers and say that these papers are islands and around them is water. And within a specific amount of time the water level increases. Area of island diminishes. While listening to music, every 30 seconds the leader folds in the newspapers of this “island”. The object is to stay on this island as long as possible. How they do this is up to them. The winner of this game is the team that stays on their island the longest.

Directions: 2nd option:

You were floating on a ship that sank. Now, you’re on an island and the worst is that you begin to understand that the island is uninhabited. In order to survive, you need food until rescue comes. And most probably you will have to eat your friend! Think this through – which of your friends (teammates) could you eat.

The point of this game is 1 or 2 persons become not needed. The group has the opportunity to decide who is not needed and which criteria they will follow. By the time they finish this game, they will be able to express their feelings during this game. Reactions can be like a boycott, hysteria, exiting, etc. The leader should try to focus on the positive feelings that will help the children to communicate/socialize.

Exercise #12: “Break into the Circle”

Goal: Practice skills needed to solve conflicts. To be able to solve problems, helping children to get closer to each other

Directions:

Members stand in a circle. One member starts and says that they feel lonely and complain that they feel isolated or could be a potential leader. He stays an outsider but tries to break through this circle in any possible means. If he is successful, the group/circle will welcome him with applause. If not, then after several tries, the group will let him in anyways and welcome him.

Self Evaluation

Responsibility:

Exercise #1: “Nice, kind names”

Goal: To improve self-esteem

Directions:

All the participants stand in a circle. The one conducting this exercise throws a ball to any participant in the circle and calls his name in a nice, kind way or says any nice remarks; for example: you, the sunshine, or you – a bunny. He, in turn, throws the ball to the next person and the game continues this way. The ball will eventually get to each one in the circle and each one will need to hear his name in a nice, kind way.

Exercise #2: “Knowing how to answer for yourself”

Goal:

Getting acquainted with the understanding that you are responsible for yourself

Directions:

Group discussion – Discuss the question of who answers for your life.

Divide the group based on those who want to participate. Discuss the problems associated with the usage of psychoactive drugs. Each group decides whether they want to smoke or not, usage of alcohol or narcotics. Then, they report their findings/decisions to the class. If they are not in agreement, then the one leading the group suggests that the person who was not in agreement with his peers presents his position. This exercise gives everyone who wants to an opportunity to express themselves.

Exercise #3: “Black and White”

Directions:

From those who have expressed an interest, the group chooses one person to work with. 2 chairs are placed in the middle of the group: “black” and “white” (In this exercise, it’s not that important that

these chairs actually be that color.) While that person is behind the door, the rest of the group is given an assignment: “These are 2 completely different chairs – yet the decision onto which chair Name of Child will sit on depends on what you say to him. If he chooses to sit on the white chair, then you tell him only good things, whereas if he chooses to sit on the black one, then the opposite. I am asking you to be honest and not to make things up. Try to notice how his behavior changes... how he behaves on one chair and how it differs from his behavior on the other chair.” This person is invited to sit on that chair which he likes more (a reminder that this person does not know what the members of the group discusses in his absence). After this exercise, there will be serious work conducted regarding the relationships and feelings of the person on the chair as well as those in the group.

At the conclusion of this exercise, it would be better if each participant shares with the group how he felt today, what he liked and what he didn’t like. It is recommended that the person conducting this exercise should appreciate the cooperation of emotional contact and react with emotion.

Exercise #4: “Meditation”

Goal: Improving your self-esteem

Directions:

1. Close your eyes and imagine yourself as a 5-year-old child.
2. Now, imagine an adult walks up to this child and takes him into his arms.
3. Imagine you are lying in this person’s arms... snuggle up to this person.
4. Imagine how you become one with this person... and warmth transfers from you to him... and then from him to you... tell this person something that you would share only with him... because only he will understand you, and he will not repeat and

Self Evaluation

listen attentively.

5. And now recall the same but with more details... again, repeat the same and again with more details.

6. Let this person hold you in his arms a few more minutes and feel his support... then, he lets go of you... and then you open your eyes.

Exercise #5: “I Am Very Good”

Goal: To create a positive emotional foundation for improvement of self-confidence

Directions:

1. Each participant in the group will say something about himself, “I am very good” or “I am very good” (feminine form for the girls.)

2. At first, they whisper these words, then they say them in a normal tone of voice, and then they shout these words.

3. And so you go around the circle (referring to the children in the group).

4. For example, “I am Marina. I am very good.” (this is whispered, or spoken in a typical volume of speaking, or whoever wants, can yell these words out.

5. Then, everyone stands up, still in a circle, and the, holding hands, will say, “We are all very good.”

6. At first, this is whispered, then in a normal volume of speaking, and then it is yelled out.

Exercise #6: “Ten of Me”

Directions:

The participants in the group write the word “I” ten times in a column on a piece of paper. Then, next to each “I” that they had just written, they write down whatever thoughts come to mind in response to the question – “Who am I? What am I like?” After they have completed their individual lists, they place these papers in front of them. All the participants in this circle look at these lists one by one. Then, everyone sits down again in a circle, and shares with the others those things that they remember from these lists.

Reviews of the book "Power of Goodness"

By the "Little Star" psychologists

1. I read the book Power of Goodness, which is a collection of stories written in English, Russian, and Chechen. In the introduction to the book, it is noted that its goal is to help school children, those who are studying English. However, after having read the stories in this collection, I realized that the goal of this book is much more than that. Every teacher would want to instill in the upbringing of these children moral qualities like honest, charity, and courage.

The reader finds that he needs to evaluate what he values morally in life after reading the predicaments that the heroes find themselves in these stories. This helps them to make the right choice. Real, every day problems are dealt with in these not too big stories. These stories could teach children how to build good relationships with those who are close to them and their neighbors.

The heroes in "Boss" by Ahmadov and the "The Healing Power of Forgiveness" by Aba Gayle find themselves in the most difficult situations in life. The heroes in these stories show, through their actions, their sincere acts of humanitarian feelings, which are seen by their relationships with people, having brought them immense grief, and taken away from them those who they loved.

In the stories titled "The House that Love Built" by William Price not U. Grace, "Allah Is Merciful: Perhaps Allah Needs Me" by P. Cockrell and "Neighbors" by C. Noonev we see clear examples of kindness that were extended to people who found themselves in grief during wars.

The geographical area covered in these stories is quite big. It covers area from Central America to a place as small as Chechnya. Despite these distances, that which unites these people of different nationalities is the desire to be good, merciful, kind and tolerant towards each other. And that is precisely the value of this collection of stories that can help specialists who are involved with and working on the upbringing, the development of the next generation.

Ayshat Zoobareva, province of Goucko

2. The book (the collection of stories) Power of Goodness is devoted to non-violence and reconciliation, kindness, and compassion and it came out in time since it came out during the time when the people, especially the children of Chechnya were suffering because of the wars, affected by the violence and callousness; they missed kindness, humanity, and creativity.

3. The publication of the books "The Power of Goodness." The international library, called Friends gave these books to the Chechen children and to their families. This indicates that the Chechen people are not left to grieve one by one. These books are just one way of helping the Chechen people burdened with their grief.

This book preaches kindness, reconciliation, forgiveness, love, equality and respect – all of which have a great influence in the large picture of mutual understanding among people; it helps in the upbringing of dealing with mankind; the world and the development of friendships among people of different nationalities.

I would like to express my special gratitude to all those involved in the publication of this collection of stories entitled "The Power of Goodness."

Medina Hashanova

Province Alham-Yoort

4. All the stories are full of meaning, unbelievably wonderful, very accurate, beautiful, teach us lessons, offer us hope, and they stir within us feelings of fairness, goodness, and warmth. But, most importantly, via these realistic examples, these stories make the readers aware of their essence – leading them to their souls. And towards the most important, towards the most saintly, towards God!

Each day I read two stories to the children. Afterwards, we have a discussion about the heroes giving them an opportunity to analyze them. Retelling and discussing these stories provides the children with an opportunity for acquiring skills for

Reviews of the book "Power of Goodness"

communication, it develops their oral skills, you see cohesiveness, and it develops their creativity.

This book is multi-faceted to be read many times.

“Allah” and not “God” “Allah Is Merciful: Perhaps Allah Needs Me” The children were nicely surprised to learn that the main hero – Shaman was not made up, rather he was a real person. The children acted out the story, and under my supervision, the members of the group became closer to each other. This story, like all the others, focuses on feelings, and emotions. For example: two boys from the group, Adam and Mansour, were having an argument. Without getting Mansour’s permission, Adam took Mansour’s stickers and put them on his schoolbag and Mansour marked his Spiderman sticker with a pen on Adam’s bag and made Adam angry. They fought, and then didn’t speak to each other for two days. And while they participated in the scenario, they were the brothers Shaman and Adlan and they made up. “You’re my brother!” they said to each other.

Abigail’s story “The Healing Power of Forgiveness” made an impression on many of the 10-11-year-olds. The mother forgave her daughter’s killer. The letter written to Douglas Mickey exploded within me into a million pieces and then pulled me together. Abigail was astonished by her faith in God and her power of forgiveness. Being offended makes us vulnerable and weak. Our spirit becomes perfect, forgive. This is obvious!

Example #2 – After being introduced to the story “Planting Trees – Healing the Earth” the children in the group suggested that in the spring we collect money to buy the saplings and plant them near our school.

The story was “Mosque”. This was discussed with a lot of emotion. The children decided who could take the place of Fedor. And one girl, Emashka asked, “Does this mean that not all Russian soldiers are bad? After all, he could have died. He could have drowned!”

The story titled “Silver Candle Sticks” by Victor Hugo had a positive influence on a boy in the

group. After I read this story, the children started to point at Adam, saying that he started taking things such as money without asking first. Adam swore that he would not go near anything that is not his.

I was surprised by the words of Charles Francois – Bienvenue Miriel, the bishop of the town, Dinia. “Jean-Balgian, my brother! You do not belong to the bad, you belong to the good. I am buying from you your soul. I am removing dark thoughts and the spirit of darkness from your soul and passing it on to God!”

The children get a positive experience from the positive examples that are formulated. Good seeds always produce a good harvest!

Shamhalova Rashana

Town – Grozny, #33

5. The title of this book can be perfectly correlated to the contents of it. When I sat down to read the book, there was no way I could put it down. So I thought to myself that I would read one story and read the rest the next day. But I couldn’t tear myself away from the book and so I read it in its entirety. Speaking totally frankly; while I was reading several stories, I found tears streaming down my cheeks and at times had goose-bumps on my skin. I would like everyone to read these stories. I would like to even begin today, though everyone would have a long night and everyone is sleeping, to start doing good things.

I was deeply touched by the story titled “The House Built by Love”. It reminded me of our children, those who were homeless for whom basements served as their homes. When I read this story to the children in school, they listened attentively, and their faces showed that they were getting serious and thought provoking. It was obvious that each child was remembering his own pain. After my reading, they immediately began to share their experiences living in basements and how they felt.

Then I read them the story titled Den – Please make sure that this reads “Allah” and not “God” “God is Merciful. God Needs Me!” and when I

Reviews of the book "Power of Goodness"

read to them, that Adam and Chris opened a center named "Little Star" in Grozny which helped children they started to look over each other. They waited until I finished reading and then carefully asked, "What is this all about, this center of ours 'Little Star?'"

I proudly responded, "Yes, this story is a little about us with you, also."

It was obvious by looking at the children's faces that they were surprised.

I had questions prepared regarding the story, but the children were ahead of me with their questions, "Is it possible that you know them – Chris, Adam, and Shaman? What are they like? Is it true they established for us "Little Star?'"

And it was very pleasant for me to tell them about these people and their good deeds.

And of course we are grateful to those who remember our pain and wrote this book with such sensitivity. And we express our gratitude to those who published and distributed this book. This book is quite powerful and it inspires us to do good.

Elza Eskieva

Grozny, Middle School #49

6. When I evaluate the meaning of this book, I immediately want to classify it as a masterpiece! I had to listen to and evaluate the opinions of not only the children but of their parents to whom I gave this to read.

Typically, when we open a book we immediately see the introduction to the book and that is why I would like to note that the example given of a Chechen proverb is translated in the book very accurately. It is said "Things that children see in their childhood is like that which is engraved in stone." The fact remains that our children, more specifically the mental state of these children was developing in very, very, very extreme conditions; occasionally many of us lived through times when we saw the loss of our closest loved ones, and degradation from those in the military and firing executions, and much, much more that will be associated with the word "War". These are the

words of a mother of 5 children.

Her name is Yaha. This is an intelligent woman. She likes to come to me and share with me her difficult moments. By chance, one time I gave her this book and explained that she would need to read it and share with me her impressions of it. Yaha was able to deal with this homework assignment. So, this one time she comes by and says, "Aslan, this is quite simply a unique publication, this book is full of unbelievably good sense. If this book could have, it would have cried, begging, hoping that we could live in a peaceful world." I am the mother of 5 children and I'm telling you, "I would give everything away so that my children and all the children in the world would not see nor experience that grief, despair that is brought about by guns. In this book, one can read the translation of F. Dostoevsky when he says, "Not one war is worth the tears of a child," and I, too, want to agree with this statement, and I think that any sane person would agree with this also.

However, not everything is so grim in this book "The Power of Goodness". When all the members of my family gather to read, we discussed it and our attention was brought to the fact of how much love and sincere caring was given by those who decided to publish this book. What pleases me most is the fact that it is published in three languages. (1) Chechen (2) English and (3) Russian. It seems that the authors are trying to unite and influence in a positive way those who speak these languages. Yaha's older son says, "I liked the story by the title "A Pea from Marmalade" by Isabel Champ Walslee (not sure of spelling) very much. Even though I'm not a practicing Christian, in this story there are words taken from the Bible that I regard with respect, for example, "If your enemy is hungry, feed him." This story is proof that goodness defeats evil. These are the words of Beslan, Yaha's second son.

And now I want to give you my opinion of this book and I will share with you how my group and I discussed and evaluated this book.

Reviews of the book "Power of Goodness"

The children, of course, liked this book, but as you know, it's difficult to make our children read what we want. And as we all know, it's difficult to get active children to actually sit down to read a book, especially when there is an inviting summer outdoor weather.

Fearing that the children are not terribly interested in reading this book, I started to think of how I would entice them.

After having thought about it for a long time, I gathered the whole group and said to them, "I have three very interesting books and I'm planning to give them to you to read. And whoever discusses and then shares his impressions of the stories in this book with me, then that person will get a nice surprise!" To be honest, when I told them this, I could see a burning desire within their eyes to read this book. I explained to them that it was very easy reading. There were examples of our countrymen, how they helped people during war. Well, the book was announced. And the surprised entailed me, with the permission of their parents, taking the children for a ride around town at night. This would be those children who read the book carefully and discussed it. You won't believe it, but among these children are several who never saw, in their whole lives, their illuminated town at midnight.

It happened just as I planned. When I talked about this book with the children, I got the impression that the boys and girls were actually retelling me the whole book. The children said, "We are in desperate need of goodness – that which is touched upon in this book."

Mansour said, "I liked the story about Shaman, the boy from the same village as me. I know this family very well and I was happily surprised to read about them in the book."

Diana said, "And I liked the story titled "Christmas Day in the Morning" by Pearl Buck. I enjoyed reading about how Bob liked his father and how his father liked him.

So, just as I promised them, I carried out my word.

We went for a ride around town at night. I bought them several bottles of Coca-Cola and Snickers chocolate bars – this was a small reward for them for taking my proposal seriously. And in this way, we had a chance to visit all the rebuilt areas of the town – Grozny.

Aslan Alihagiev

Town of Grozny, middle school 56

7. In this book there is a collection of stories of different nationalities. Some of the stories are along the same lines. For example, about the war in Chechnya, in Kenya, etc. Stories about refugees, about people's suffering. War in all parts of this world brings about worries and sufferings. But the most important thing about mankind that is discussed in each story is how each person wants to help his people, just like Shaman who looks for paths towards peace and fairness, and he finds a way to help his people. In addition, we can see that on this earth are people who are already ready to help others like Chris who comes to your aid and will support you in difficult times and will not leave you.

This book shows us that all people of all nationalities are actually alike in how they have their happiness and suffering; the book teaches us to understand, empathize, and feel one's pain; it teaches us about kindness and talks to us about the magnitude of kindness. There is a well-known proverb "Beauty will save the world." This is referring to one's inner beauty, the beauty of your soul. And that is why we will rephrase this proverb a bit to say, "Kindness will save the world."

Zarema Cheraeva

City of Grozny, Middle School #39

8. I read this book and became acquainted with some very interesting stories, if I am to be honest, then I must say that these stories were so interesting that when you read them you are so absorbed that you actually feel yourself feeling those feelings of the story, and tears actually roll down your cheeks.

I introduced this book to my children having read

Reviews of the book "Power of Goodness"

them the story titled "God is merciful. It's possible God needs me." The children were truly absorbed by this story. Having read this story to them, I began to question: what did you like here? The children told me that Shaman truly loves his motherland and he is a real patriot. They said that the actions and behavior of the hero were very kind; after all, he helped all the people who were in despair regardless of their nationality or religious beliefs. The children said that these are the kinds of people that we need. Another story that the children liked was the one about the soldier who looked for his father in the town of Grozny, the father that he never saw, and when he came in at tank (armoured personal carrier) then everyone was afraid of him. And when they saw him in civilian clothes and in a plain, simple car, when they could see how he was looking for his father, and then when his father came out to him and that very moment that they met – at that moment I could see, by looking into the eyes of the children, how they were reliving, suffering – you could see how happy the children were that this soldier found his father. The children said that this book, with these types of stories, will help them tremendously to be patient, tolerant and to deal with other people just as they do with those who are close to them. In other words – to like everyone. At work (at my place) are several books and these books are the ones that I often give the children to read.

Comments

The multi-lingual stories in Power of Goodness are about real people from many parts of the world. They show the excitement of action, the joy of seeing things in a different way, how small actions can make big differences, and ways to resolve differences nonviolently. We hope readers of Power of Goodness will be inspired to act with courage to bring good into the lives of those around them. The stories are interesting, give more questions than answers, and start readers thinking about their roles in the world.

Рассказы на трех языках в “Силе добра” посвящены реальным людям из разных стран мира. Они демонстрируют энергию деятельности, умение видеть вещи по-своему и то, как малозаметные действия могут привести к большим разногласиям, а так же пути ненасильственного разрешения споров. Мы надеемся вдохновить читателей книги действовать смело и нести добро тем, кто их окружает. Эти рассказы предлагают больше вопросов, чем ответов, и призывают читателей задуматься об их роли в этом мире.

Кхаа маттахъ “Диклин ницкъ” юбккъе далийна дийцарш дуйненан массо а маьерчу адамех лаьцна ду. Цара гойту адамиин кхоллараллин ницкъ, церан ша-тайпа дуйние гар, кьеззиг долчу хумано мел барт эгабо, муха дерзо тарло машарца марсадаьлла дов. Тхо тешна ду цу масалша ешархойн ойла ойбур хиларх, цара майра шайна гонахьа диккала яржор хиларх. Кху дийцарша алсам хеттарш кхулла, ж оьпел а; ешархойн ойла самайоккху, кху дуйненчохь шайн кхолламан ойла йойту.

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