

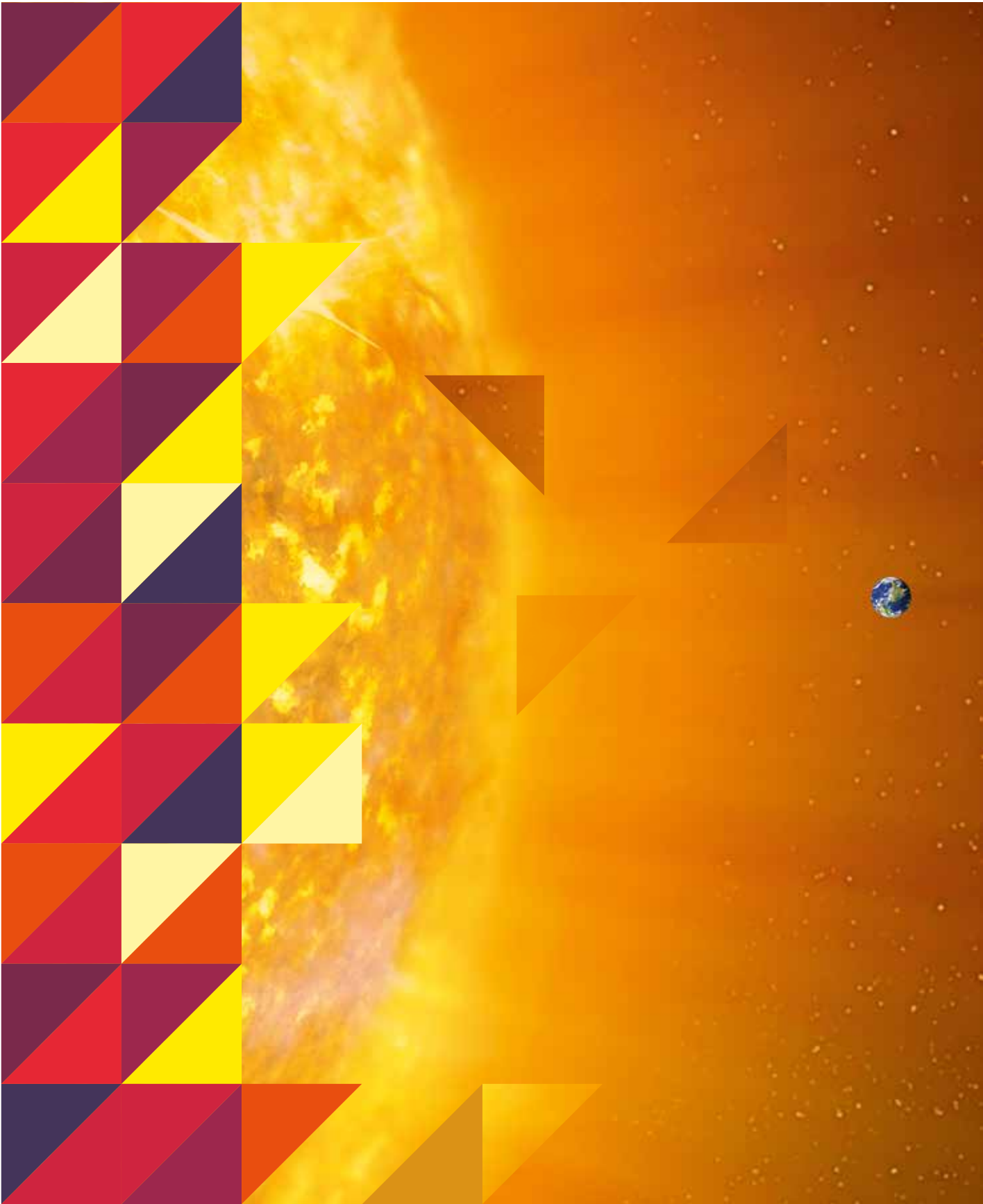
KOMPASS

A Weltfriedensdienst e.V. Magazine: One Issue, One Topic

4

burnOn





Welcome to an Expedition

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Behold an unknown territory! It lies right in front of us, inside of us, wherever we are; yet we don’t recognize it most of the time. It is the joy of life, or the “core energy,” as some call it. We call it *burnOn*.

The whole world is so fast and busy that many people are working and living while heading towards burnout. This is especially true for people who work towards the good: peace workers, social workers, doctors and activists. They suffer from exhaustion and depleted energy while still trying to avoid burnout. Why not take a different track, namely find resources for burnOn?

We shifted our perspective on energy and the ability to draw on it—and it works. There is a place within that replenishes us, and a place without where we meet our needs and the needs of the world.

We invite you to join us on a expedition to discover precious tools for maintaining energy, even in the most difficult situations and lines of work. We have started to gather these tools by talking to peace and civil workers from Africa, Palestine and Germany at a partner conference of the *Weltfriedensdienst* (WFD) in Berlin. They are all experts working on the ground and they share their insights in “burning by doing.” We were touched by their openness and willingness to pass on their gifts. We also asked therapists and scientists to dive deeply into the essence of the fire that keeps us going. Their wisdom is presented in “exploring burnOn.”

We were guided by the search for joy. Naming our journey “burnOn” and seeking knowledge of it was like shouting “Open Sesame!” A treasure chest of tools did, indeed, open up and we now want to share the gems. Explore and make your own discoveries. What tools do you use to make life and work joyous and meaningful? You can use the bookmark to highlight your favorite places.

Behold your own burnOn! This issue of *Kompass* might inspire you to do just that.

We want to encourage a shift in perspective and to inspire a debate that can help us on the way towards creating a peaceful world sustainably.

Project Team: Doerthe Beer and Joachim C. Wehnelt



Stefan Wagler at the wall in Bethlehem

Here I Am

PALESTINE CAN BE A TOUGH PLACE. IT IS STRENUOUS TO BE CLOSE ENOUGH TO SEE WAR HAPPENING. YET FAR ENOUGH TO BE PHYSICALLY SAFE. THE SENSE OF HELPLESSNESS AND THE LACK OF APPARENT PROGRESS MAKE FOR A PERFECT BREEDING GROUND FOR RESIGNATION AND DEPRESSION. HOW CAN I PROTECT MYSELF?

This question came up very soon after I arrived in Bethlehem in the beginning of 2011. Yet I decided to drop it, since—while important—it is too defensive from my point of view. An important protective factor is to be one's own agent, not merely a passive observer. Of course, this is not always possible, but still, in order to actively shape my presence in Palestine, I needed to have clarity and an awareness of my motives for working here. Why am I doing this? Reflecting upon this question, one answer kept cropping up: I'm doing this for myself.

I recognize that this may sound selfish. This becomes particularly salient in a work context thoroughly (and positively) marked by idealism. And yet, I do not sense a contradiction between my motivation and my idealism, particularly as I am not doing this only for myself. Still, I find my self-perception has changed: I don't come to Palestine to help, but to learn.

Not giving, but receiving

In the past four years, this insight has been a main pillar for me in defining my role. Obviously, it doesn't mean that I'm not trying to contribute as best as possible to the project cooperation between the Guidance and Training Center and the Weltfriedensdienst. Nevertheless, what keeps me going is not what I give but what I can receive. And that is a lot! It's incredibly motivating to learn the local Arabic dialect, to develop a deeper understanding of the political context, and to question traditional psychology—still dominated by Western thought—in light of local practice.

The last, especially, is highly relevant for my task as a consultant to a Palestinian psychotherapy institution. We often have to select training modules in certain therapeutic interventions. In this process it is mostly my task to identify cultural presumptions and to determine with my Palestinian colleagues whether these may complicate the intervention in a local context or not.

This exemplifies that give and take does not necessarily constitute a zero-sum game. My "taking" equips me in many ways and thus improves the quality of my contri-

butions. I recognize what I gain from my work and this keeps me motivated.

Zooming out

A further pillar of my well-being is reflection upon the tension between the sending and partner organization. This requires subtle and continuous redefining of my own role. What is my mandate? What are my responsibilities? What not? What is the role implicitly assigned to me? To what extent does it overlap with my mandate? With regard to these questions (and others I wouldn't even have thought of), I receive a great deal of support through professional supervision. Regular supervision creates a space where I can zoom out and locate myself with respect to these questions.

I don't come to Palestine to help, but to learn

Finally, I want to mention a point that has grown in importance for me during the last couple of years, and that is the creation of safe spaces: spaces free from military occupation, at least temporarily. These can be a good book, music or sports. In the long run, however, it is essential for my mental health to regularly leave occupation, physically as well. I found that a considerable part of the pressure only becomes noticeable upon leaving the country. This phenomenon has also been described by many of my colleagues: "It's like a veil being lifted," or "I can finally breathe again." These are typical metaphors for leaving the context. Regularly taking off this veil is important in order to prevent the daily abnormality from becoming normal.

None of these approaches will offer 100% protection from burnout, yet they help me to remain my own agent. I don't feel at the mercy of circumstance as I consciously decide that I want to be here. For ultimately, I'm also doing this for myself. ■



Stefan Wagler works as a civil peace worker with the Guidance and Training Center (GTC) in Bethlehem, Occupied Palestinian Territories, on behalf of the Weltfriedensdienst. He consults GTC on matters of training and research

INTERVIEW WITH LUISE REDDEMANN



“Joy is a Decision”

THE RECOGNIZED TRAUMA THERAPIST ABOUT NURTURING THE BLISS OF LIFE

Kompass: As a psychotherapist, you have been working for decades with traumatized people. What have you learned from them?

Luise Reddemann: Above all, I've learned great respect for their ability to survive. Every human being who has had serious traumatic experiences carries, for starters, a “YES” to life within himself. I think this is something special. Moreover, I have learned from individual patients how, even as children, they imagined safe places inhabited by beings that help them. Actually, I had already known that, but that the imagination provides such incredible support is something I learned from them...

You have written a trauma therapy classic on the subject, *Imagination als heilende Kraft* (The Healing Power of Imagination).

Many things in my work came from my contact to patients. The doctor never knows what's right. Of course, he can of-

fer his expertise, but whether this is the right thing for the person I am working with is something only the person can determine. That's why it is so essential to encounter people at their level.

This attitude is important for people in all helping professions. Based on your experience: how do social workers and peace workers develop burnout syndromes?

People who want to help often don't pay attention to their own limits. The great desire to help, to do good and, in doing so, to lose sight of oneself—I think that, for most of them, that's the reason.

Our issue is entitled burnOn.

I think that's funny; I like that! I've been burning my entire life.

How do you do it?

Even as a child I wanted to be a doctor. Then I became aware that people are often emotionally wounded. That's what

led to psychotherapy and, as a foundation, psychiatry. I was driven by an incredible joy in encounters with people who are generally described as “difficult.” Joy and curiosity: I think those are incredibly important for me.

What kind of joy is it, exactly, that emerges in encounters with difficult people?

The joy of discovering something together; the encounters are veritable expeditions into other worlds. My spirituality helps me here, as well as the fact that I am utterly convinced that we are all connected to one another and that there is something larger sustaining us. That things have meaning, even if we often fail to understand it.

The joy of life—where do you think it comes from?

I think it is important to consciously nurture the joy of being alive. People can too easily succumb to life's burdens and suffering and they can get stuck there; a conscious decision towards joy needs to be made almost every day. We can't just let it happen because we're not made to concentrate, all the time and without further ado, on the good, the healing, and the beautiful. There is a certain measure of agreement in all fields of research on that. Man tends to notice the bad because that protects him from danger. If you didn't notice that the saber-toothed tiger existed, it was life threatening. If you don't notice that the sun is shining, then it doesn't matter. I know this from my own family. Sorrow and solemnity were the order of the day. It was only at the end of the 80s, when I had already worked for several years with severely traumatized people that I resolved to bring lightness to my life. Especially those people who work in challenging fields need to consciously allow themselves this lightness. I also often notice in my sessions, after we have spoken for two hours about horrible things, then I just need to ask a question: how do you survive that? And then we come to survival.

So the joy of life is a decision?

Yes, to perceive and nurture the joy of life is a decision. Of course, a great deal of joy is also given to us, but many people no longer realize that. I enjoy little things. I enjoy every morning the sun shines and take a moment to experience that with total awareness.

When life is hard, due to war or crisis, how do you manage nonetheless to take in these moments?

I have always solved that problem by finding people who have supported me, even if they were not the people I worked with directly. That is totally important: to spiritually

or literally embrace one another. In Buddhism they say: Perceive mindfully and with compassion that which is; with amiability oneself and the world. That helps me. That doesn't mean that I am always the picture of equanimity. I can get really worked up when things go wrong. Both are important: to say “yes” to what I care about and “no” to what I think is bad.

How do you find people who help you say “yes” to life?

I have loyal friends who stand by me, and the Internet, among other things, can be enormously helpful. Last year, I gave a talk about the Nazi era and war childhoods in psychotherapy at the Lindau Psychotherapy Weeks. That was an intensive time in which I also delved into my own past—I was raised by my parents in the spirit of Nazism. I was not doing well while preparing the talk and I was sick a few times. Then I came across Alice Sommer Herz in the Internet. At the time, she was the eldest living Holocaust survivor and she has only recently died. Alice Sommer Herz said: “I know about evil and I don't bother with it. I concentrate consciously on the beauty of the world.” Every day from that moment, I watched a brief YouTube video with her. That helped me incredibly. That is an example of how you can make yourself aware that you are surrounded by love of life.

What do people need beyond that to become aware of the love of life?

You probably also need to have a goal that provides strength and helps you get through difficult times.

So, have a goal and believe in it, even if it is not always visible?

Yes, and find images for it, like the sun: sometimes it's not there but you know that it exists. That helps many people.

Give yourself permission for your own goals: how does that work when the world is in crisis?

It always begins with the self. If you don't start there, burnout is nearly inevitable. As soon as we believe we can do everything almost for others, we are on the wrong track. As a rule, we live in a world shaped by the Christian churches. In this world, there is a lot of “love thy neighbor” and little “as thyself.”

Many people ask themselves if they are even allowed to love themselves before others.

Why do people even think of asking themselves that? “I am not allowed to be fine when others have it so bad”? This doesn't help a single human being. I think it is an epistemological mistake, since, if I can't take good care of myself,



“I enjoy little things”

I can't be good for the world in the long run. Compassion with oneself and others and acting with love: in my view, that is the be-all end-all.

Everything else leads to burnout?

Yes. I find that the interesting thing about the phase model of burnout is: first comes the not wanting to anymore and then the feeling that I can't go on. In fact, this is a prescription for taking a break. That is healthy regulation, if you heed it. Not heeding is what makes things so difficult. That's how it was for me yesterday: I worked without a break for three weeks and yesterday I was dissatisfied with myself that I didn't do anything, but I didn't feel like it. Until I noticed: hey, just relax, take a day off. Actually, it's very easy. If you ask yourself, do I want something, then sometimes your body says loud and clear: I don't want that.

Your body as an important instrument of burnOn?

Yes, in order to grasp what makes me feel good and happy. I also do this with my patients. I ask: “What is happening in your body right now when you imagine doing that?”

How can we connect mindfulness of our bodies with the desire to create justice in the community?

My friend Paul Grossman is a mindfulness researcher. He says, “You can feel it in your body if someone is friendly.” He speaks of a body-based ethics. If I actualize that, it is equally good for my body and the community. That is not so complicated. Anyone can learn it, but not everyone wants to.

When you encounter people, how can you tell whether they are resilient; that is, whether they possess the ability to deal well with change in life?

If someone is resilient, he or she is in harmony with life, being able to view difficulties as challenges, not solely as tribulation. This person concentrates more on this moment, doesn't only look back. Being in the present as often as possible is an important factor in resilience. Many traumatized people barely notice that things are different now. A spiritual orientation is important. I don't think it is promising if someone says he doesn't believe in anything. That often masks great despair.

What external conditions are required for this inner morale?

People need to feel safe. This requires external certainty—that I have enough to eat and drink, that I don't have to be ashamed of my poverty. The essential and greater needs need to be fulfilled. There is a recommendation by an international group of trauma experts led by the psychologist S.E. Hobfoll consisting of five pillars: create a sense of safety; calming; seek a sense of self and community efficacy; connectedness and hope. Other people play an especially great role in this. Whoever has grown up in a war zone needs at least one loving person. That is the best basic requirement for resilience.

Was that also, for you personally, a condition of resilience?

Yes. I was born in war and surrounded by the spirit of the Nazis. But my great grandmother was a loving person. Moreover, I was a devout child. Both helped me.

This made your personal burnOn possible.

That doesn't mean that I am always burning at high heat. Then, of course, I would never ever allow myself a moment of peace and quiet. Sometimes a low flame is also OK.

Ms. Reddemann, thank you so much for this interview! ■

Interview by Doerthe Beer & J.C. Wehnelt



Luise Reddemann was head of the Department of Psychotherapy and Psychosomatic Medicine of the Johannes hospital in Bielefeld, Germany, between 1985 and 2003. She became famous for her work with the inner child and developed Psychodynamic Imaginative Trauma Therapy (PITT)

Hall of Flame

people who transformed their life

DIEUDONNÉ KIBINAKANWA

... WAS RAISED IN BURUNDI IN THE MIDDLE OF A WAR THAT COST 300,000 LIVES. AFTER HIS INCARCERATION, HE FOUNDED A PEACE ORGANIZATION. IN AN INTERVIEW WITH THÉOGÈNE HABYARIMANA HE EXPLAINS HOW HE FOUND HIS WAY TO INNER PEACE

Théogène Habyarimana: Dieudonné, when I was in Rwanda in 1994, I saw many people get killed and injured and I was repeatedly threatened with death. Years later, I met you, who founded a peace-working organization in Burundi. And you became an inspiration to me. What obstacles have you had to face since you were a child?

Dieudonné Kibinakanwa: One of the great obstacles was the murder of my father in 1972, three months after I was born. There was a huge blood-bath instigated by the government; it cost the lives of more than 300,000 Hutu intellectuals in Burundi. That strongly and adversely affected me. I have led a very difficult life. Another obstacle was my life at boarding school when I attended a high school between 1987 and 1993. It was exclusionary and there was ethnic discrimination, sometimes even inter-ethnic tension and violence. That meant that I grew up in a climate dominated by ethnicity and hatred.

After the genocide I worked with survivors. What did you learn about yourself on your path?

I am by nature a low-key person who waits and pays attention to what happens around me. Everything, good or bad, teaches us something important. I have learned that a light burns in everyone that can help us surmount obstacle.

Another hurdle was the murder of the first democratically elected Hutu president...

The entire country collapsed into a civil war and it was difficult to decide which direction to go. On the one hand, the government had implemented compulsory military service for all young people in their final year of secondary school. On the other hand, rebels were actively recruiting fighters from among youth and every young person had to take a po-

sition. Luckily, I met a team of Mennonite pacifists from the United States. I joined them in order to begin my great mission. My church had chosen me to accompany these young people. That was the beginning of my twenty-year journey. The country was at war.

Where did you find support?

The pastor of my parish was a peace worker and he took care of me during the crisis.

You were imprisoned. What did you do throughout and after this period?

I have always prayed and I had my belief, which was based on the possibility of getting out. After my imprisonment, I continued praying and later I was able to give meaning to the suffering and to put my trials (as a prisoner) into larger perspective—with the aid of my friends—by founding the organization Mi-Parec. So the time in prison had meaning. It opened the world to us. What I learned about myself is that the events that I lived through were worth going through because they made me what I am today.

What are your strategies for being at peace?

I often take time to reflect out in the fresh air. I read books by peace workers to find out more about their strategies. I do sports, I listen to music and I pray. I listen to what people from other communities have to say so that their experiences can inspire me. I often realize that their situation is worse than mine.

Interviewer: **Théogène Habyarimana.**

After studying social work and psychosocial education in Germany, Théogène worked with neo-Nazis. He is currently a civil peace worker with Mi-Parec



Dieudonné Kibinakanwa founded Mi-Parec and was director of it. He is now preparing to take a new step towards strengthening peace work in Burundi

A Community of Inspiration

"ARRIVING TO THE COMMUNITY IN CHIKUKWA IN THE EARLY EIGHTIES, I FOUND ONLY MUD AND GRASS HUTS. WHEN I MET MY MOTHER I SAID, 'UH, THERE ARE NO REAL HOUSES. I THINK I WILL ASK FOR A TRANSFER TO A BETTER SCHOOL. MY MOTHER SAID, 'YOU ONLY WANT TO GO TO AN ENVIRONMENT WHICH OTHER PEOPLE IMPROVED. YOU JUST WANT TO GO FOR THE FRUITS OF OTHERS' LABORS.' I FELT CHALLENGED AND THOUGHT, 'WHAT CAN I DO, THEN?' THIS IS HOW MY MOTIVATION STARTED." **CHESTER CHENJERAI CHITUVU**



"FOR ME, IT WAS MAINLY THE CHILDREN. WHEN I CAME TO ZIMBABWE WITH MY HUSBAND ULLI, WE ADOPTED TWO KIDS AND WE THOUGHT, 'WE HAVE TO PROVIDE THEM WITH A BETTER FUTURE.' THIS IS AN IMPORTANT PART OF BURNON FOR ME TO SEE A NEED AND TO RESPOND TO IT." **ELISABETH JOSEF-WESTERMANN**



The first big issue was the environment: the groundcover, grass, bushes and trees were gone. Rainwater could not infiltrate the soil and refill the groundwater sources; even worse, the soil was being washed into the river by the rain, springs were drying out and people were coming together saying we have to do something. This is our community sense: Let's do something together, without any financial help from outside. There was no donor yet. So it was and still is like this: The energy of our friends in our community keeps us burning at Chikukwa Ecological Land Use Management Trust (CELUCT) in the Chimanimani district of Zimbabwe. But let us be frank: There has been so much work involved for more than 20 years that sometimes we are at the brink of burning out.

Learning

We are living in a mountainous area where erosion is not just a word; it happens with incredible speed. When we started, none of the villagers had water; they had to walk up to seven miles to fetch water. We did traditional ceremonies, we honored the gods, people were digging springs, but nothing helped. So we needed to learn how to work on the detachment area and we learned together. There was no specialist coming from the outside; we wanted to learn together. We found an organization

on permaculture in Harare. They had also just started. So we asked them to help us; to work and learn with us. And it worked: After three to five years, the springs started coming back.

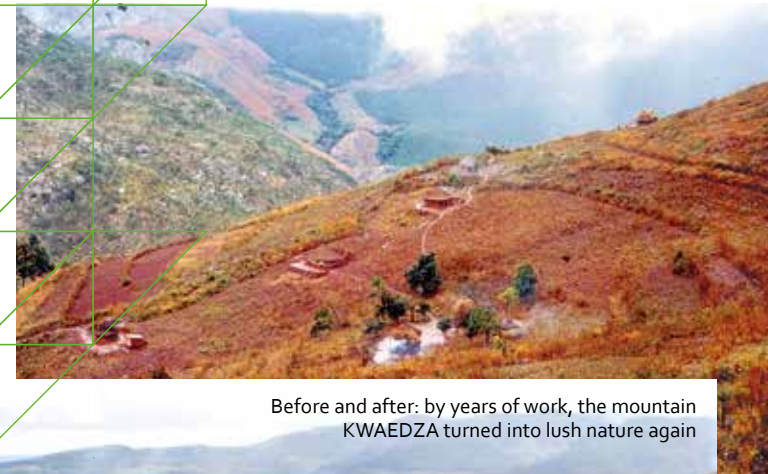
Time

That's an important issue: to have time to create. Of course, we also have three-year project cycles, but there have also been years in between in which we have gone on working without money. We are not so dependent on donors. This is why we have got time. And when you have the time, you can observe changes. Only time heals. Take violence, for example. During the 2008 elections, people throughout the district were abducted, tortured and worse; but in our little community, which is also politically diverse, nothing happened. We had started with a conflict transformation program earlier. When the heads of the district government had a leadership workshop in our center, they discovered we had peace in our community. This is why they asked us to expand our conflict transformation tools to the whole district. To see things growing and changing is an important way of recharging batteries. As a result of the work, we created *The Three Circles of Knowledge*, a manual for building constructive community relations.

Drumming mindfully

Another way to change things is to give people responsibility. We work very individually in every sense of the word. Our people develop their strategies themselves. We don't start projects with a set idea. The only thing we provide is the space for the people to make things happen, and solutions are being found.

None of us comes from the outside. We have a shared vision and all the skills that we have we acquired together. So nobody is prepared to say, "That's it. I want to go somewhere else." We are not like other organizations, in which people are specialists who went to all these colleges and learned all these things. The skills we developed with our staff we developed from within. That means



Before and after: by years of work, the mountain KWAEDZA turned into lush nature again



that the people we have value what they are doing. It's something that you do out of passion. To help people find their own solutions, we train them to use their inner wisdom. We ourselves use our inner knowledge. This is a very strong aspect of our work. This is why we offer training in self-reflection. We also have a course in mindfulness. We have time to meditate and come to terms with what is revealed within. Once you go through these processes, you are able to look at things differently. We have two mindfulness groups that meet regularly. We do this in our own way. We do not only sit, we do mindful dancing and mindful drumming.

The great thing is that it is not an externally imposed Buddhist meditation practice, as mindfulness and meditation are not new concepts in our country. People in traditional society already practiced this; they went out into the mountains to get in contact with the ancestral wisdom. It was a common practice. Now we are simply bringing this tradition back to life. It has had a big impact on our community. Acknowledging the cultural background is crucial. We have a lot of trauma healing offered in our country, which is a wonderful thing, but one needs to see and understand the cultural background of the people to really help them. It must be an organization rooted among the people and in touch with their needs.

Celebrating 30 years

This is what we sometimes realize: that if we push our limits and we try to do more and more, then we head towards burnout. But the burnOn comes from the feeling that things need to be done; and by recognizing that things need to be done, a certain kind of energy becomes a catalyst and then you can do it. A creative kind of energy manifests itself and that's burnOn. We are responding to a need and have the creativity and energy to realize what makes sense, and we do it together with others and that is the burnOn. We have done many things and we are still working together after 30 years; that makes us burnOn. ■

Chester Chenjerai Chituvu is the co-founder and director of CELUCT. Before that, he was the headmaster of the local primary school. Elisabeth Josef-Westermann is WFD advisor to CELUCT and has been working in other positions for the trust since 1996.



The Bridge between Inside and Outside



FOR PSYCHOLOGIST RUTH MISCHNICK, THE BRAIN IS THE CENTER FOR BUILDING NEW SKILLS, AND PHYSICAL EXERCISES ARE A GENTLE WAY OF DEVELOPING RESILIENCE

At the start of my professional life, I already discovered that the body is an indispensable medium, beyond cultural boundaries, for understanding and integrating stress and trauma. People come into the world with the capacity for self-regulation, but they can lose this capacity when they adapt to circumstances contrary to their needs. The brain plays a crucial role in this. It structures itself and develops through the experiences and movements of the body. Whoever can consciously steer complex movement forms and thereby stabilizes the brain's neuronal and synaptic interconnections. This also leads to the development of what is known as knowledge – independent competencies such as self-efficacy, impulse control, frustration tolerance and motivation.

Following the earthquake in Nepal in April and May 2015, I had an opportunity in August 2015 to work on this topic with a group of psychosocial counselors. I spent a week in the vicinity of Katmandu imparting psychological knowledge about dealing with catastrophes and leading various body exercises.

We did these exercises consistently. The calm series of movements which I performed lying down, sitting or standing were devoted to basic concepts of movement organization. An excellent example of an exercise to improve emotional and physical flexibility can be found on the following page.

THE EXERCISES ARE A BIT MORE COMPLEX BUT THE FOLLOWING EXCERPT GIVES AN IDEA OF HOW THE EXERCISES WORK

PREPARATION: Lie on your back on a mat or rug and have an empty water bottle at hand.

DURATION: 7–8 minutes.

OBJECTIVE: Move your head with your hand such that your neck stays at rest.

1. Focus attention on your right hand. Put a real or imaginary bottle under the palm of your right hand. Roll it upwards (towards your chest) and downwards (towards your feet). Notice the movement of your fingers, the palm and the heel of your hand.
2. Feel the bottle on the palm of your hand. When you roll the bottle downwards, it stops under the heel of your hand. When you roll it upwards, it comes to a stop under your fingertips. When you roll it down once again, it rolls from your fingertips, along your palm and to the heel of your hand. We will take this exercise and apply it to the movement of your head.
3. Put your right palm on your forehead with the heel of the hand near your right temple and your fingers near your left temple. As before, when you used the bottle, your hand rolls your head to the left. When your head reaches the furthest point it can turn to the left, only the heel of your hand will be touching it.
4. Now use your right hand to roll your head to the right; first, the heel of your hand, then your palm and finally your fingertips will touch your forehead. When your head reaches the furthest point it can turn to the right, only your fingertips will be touching your forehead.
5. Roll your head with your right hand to the middle. Slowly take your right hand away, shake it out and lay it next to your body.
6. Now take your left hand and repeat steps 1–5.
7. At the end of the exercise, take a small break. What do you perceive?

By perceiving in various ways and investigating slowly, participants increased and sharpened their awareness and understanding of their own movements and movement habits. By playfully exploring their own range of movement, they experienced that it is possible to change something rather than to be unalterably at the mercy of stress and trauma.

This experience has been confirmed by new research findings. Brain researchers such as Prof. Gerald Hüther have discovered that the human brain is fundamentally shaped by the experiences we have. The brain's most important task is (and remains life-long) not thinking but creating, maintaining and forming relationships—in two senses of the word. By using the brain to make a connection between the self and what happens in the external world, connections between nerve cells in the brain are forged. This may be the researchers' most important finding: the brain is a relationship organ.

For the members of our group, this meant that they were able to once again experience their bodies holistically. This experience enabled them to reflect with greater awareness upon themselves. It is a small step towards integrating stress and trauma, as experiencing holistically again means that someone has had a new experience that, with training, can be retrieved later.

This could also be observed in the group in Nepal. And another kind of connection occurred: Within the smallest space of time, group members developed mutual trust and engaged in deep, personal exchange. The unspeakable

could be uttered and expressed. Experiences of pain and loss were shared. Moreover, the daily movement exercises were inspiring for evening dances in which steps towards healing were also taken, perceptible to all. These dances were especially valuable because they constituted a self-chosen path towards integrating what had happened.

Experiencing one's own capacity for wholeness again and the feeling of well-being following terrible events—all of this means the ability to experience a new beginning. The network in the body contributed to the network in the group. This impulse bore fruit: The group decided to impart the body exercises to their clients. A new meeting has been arranged in order to see if what we worked on is also meaningful for the target group of counselors. The movement method, known as Feldenkrais, that I have introduced here is a personal resource I take with me to prevent exhaustion. By accurately perceiving my own body as it moves, I recognize habitual patterns and learn new possibilities for movement that inspire my physical, emotional and spiritual development. Feldenkrais connects movement, sensual perception, feeling and thinking in a special way. I think and act more clearly. ■



Ruth Mischnick has worked internationally as a systemic psychologist for over a decade with a particular focus on body work. In the wake of catastrophe or war, she supports people who have experienced complex stress or trauma





MAJED ABBADI AND KATRIN STEINITZ LIVE IN TWO DIFFERENT WORLDS. YET THEY FOUND A COMMON SOURCE TO THRIVE IN THE LEGACY OF THEIR FAMILIES

Grounded Resources

BEFORE MAJED ABBADI WAS HIRED AS A FIELD WORKER IN THE WEST BANK OF THE OCCUPIED PALESTINIAN TERRITORY TO MONITOR AND DOCUMENT HUMAN RIGHTS VIOLATIONS. HE HAD GONE THROUGH HARSH CIRCUMSTANCES HIMSELF. "IN 1987 I WAS FIGHTING FOR MORE RIGHTS AT BIRZIET UNIVERSITY. THIS IS WHY I WAS ARRESTED AND TORTURED."

Abbadi grew up in a family of twelve and was raised in a small village in the countryside. His family led a frugal life, living from the harvest of a small piece of land where they planted fruits and vegetables. "Still, my dad brought poor people to our house and fed them," Majed Abbadi remembers. "I asked myself why he did that." Majed found the answer when he grew older. "He was a loving man who always wanted to give." His father became a role model for him—and an inner resource for his work.

For five years now, Majed Abbadi has been working for Al Haq, a renowned human rights organization in Palestine. The idea of giving motivates him. "Because if you give, it means that you have something to give. If you don't give, it means that you have nothing. The more you give, the more you have. This is the source of your being." Yet Majed Abbadi would never have been able to draw on it without leaving the country.

After starting to work as a peace and human rights activist to help relieve the pain of other people, he realized he had a lot of pain within himself.

In 2005, Majed Abbadi moved to the United States and spent six years there, going through training called Personal Dynamic. "It is about knowing yourself, getting in touch with your potential, being frank with yourself, and looking at your weaknesses." He discovered that his goal was to work in the human rights field and "to study law to defend and serve" his people. Before training he had felt powerless, and that became his very strength. He realized he could transform his powerlessness and become an agent for peace and human rights.

Majed Abbadi believes that life consists of small things, and they are his resources: to be present, although vulnerable, to give what he has and to be patient. It is the patience of a farmer. ■



The World as a Vision

THE RECORDER LESSONS ARE PROBABLY TO BLAME FOR EVERYTHING. AS A SCHOOLGIRL, KATHRIN STEINITZ WAS GIVEN A RECORDER AND OF COURSE SHE WAS SUPPOSED TO TAKE MUSIC LESSONS. AFTER THE LESSONS, SHE SPENT THE AFTERNOONS WITH HER GRANDPARENTS AND EXPERIENCED THE MOST MAGICAL HOURS OF THE WEEK WITH HER GRANDFATHER

I can see him before me—his distinctive features and that twinkle in his eyes. He played a scratchy record with songs from the Spanish Civil War and, for emphasis, sang along. As a communist, he left exile in Paris in 1936 and joined the International Brigade to defend the Spanish Republic. These were mementos from Mexico, where he had been able to flee to with his wife and child after the

Wehrmacht occupied France. Or he recited the poem by Johannes R. Becher, "My Homeland, My Sorrow." There was no better way, he told me, to express his own agonizing love, which enticed him from exile directly to ravaged post-War Germany. What remains from these hours with my grandfather? There is something that is larger and more significant than the own contentment, the own security; greater than our private happiness. Thus armed to save the world, my path towards the Weltfriedensdienst (WFD) was basically predestined. For the past 14 years, it has been a gift for me to work in an organization that works together with partners in Africa and Latin America for nothing less than a more just and peaceful world.

Project visits for the members working at the national level



are difficult to fund, so my husband and I have vacationed three times in countries in which the WFD works in order to find out about project work locally. I continue to this day to draw upon my encounters with colleagues from partner organizations in Brazil, Argentina and Senegal.

In Serpa—a very poor favela just outside the gates of Rio de Janeiro—we visited a kindergarten, where we were greeted by Baixinha, or "The Little One". This woman, who had only attended primary school, showed us her herb garden—her pride and joy. Due solely to her astounding knowledge of herbal and healing plants, the institution has developed into a kind of health center, thus acquiring the name Serpa Saúde, or Serpa Health. The shadows among the light: the pressure is always there, sometimes weaker, sometimes quite strong, the pressure to be such a good fundraiser, to be so successful that good ideas can be realized and that more peace work can be financed in the north and the south. This gives me the feeling that I can never do enough and will

never finish. Progress reports for sundry addressees, personal contacts with partnership groups and patrons, mailings, updating our theme-based online presence, preparing and setting up events such as open house day, trying new fundraising ideas... sometimes everything happens at once.

A very important source of strength—and so the generational circle closes—are two vivacious, curious, imaginative little people aged 4 and 7. If I have a date with my grandchildren, the burden of responsibility, the worries and the exhaustion are forgotten. Every phone-call, every adventure, every day we spend together, every night—though it may be brief and restive—energizes me and makes me strong. The thought that my work can contribute to a grandchild-worthy world is always in the back of my mind.

If my grandfather could see me today, I don't think he'd be entirely dissatisfied. ■

A Framework for Happiness

HOW THE POLITICAL AND ECONOMIC SECTORS
COULD CREATE THE CONDITIONS FOR HUMAN HAPPINESS

For politicians, happiness is not actually anything new. The founding fathers of The United States Constitution even ranked the pursuit of happiness alongside the right to life and liberty in the document's preamble. And in the 19th century, the Utilitarians conceived the principle of "greatest happiness." According to this, action—including political action—is morally good if the greatest number of people experience greater happiness and the fewest possible suffer more. In modern society, however, the gross domestic product (GDP) has become so significant that it seems every government's one and only goal is economic growth. More economic growth is equated with greater wealth. This is true at some fundamental level.

For both the poor in the global south and members of the lowest income groups in northern societies, greater income certainly plays a large role in happiness or satisfaction. Happiness research in the field of economics is based on a very simple principle: people are asked how happy or satisfied with life they feel themselves to be, for example on a scale of 1 to 10.

Then researchers look at the determinants responsible for happiness or life satisfaction. We can indeed—at least initially—attain the greatest increase in happiness through global and local redistribution of material goods. By contrast, close, stable relationships and large social networks have a particularly positive impact on happiness levels in wealthier countries. Involuntary unemployment has a particularly negative impact. Now if happiness were to become a political priority, we would have to agree upon political measures with regard to whether they increase the population's level of happiness long term. For example: On the one hand, I can evaluate a law promot-

ing a thirty-hour work week on the basis of what effect fewer weekly working hours have on the development of GDP. On the other hand, I can evaluate that law regarding the effects such working hours have, with regard to happiness, on the stability of close relationships (partnership and family) and one's larger social network (friends and acquaintances).

NGOs can serve as role models

Moreover, perception in a society plays a significant role. For example, happiness research has revealed that direct comparisons within one's immediate environment are decisive for one's subjective well-being. Figuratively speaking, I am happy with my old Volkswagen Golf Mk4 until my neighbor parks his new BMW 5 in the driveway. My

personal situation doesn't change one jot and yet my life satisfaction goes down.

Non-governmental organizations (NGO) can serve as role models and provide ideas for changing the direction of economy and society. After all, an NGO is an economic organization. Can we in the social sector possibly observe and try out the kind of economy we desire? How can NGOs incorporate their own demands into their pursuits? How happy are their own employees, volunteers and beneficiaries and in what context can the organization influence this? ■



Jordis Grimm, research associate in the Faculty of Business, Economics and Social Sciences, Universität Hamburg

Case Study Bhutan

BHUTAN IS THE LEADING NATION TO IMPLEMENT SUSTAINABLE LIVING AND TO IMPROVE PEOPLES HAPPINESS AS A POLITICAL GOAL. THE GROSS NATIONAL HAPPINESS INDEX IS A NATIONAL INSTRUMENT MEASURING HARMONY AIMING TO TRANSFORM SOCIETY

The first step of the nationwide approach was acknowledging that there is more to improving life than looking solely at economic scales. When a journalist asked the king of Bhutan, Jigme Singye Wangchuck, in 1979 how big the Gross National Product (GNP) of Bhutan was, he answered that in his country the Gross National Happiness (GNH) was more important than that.

The second step was to be clear about what happiness is. As the first elected Prime Minister of Bhutan, Lyonchhen Jigmi Y. Thinley, put it years later: "We have now clearly

distinguished the 'happiness' ... in GNH from the fleeting, pleasurable 'feel good' moods so often associated with that term. We know that true abiding happiness cannot exist while others suffer, and comes only from serving others, living in harmony with nature, and realizing our innate wisdom and the true and brilliant nature of our own minds."

Following up on this goal, the country has installed a ministry for happiness and a research center and has developed a detailed concept presented in a Gross National Happiness Index. ■

"The GNH Index is based on a survey of 7,142 people that was completed in all 20 districts of Bhutan in the year 2010 and is representative by rural and urban area and by districts or dzongkhags", as Karma Ura (Centre for Bhutan studies), Sabina Alkire (Oxford poverty and Human development initiative) and Tshoki Zangmo (Centre for Bhutan studies) write in a case study for the World Happiness Report (more on www.wfd.de/burnon).

In a 2007 Government Round Table, DASHO KARMA URA proposed that a GNH Index would be used in

- 1) setting an alternative framework of development;*
- 2) providing indicators to sectors to guide development;*
- 3) allocating resources in accordance with the targets and GNH screening tools;*
- 4) measuring people's happiness and well-being;*
- 5) measuring progress over time; and;*
- 6) comparing progress across the country.*



The 33 GNH indicators have been created to help civil servants, business leaders and citizens to find an answer to the question, in which areas of life they can increase the GNH

» » • Tools to burnOn

A JOURNEY INTO POWER



Years ago I found a gift, that I used ever since; a complete set of tools to transform conflict into power. I came across it when my own path got rocky. Behind a corner a dragon was waiting for me. The doctors called it cancer. It felt as if it was asking a question: Where do you want to go now? My answer was: Where the fire is forged. Even before I went to hospital for surgery, I started a training in humanistic psychotherapy called Gestalt therapy, and there I encountered this instrument of power; the Hero's Journey. Developed by Gestalt therapist Paul Rebillot and based on the insights of mythologist Joseph Campbell, it is a workshop approach with which women and men find their own heroic qualities, feeling their richness and diversity. It is an invitation to follow the

calling to the inner fire. Traveling with a group of companions, all support each other in exploring: How do you want to recover your treasure at this moment in life? In the safe space of the seminar, the participants find their own ways to burnOn. Empowered by this, they encounter the demon, the force within us, that prevents us to tap into our full potential. When the inner hero meets the demon, a unique chance to join forces arises, reaching the goal together, using it for the benefit of all.

Since I first experienced this journey through the landscape of the soul, I went on it again and again, being surprised how the tools are able to answer current and urging questions by drawing on primal and unique forces. Now I am passing this gift on to others, and the Hero's Journey itself became a treasure to me. It was lying under the foot of the dragon.



J.C. Wehnelt, Journalist and Gestalt therapist, develops magazines and hosts workshops focusing on unfolding potentials

A BELL TO EASE

What is your state of mind? An awesome free app rings about every hour to give you the chance to check up on that. Am I calm, excited, out of my senses? Inspired by monk Thich Nath Hanh, this open source project has the power to train *“mindfulness on the go.”*

Free download of Mindfulness Bell for Android at Google Play.

THANK YOU, LIFE

So many things happen within hours that we sometimes oversee what is precious to us. A *gratitude journal* helps us to become aware of the special moments of the day. Sensing every evening what happened since the morning is a great tool for making room for both the minute and awesome things. Writing these down in a few lines invites even more of these scintillating, touching, relaxing encounters in life.

CREATING IMPACT

Giving something creative, inspiring, empowering to the world; so satisfying! But especially in peace work, but also in social work, it often is hard to know, if the efforts create an impact. To explain more, a Civil Peace Advisor of the WFD introduces the manual “Work For Change” in a two minutes clip on www.wfd-wissen.de. You can download the manual free of charge to check, if you already work for impact.

KNOWING THEM DOESN'T MEAN USING THEM

THESE FOUR TOOLS ARE COMPILED AND APPROVED BY COACH SUSANNE WILLKE

1. FEELING THE CENTER

It is a mini meditation and is one of the most powerful tools that can be used in every life situation: breathe deeply three times from your belly. You can do this ten times every day. By breathing deeply into your belly, you are connecting yourself with the center of your energy. It will help you to focus, to calm down, to get in contact with your strengths and let all stress flow.

2. ANCHORING BLISS

How was this amazing afternoon at the creek? A pebble in your pocket can bring you back to the fresh waters and the mild air while walking the streets. Objects and scents can be positive anchors to remind us of the joy of living. Touching, tasting, seeing, feeling—when we dedicate things to bliss and beauty they remind us of it every time. Creating positive anchors intentionally—a pink door, for example—can reassure us of joy whenever we pass it.

3. SMILING BACK FROM THE FUTURE

Confronted with a problem, we might get stuck easily. There is a question that can bring back creativity again: “How did I do so well?” The question is posed as if looking back from the future to a point that we don't know yet, but it feels good already. Body and mind rejoice and with this energy this system becomes creative again in seeing and finding the solution. These affirmations are—in contrast to affirmations—not only positive intentions (“I can solve the problem”); they place the perspective in the future, establishing success as something that has already happened. This tool, introduced by communication expert Noah St. John, works for some people by asking “How?” and for others by asking “Why?” So why was it so easy to apply these affirmations for myself?

4. ROOTED POWER

Feeling lost? Ground yourself by feeling your feet. Imagine roots are growing out of your feet into the soil. You become part of the earth, held fast. It keeps you connected, helps you say “No” and stand strong like an old oak tree.



INTERVIEW WITH
THOMAS HÜBL



“I Am
Fully
Here”

• exploring burnOn •

*EVERYBODY IS TALKING ABOUT BURNOUT. BUT HOW DOES IT ACTUALLY HAPPEN?
AND HOW CAN IT BE RESOLVED? THE FOUNDER OF THE ACADEMY OF INNER
SCIENCE OFFERS A WHOLE NEW PERSPECTIVE BY GIVING PROFOUND INSIGHT INTO
HOW BURNOUT DEVELOPS EVERY DAY—AND CAN BE HEALED MOMENT TO MOMENT*

Kompass: You founded the Academy of Inner Science to explore the inner dynamics of life. In your research you discovered an essence that lies within all the ancient traditions of wisdom: a fire creating our life every moment. Please tell us more about this fire!

Thomas Hübl: For thousands of years, there have been people who explore life using a contemplative practice. By observing and exploring the inner state of consciousness, they realize the richness and beauty of life that emerges out of pure stillness and awareness, creating a movement that is sometimes described as a fire. This fire is essentially our deepest core intelligence and the driving force of our life.

Today, this driving force seems to be buried for many people. Where did their power go?

It is as if you had two bank accounts—one for your life energy, one for your substance. The bank account for your life energy is like your checking account, where cash comes in and cash goes out. The savings account is for your substance. If you lead a lifestyle in which you take from your savings account—your substance—every day and it doesn't refill itself and you become overdrawn, that's what we call "burnout."

And this sometimes might feel like a burden on the fire of life.

But underneath this feeling of depletion, every human being today has a strong drive to evolve and to awaken with a greater consciousness. I deeply believe in this fire because this fire motivates people to participate in the world.

And yet, it is especially people who really want to participate in the world—in peace or social work—who are in danger of burning out. Why?

That is an interesting question. Everyone who works in service to the community first needs to find out in a process of honest self-clarification: "What is my motivation to do so?" Many of us learn in our core family to get love by helping, stabilizing and managing the system. If, as adults, we keep on living this pattern of wanting by giving, we create an economy of love. This might lead

to burnout. Secondly, I need to know about the state of my own traumatization. If I am highly traumatized and this is the reason why I feel attracted to trauma, I will feel stressed consciously or subconsciously all the time by difficult life circumstances. I will operate on a higher stress level than other people who are not traumatized. So I need to know about this.

The stress level is even higher in crisis areas.

I have seen peace workers in Israel who were very frustrated, burned out or depleted and stopped doing their work. How can that be? Because basically I go there in order to support the situation. I go there in order to help in the situation, not to confirm my own ideas and assumptions about it. The less in tune I am with the situation, the greater the chance there will be a gap between my idea of it and reality.

What is a good tool for bridging the gap?

I bow down before the circumstances rather than saying, "I come and I know." I might have many skills, but I am coming and I am listening to you. I will be just empty space and listen. The more there is a gap between myself and the situation, the greater the possibility of burnout. Burnout in my perspective has a lot to do with being able to be attuned to a situation and to respond to it.

Relating to the world can also be a challenge in everyday life!

It is an exercise every moment! The lesson is to become more and more aware of it. After a conversation, for example—when I leave and still think about it two hours later—this tells me something. I feel bothered, dizzy—that's a sign. I was missing something. There is work to be done. I might create a regular exercise out of this to clarify these situations by myself or with someone else.

Tuning out in a conversation feels like a little burnout in everyday life.

Right! That's what it is. The moment is a small example of burnout. That's beautifully said.

Let's go on a journey to discover further sources of burnout. How can I detect that something was missing or could not be expressed fully?

Sometimes when we listen to someone we might hear that the person's mental message is not connected to the emotional or physical message. From my perspective, it is very important that a message is the same on all three levels—mentally, emotionally and physically. If we hear a message and it is not coherent, we feel a bit confused. This creates stress, because there are small and sometimes big disconnects between all three levels.

...burning energy again..

...and there goes another thousand dollars from my savings account! For people who work in a very challenging environment, every tiny bit of energy that they lose is significant. When they work 12 hours, it all adds up. Because the sum of every small burnout creates a big one.

And when I am in conflict with a difficult person?

When I label a person as difficult, I already reject that person. Instead, I say, "That's the way you are and if I want to be in a relation with you, I am fully here." And if something scares me, making me feel ashamed or angry—whatever I feel, I need to own it. This doesn't mean that I

need to accept everything that you say, but it means that I relate fully to you.

So it is all about relating to someone by feeling what is within me when I meet you?

Yes, by feeling the whole relational space. This is me, the space in between us and you. And as long as I talk to you, however pleasant or unpleasant it is for me, I need to be fully here. I am with you every moment. This is what responsibility means to me: the ability to respond. I have the ability to respond to myself and to my environment in a healthy way. The better we do so, the greater the possibility that our life energy will stay high. We keep on moving and that's what it's all about.

To keep on moving? Why?

Because we are movement. My perception might tell me things are fixed but actually life is moving, my thoughts, feelings, even my body—everything in my experience is constantly moving. If we join each other's movements and see each other's potential, we create a relational space of clarity, empathy and intimacy. I can listen to your



"Energie", Artwork by Beate Simon, www.be-art.net

song and you can listen to mine. I think: To be mindful of my own movement and to be mindful of your movement is the best that I can contribute to this current moment.

So when we are moving with life, this is a sign of burnOn. How can we keep on moving?

It is like walking on a tightrope. If you walk in your life very consciously, aware of every step you take, staying in an inner connection to the force that drives your life, you can respond fully to the environment you are in. To do so, we need to establish an inner state of presence and attunement, living a life of mindfulness, with a high level of clarity, emotional integration, with compassion and love.

What are the best tools for this?

First, meditation. Sitting down every morning, even if it is only for ten minutes, and if only to be quiet. The simplest form of meditation is to sit down and listen to whatever arises in my inner world. Another tool is to do things mindfully. When I wash the dishes, I wash the dishes. If I talk to you, I talk to you. I am not thinking of five other things. I am with YOU. And once this conversation comes to an end, I go to do the next thing. I learn to be concentrated and mindful wherever I am, however simple it is. If I walk down the street, I use the time to really walk. To feel my feet, to feel my body, to breathe. And last but not least, heeding one's vocation is the most important tool of all.

And this prepares us to keep on burning even in difficult situations?

If I am connected inside myself and centered inside myself, even in difficult situations, it won't uproot me. It is not a tree that gets uprooted in the storm. It is a tree that stands fast in the storm. There is a tree and there is a storm. That's it. So the tree does not need to be afraid if the roots are strong. This recharges the battery: to live a very present, aware, attuned, clear and especially

emotionally healthy lifestyle. Because if I am not aware of my own shadows—my emotional difficulties—I will constantly run into them in the outside world. I will meet them as interpersonal frictions, as self-doubt, as self-criticism. I will feel them as friction and difficulties in the world—as "problems." But if I am grounded in myself, this won't happen.

So the essence of burnOn is a solid base within the movement of life?

A healthy will creates a healthy tree. Why does a tree grow? Because it has a will to grow. Just like us. We WANT to grow. And the more I am connected to what I want to become, the force that drives my life—the inner authentic core—the easier it is to surrender to it with humility. Because then I am no longer so narcissistic; I surrender to the force driving my life.

You travel around the world, meeting so many people, giving talks. How do you recharge your own batteries?

I feel a very strong vocation to do what I do. So for me, there is no question about it. And I am curious about how life unfolds—moment to moment.

Thank you so much! ■

Interview by J.C. Wehnelt



Thomas Hübl is a spiritual teacher, combining the essence of the great traditions of wisdom with scientific knowledge. He initiated the Celebrate Life Festival

Exclusively online:

"If I belong, I have enough energy for my future"

Thomas Hübl on dealing with collective trauma

www.wfd.de/burnon

Masthead

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The Weltfriedensdienst e.V. (WFD) was founded in 1959. Since then Peace Workers support local initiatives in countries in Africa, Latin America, Asia and Palestine; this to work mutually towards a just and peaceful world. Through innovative education the WFD advocates in Germany for the challenges of the South. Please support us:

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BUJUMBURA, NOVEMBER 2014, 2 AM. I AM IN THE MIDDLE OF A NIGHTMARE

TOOLS AND SKILLS FOR A LIFE ON THE LIGHTER SIDE

When one of the young robbers carrying a grenade and an AK47 is just about to break the door down to my bedroom, a sound outside in the garden makes him turn his head, which is then exposed to the moonlight, so I can see a huge scar on his face going all the way down to his lower neck.

I wake up.

My heart is pounding. I jump up from my bed and run to the window to see what caused the noise that I heard in my dream. As the garden is completely dark, I have difficulties making things out, but I can finally spot a bird that must have flown through a bush. That's all. To be sure, I give my night guard a call. Yes, he answers the phone immediately. I can go back to sleep. A few hours later, the sun has risen, and I quickly glance through the window. I see the lovely blooming bougainvillea, and I hear the usual morning noises. Am I showing an irrational response to a harmless situation?

Walking to the kitchen to make breakfast, I meet my housemate, who is blessed with a remarkably deep sleep and greets me with a smile. Luckily, power has come back early this morning, and the internet connection works. I start to research articles on nightmares, stress and anxiety among aid workers. I find out that literature on stress and mental disorders suffered by aid workers is still scarce. Researchers recently acknowledged that aid workers who have come to know the stories of victims may have similar symptoms as the victims themselves. Some findings suggest that burnout is prevalent among aid workers in complex, stressful situations.

What may have contributed to last night? Maybe the fact that I am currently reviewing detailed descriptions of massacres during the civil war? There was a picture of a young rebel with a scar; it must have stuck to my mind. Plus, there is a new diffuse threat in the neighborhood. And then the power cut which disrupted my alarm system.

It has now been almost three years since I have been in Burundi, and I feel I am getting more easily tired and worn out than in the beginning. While eating my fruit salad, I write into my dream diary, which I started in Burundi. I keep on joking to friends about me not needing a TV, as I only need to fall asleep to get more action than I could ever ask for.

I might want to talk to my lunch date about this tomorrow. Family and friends at home being far away most of the time, I always try to have some friend to talk to, even if 50% of my contacts leave only months after we've become friends, off to missions in other countries. In my time here, there have been distressing events: assassinations of aid workers, a massacre of a religious sect, hours of gunshots in town, a natural disaster killing hundreds and leaving 10,000 homeless. From the viewpoint of my colleagues, who are always comparing events to the civil war, the situation in general has much improved. Not to mention that they only have a padlock on their door, so what should I complain about, being much better equipped?

Now I have to leave for the office so as not to be late. Outside is sunny Bujumbura: Lake Tanganyika and the mountains from DRC can be seen from afar, and the pleasantly cool morning air is carries the scent of blooming bushes and trees. Many farmers are walking down the hill from rural Bujumbura, accompanied by a flock of children. Bright eyes, big smiles, they are waving to each other while transporting long tree trunks or large pieces of ceramics on their heads. I hear the sound of distant drumming coming from somewhere by the lake.

The Dark Side of the Boon



K. Caesar worked as a Civil Peace Service (CPS) peace worker from 2011 to 2015 in Bujumbura, Burundi



To me, the major skill required to burnOn was to be able to distinguish between relevant and irrelevant information, and I more than once used my intuition to do this. Intuition is a mechanism that subconsciously assembles information, linking it to create a holistic picture of the situation and allowing you to make quick gut decisions. You look at something and you just know. And you can cultivate this skill.

Training intuition

I got in harmony with my whole body and surroundings as much as possible, trying to be fully aware and in the present by consciously choosing and creating good moments.

I found a former Taekwondo vice champion of Burundi as a Tae Bo trainer and started to kick-box all my energy out of my body; I used a Buddhist training program to meditate until I was able to love any distant star in the night sky and every grain of sand on the shores of Lake Tanganyika; and I'm not even mentioning all the love I started to feel for my most nerve-wracking enemies. I climbed the steepest hills of Bujumbura in 30-degree heat, surrounded by French native speakers, every Sunday morning for a year. Destiny presented me with a kitten, and I taught it how to play soccer. And I miraculously ended up in a jazz band and revived my music skills, becoming a musician much in demand in Bujumbura's bars, and loving it.

In every one these moments, inner harmony sharpened by intuition.

Developing rituals

Maybe the fact that I am not such a morning person contributed to my enthusiasm about my morning rituals. I was sipping my tea or coffee early, when nobody else was awake, taking some good deep breaths now and then, and writing in my diary! A nice way to start the day.

Learning to listen

Another ritual was extensive reading about my host country. I tried to use lunch breaks and times of slow progress

in the office to keep myself abreast of recent analyses and developments. Later it was twitter. And I loved to read about history and culture. I read old fairy tales that used powerful metaphors and images and touched my heart. I just kept on asking my colleagues on our long rides to the field about anything, starting from their childhood traditions, cultural values, upbringing, schooling, the Bible, to the latest news and gossip or anything they cared to share with me. A valuable question was: How do you get to work every day and how long does it take you? I learned that my colleagues needed almost 2 hours on 2 different buses. That made me understand quite a few things about them, inspiring compassion. Some stories my colleagues told me about how they survived the war increased my respect for them even more. They were very wise.

Finding a mentor

I don't mean a supervisor, although this would be another good thing, but someone who lives near enough and who is wise and trustworthy. I am still grateful for the one I was so lucky to have had. An older colleague who listened to me, who was able to dig into his wealth of experiences for good solutions, and to whom I liked to listen. He was there when I asked him to meet and talk, and he was attentive and full of integrity, which I valued highly. He also was able to talk about things that had nothing to do with Burundi or the ex-pat world, he took an interest in many different topics in life and was a good, well-informed commentator on a range of issues.

Keeping focus

In my case, this meant keeping myself from trying to save every single Burundian on my own and trying instead to find out what I can meaningfully do in a professional way, ideally something that I can sustain over a longer period of time. It is better to focus on one thing. Some colleagues from Malawi served as role models.

To sum up, even if it makes me sad to hear the recent bad news about Burundi and to hear about my friends over there, I continue to be happy I did this job and am ready to go out again another time. ■

The Boon

Hall of Flame

people who transformed their life

JESTINA M. MUKOKO

THE POLICE OF ZIMBABWE SAID THAT THE ZIMBABWE PEACE PROJECT IS
"A THREAT TO NATIONAL SECURITY." STILL, THE NATIONAL DIRECTOR KEEPS ON
EXPOSING HUMAN RIGHTS VIOLATIONS AND FOUND A WEALTH OF TOOLS—LIKE FAITH.
EXPRESSING EMOTIONS AND SHOPPING—TO KEEP ON WORKING SUSTAINABLY

An event that happened to me a few years ago led me to make a firm decision to continue working on exposing human rights violations. Towards the end of 2008, even as the world followed events in Zimbabwe and was convinced that an agreement had been struck between the two protagonists Robert Mugabe and Morgan Tsvangirai in the Global Political Agreement signed in September, the situation in the country took a nasty turn. For the work that I do, I was abducted, tortured, kept incommunicado and forced to make a confession. While for most the best solution was to quit the work, for me the experience—while traumatic—demonstrated that our work had had an impact that could no longer be ignored.

It was at the height of my experience at the hands of the State that I realized that people had become aware of the work that my organization does and the contribution the work had had on the lives of many Zimbabweans. While I received wounds that will take time to heal, I realized that my work was cut out for me at just the time the State believed they had succeeded in muzzling my voice and many of the organizations that Zimbabwe Peace Project works with. Backtracking was no option, as my experience at the hands of the State demonstrated that the State was afraid of the challenge presented by the inquisitive eyes and attentive ears of the men and women who serve as monitors and are our primary source of information. When the State was targeting us, I thought that the monitors would throw in the towel; but nothing of the sort happened. Instead, the majority of them were even more resolute in keeping their eyes open and their ears to the ground.

The more I listen to or witness what Zimbabwean citizens go through, the more I am motivated to develop systems that will respond better to the situation affecting them. The smiles that replace tears at the end of when we respond gives one the energy to push on. In the work that I do, the

victories are not immediate; they come in small steps, but those small victories help to renew our energies. The smiles and satisfaction when small victories are scored give us hope and us the feeling that all is not lost.

I lost my father when I was five and I lost my husband when my son was four. I am motivated by my son. And looking back at what my widowed mother, who was not even employed, did for her family, I believe it cannot be so difficult to work for the future of one child. Besides the drive that I get from my son, I have also been driven by the goal of making my mother's life better now that she is old. The tool that I realize works best when I experience burnout is turning to my faith. I was raised in a Christian family and it is my faith that works best for me. The Holy Bible has solutions for all situations and I would like to add that when I was kept incommunicado my faith kept me not only strong but it also drew me closer to my family. I belong to the Anglican Church and in my time away from home, when no one knew about my fate for 21 days, I had a fundamental understanding of what kept them going. There are songs from our hymn book which I knew the family would sing and when I sang the same song I felt I drew closer, especially to my mother. At times, I had the feeling that I could hear my mother breathe in the same room that I was detained in. Since my ordeal in 2008 I have also come to realize that when I start to feel burnout, it is important to take a step back. In the last few years I have had an opportunity to focus my energies on other things away from home. In 2010 I became the Oak Institute Fellow at Colby College in the USA, where for six months I taught a human rights class focusing on incarceration. During my stay in the USA, I had the opportunity to visit detention centers and to gain insight into the issues related to incarceration, for example, the fact that male black Americans make up the bulk of all the incarcerated and the violence that takes place in the detention centers. In 2013, after further targeting by the State, I

was on a Protective Fellowship at the University of York, where I took up studies and attained a post graduate certificate in human rights. For the six months that I was in the UK, I had a counselor and it helped me deal with what I had suffered. I also find that talking to other people and a tear here and there helps me deal with burnout and, in some instances, secondary trauma. Whenever I find that I am in the company of people who are good listeners, I try and pour out my heart and after that I find that I can carry on.

Doing household chores is also a helpful tool. I am the kind of person who likes to do a thorough cleaning and in most cases I have noted that when I sweat, I also sweat out the burnout and the stress.

Whenever I get the chance to get a massage, I do, as it helps me to unwind and thus deal with stressful situations. As a woman, I have also learned that shopping for clothes and beauty products is therapeutic and helps me with burnout and stress. At times, it is not the act of actually paying for the clothes and taking them away but having time to go from shop to shop, trying out clothes and posing in front of the mirror.



Jestina M. Mukoko is National Director of Zimbabwe Peace Project. She was honoured in the U.S. State Department's International Women of Courage Awards

• exploring burnOn •

Between Adventure and Tranquility

ENTHUSIASM IS MORE THAN JUST A GREAT FEELING.
IT IS A CRUCIAL TOOL TO MASTER NEW CHALLENGES,
AS SCIENTISTS FOUND OUT. CIVIL PEACE SERVICE
ADVISOR DOERTHE BEER EXPERIENCED THIS FOR
HERSELF IN THE MOST BEAUTIFUL WAY

When I think about it, I find so many sources of enthusiasm. I experience these especially when traveling, marveling and discovering, encountering strange smells and coming into contact with people. I find them in and through my work abroad, in Indonesia, and every day, years later, in the slums of Nairobi; and now, with the Weltfriedensdienst, in contact with partners, in the development within our team and the responsibilities that I have. I like to be and I am often enthusiastic and in my enthusiasm always experience myself intensively and anew although I never saw or drew upon this kind of energy as a resource. This changed after I heard about the brain researcher Prof. Gerald Hüther.

"A toddler experiences a state of maximum enthusiasm twenty to fifty times a day. And each time, the emotional centers in the brain are activated. The nerve cells there have long extensions reaching into all other areas of the brain. At the end of these extensions, a cocktail of neuroplastic messengers is disseminated. These messengers compel serially connected bands of nerve cells to more rigorously produce special proteins. These are required for the growth of new extensions, for the creation of new contacts and for the fortification and stabilization of all those connections activated in the brain to solve problems or master new challenges. This is the reason that we react and implement more quickly and improve with ever greater ease when we do something with enthusiasm. To some extent, every small whirlwind of enthusiasm leads to a self-doping in the brain. This is how the substances required for all growth and remodeling processes in neuronal networks are produced.

burnOn

It is this simple: The brain develops such that it can be used with and for the purpose of enthusiasm.”

For me, this news is like a revelation: Enthusiasm helps me learn to stay alert and completely alive. I am immediately thrilled by this realization because I feel that there is a lot inside me. I embark on the search for my enthusiasm. What does enthusiasm mean for me? For me, it lies somewhere between adventure and tranquility. Adventures are borderline experiences; you reach your own limits and experience new things: to be totally surprised, overwhelmed, challenged and to keep going with joy, composure, experience and courage. Then there is enthusiasm in quietude; nothing major has to happen. It arises in the day-to-day, when you drift, go with the flow, have contact to others and to nature; I can invoke this and enjoy it, feel enthusiasm and live.

In the last few years, my greatest source of and inspiration for enthusiasm has been crystal clear: It is my children. They thrill me simply by being there—how could it be otherwise for a mother? I am so delighted with them—yet there is something else. They live something that can help me to learn again and again, to enjoy and to stand firmly with my feet on the ground, to be—it is this very capacity for enthusiasm.

Consciously getting involved allows me to mobilize my own resources, to ask myself what actually excites me; I feel challenged and curious. My daughter claps her hands, she wants to hear a certain song, when I begin to sing something, she screams at the top of her lungs “No!” Oh, wrong one again; finally, I’ve got it: “All My Little Ducks.” I should have thought of that right away.... She beams, claps, dances—pure joy! And I—I sing, once again. I haven’t done that for so long, not since my childhood really. My parents sang a lot with me and I still know all the words. At first, that didn’t occur to me at all; only since I have allowed my enthusiasm to flow has singing become a source of everyday strength, even if it is interrupted by a loud “No!” When I sing, I feel free. That is a feeling which carries me further, a spark of happiness. I discover that I can practice experiencing enthusiasm in day-to-day life and to generate strength; I use this burnOn tool consciously and every day. Enthusiasm as a tool does not mean for me that I go

through the day bubbling with enthusiasm but that I feel again and again that I have the capacity for enthusiasm, that I can consciously perceive my body in such moments and give these feelings room.

Last week my son started school. At the end of his first day was his radiating essence: All the kids in my class are nice! Wow! All of them? There weren’t any dorks? I had to bite my tongue but at the same time, I was so impressed by his ability to encounter others so non-judgmentally. I think about it and come to my own conclusions. Next morning, I greet any and everybody on my way to work; I think everyone is nice today. I laugh and receive a lot of laughter in return. I feel fantastic, connected to everyone, positive, effective—well, yes, full of enthusiasm and my day begins completely differently. I am close to my resources, flexible, and I also find this strength in the day’s tasks awaiting me. I can be open and dare to do things that I don’t find so easy and that helps me enormously.

As so often, when I become conscious of things, expressing them creates value. Things that you’ve used and done before gain new meaning. Becoming conscious of things, I begin to act and actively use these resources. By having many positive experiences, by fortifying a structure, enthusiasm increasingly becomes an attitude, a filter through which I perceive my daily life. This also makes difficult situations manageable. In many ways, the world becomes larger and more exciting. What this could mean for my work is something I can only guess at, but what would happen if we always called upon the enthusiasm of everyone involved when preparing to travel or planning projects? Would something change? I’ll try it. I’ll pursue this.

This is what is special for me. It’s my burnOn principle. ■



Doerthe Beer, anthropologist and systemic coach, works as civil peace service advisor for the WFD



C n f l i c t

GHALIB GALANT, A TRAINER IN CONFLICT TRANSFORMATION IN SOUTH AFRICA, EXPLORES THE TRUE SOURCE OF STRENGTH EVERY DAY. FOR THE FORMER LAWYER, RESILIENCE MEANS FINDING NEW MOVES TO GIVE BIRTH TO A NEW WAY

Can I stay open even in the face of an attack?

Can I perceive the beauty of the possibilities I have? As a trained lawyer, I was put in the role of an authority. And often we believe authority is strength. Even many peace workers seek to directly counteract a violent act by trying to respond with equal force. But this creates stuckness. And at the point of stuckness there is no way to move because everyone is concentrated on that. Staying stuck means death. I can burn out very easily by getting caught up in stuckness. Physicists explore force as vectors. If two equal forces clash, they will strike each other out. But if one vector comes in a certain direction and the other one is coming towards it with a difference of 90 degrees, the other force will move. Aikido means spiritual harmony. I have been doing Aikido for 28 years now, every day. The philosophy is challenging.

Can I receive an attack and lead it into a different place to create something constructive?

How can I do so? Aikido shows: I need to soften myself in order to respond to an attack. Being open to this, there is one crucial point to learn: Before the attack is fully performed there is a lot of space to maneuver. When the force is coming towards me, I can move 270 or 290 degrees in all directions around a particular point. To accomplish this, I need to be in a different space within myself. Then I am able to apply a different leverage to the situation just by focusing all of my attention on all of the other options I have. Can I twist? Step back? Can I just turn?

If I just change one thing, and that one thing is me, what else will change?

This works similarly in conflict transformation.

Many times we think soft is weak. But it is not. Soft can be incredibly powerful. We often build walls like the one in Berlin. But softness overcomes it. Resilience means plumbing the true source of my strength. It is all about finding the matching movement to give birth to a new way. This creates a dance with conflict. For peace workers there is a special task in this dance. The question for peace workers is what drew them to this work. We are facilitating the learning of others, but there is also a lesson for us. What can I learn from the situation I am facilitating? If we fail to find that connection, we can do a lot of good work, but we probably will burn out. In contrast to that, burnOn means to me burning away all things that no longer serve you. Being capable of this, finding a practice is the most important thing. Any practice. It is a space to be by yourself with others. I found this on my personal journey. As a lawyer, I almost became a judge in a labor tribunal. Being cast in the role of an expert and constantly asked what needs to be done in Aikido, I came to the point when I was able to say: “I don’t know. The answer may lay amongst us. Let’s see what comes out there.” It was a turning point for me: softening the concept of authority and looking at the here and now. How we can move softly to change the situation? We will find out together. ■



Ghalib Galant is the Director of Synergy Works, an established consultancy in labor law and conflict transformation, having extensive experience in community conflict resolution



Terra Incognita

by J.C. Wehnelt

IN THE QUEST FOR RESILIENCE, FACING THE UNKNOWN IS CRUCIAL

When cartographers in ancient times had to draw regions which had not been explored yet, so the legend has it, they marked the area with "Here be dragons." At least for one historical map this is true. The Lenox Globe from around 1510 uses the Latin phrase: HIC SVNT DRACONES.

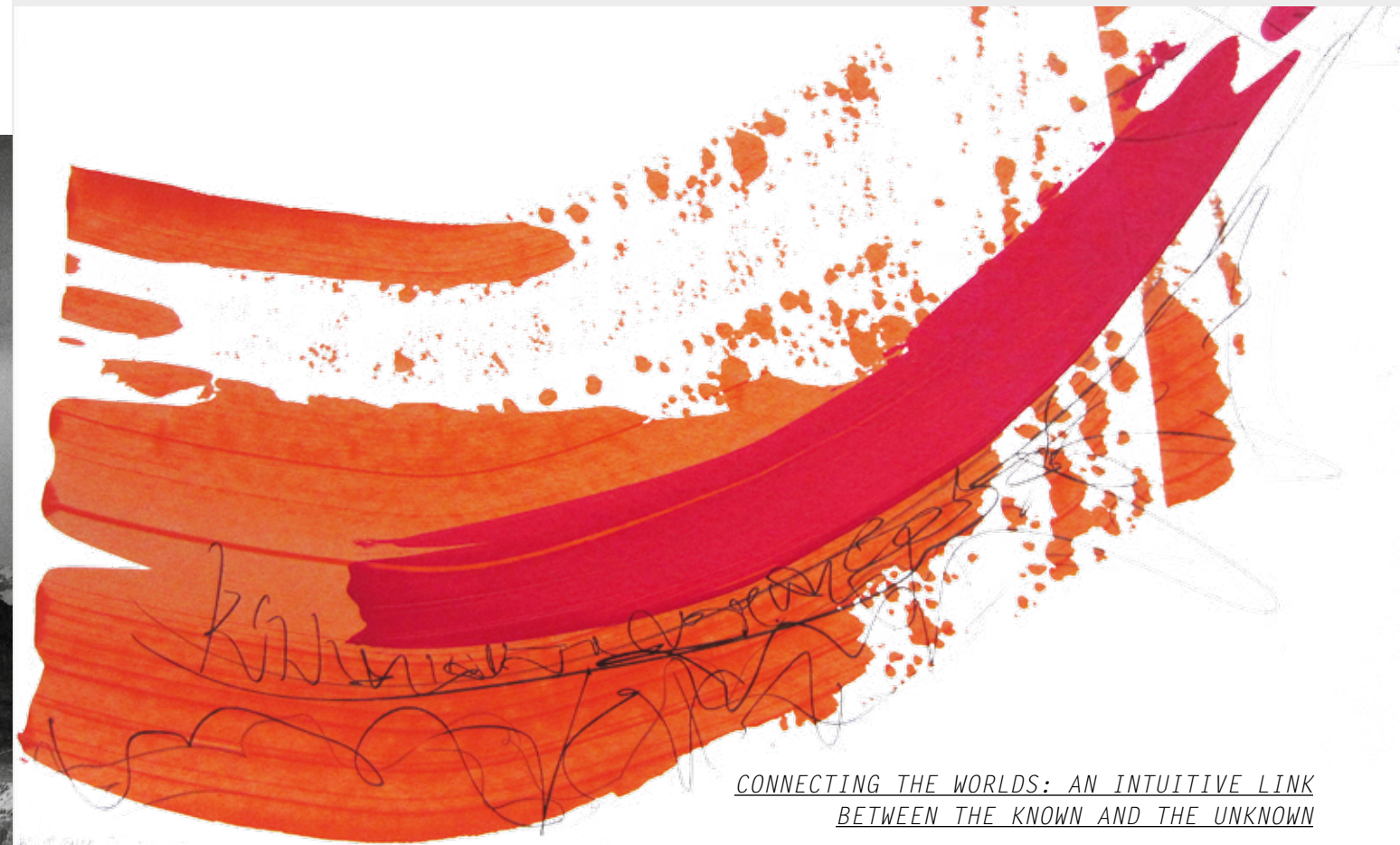
Until today, this phrase has seemed to mark a psychological attitude of mankind, too. New neighbors, different clothing or lifestyles—confronted with something unknown, many people declare it to be occupied by dragons. This may even lead to fear of people and nations. And anxiety is also about the largest unknown ahead: the future.

The consequences for sustainable and happy living are far-reaching. General intolerance of uncertainty is one of the high-risk factors for burnout, as studies have shown. Psychoanalyst Erich Fromm emphasizes the advantage of accepting the unknown: "Uncertainty is the very condition to impel man to unfold his powers." Developing a healthy attitude towards life is crucial for the ability to embrace the new. In her book *Comfortable with Uncertainty*, Buddhist teacher Pema Chödrön offers a tool for dealing with the root of many fears: anxiety towards strangers. She tells herself that this person might have the same fears as she does: "May he be free of suffering and its causes."

Being able to face every surprising turn on the path with a "Yes," is a resource, one that is created by inner centeredness, as Chinese philosopher Laozi writes in the *Tao Te Ching*:

Do you have the patience to wait
till your mud settles and the water is clear?
Can you remain unmoving
till the right action arises by itself? ■

YOU ARE
HERE



CONNECTING THE WORLDS: AN INTUITIVE LINK
BETWEEN THE KNOWN AND THE UNKNOWN

The Art Of Now

by J.C. Wehnelt

It lies in the everlasting smile of Mona Lisa; it evolves in the movements of a ballet dancer; it sways through the tunes of a Bach cello piece: the secret of art. There are many theories about the materials and goals of art, and there is a great deal of discourse about the business surrounding it. Yet in its essence, art is a gateway to understanding what is beyond matter. This is why it is so important on the journey to resilience. "Good art is not what it looks like, but what it does to us," said photographer and sculptor Roy Adzak. The picture by artist Beate Simon, above, gives a compelling example. By calling it "zu mir", it points in a specific direction. At the same time, it leaves room for the observer to decide what it means to him or her. This open space is the core of art. "Forget your perfect offering," sings poet Leonard Cohen in "Anthem;" "there is a crack in everything/that's how the light gets in." The crack that art creates bridges the known—melody, color, structure—with the unknown. Nourishing the soul and the senses, the new space created by the crack gives us a glimpse into dimensions not easily accessible in everyday life. Listening to exquisite music or looking at an amazing painting makes inner development possible at the very moment of perception. This is the art of now. ■



Connecting Us Deeply

WHERE AM I? SOCIAL WORKERS SOMETIMES GET LOST WHEN DEALING WITH THEIR CLIENTS' TRAUMATIC EXPERIENCES. SINANI IS NGUNI AND MEANS "WE ARE WITH YOU." AS A PROGRAM MANAGER, KHETHOKUHLE KUHZWAYO, CALLED "JUBA," KNOWS WHAT IT MEANS TO KEEP THE SPIRIT ALIVE IN DURBAN, SOUTH AFRICA

For some time, I did not sleep well. We had lost the lives of brilliant young people who committed suicide. Suicide—it is like a virus; it spreads when people feel helpless. I was asking myself: Could I have prevented it? Are we losing the battle? I felt the same helplessness the young people were feeling. We started sharing success stories at work to counterbalance this. After some time, we found our ground again. We realized: we need to find this ground, to pay attention. The young people need structure to find themselves again.

We started a group for youth that meets every Thursday. We asked them: "What would you like to do?" This is important: Don't come up with your own concepts. The young people wanted to take part in the marathon. Durban is famous for its marathon. With the help of the WFD, we thought of an idea to buy sports shoes and clothing for them. Since then, every Thursday morning, we meet at

8 o'clock. After each exercise session, we offer an exercise for personal development. Next week we meet again. Sports empower the frontal lobe—and the person. This is what I do for myself also. I do sports three times a week, go to the gym and run on the beach of Durban.

Running out of care?

Burnout syndromes? Many times my colleagues run out of the energy to care. I have seen genuine workers with good values and integrity—when they don't take their time out, they become the harshest of people. One time, a suicidal client came to our office, reporting to me about the experience she had had when she visited the Department of Social Welfare. She was at the brink of jumping into the river with her small baby and the social worker told her: "You look so wealthy, look at your face, look at your dress, you are lying!" The client almost jumped into a river and harmed herself and her child. I realized the social worker was not a

bad person but was really a good worker who had run out of the energy to care and had burned out. She could not feel anything anymore, perhaps because of the demanding nature of her work coupled with other stressors.

Elaborate support system

I take care of myself not only by exercising but also by seeing a mentor regularly. She is not only a supervisor. She is also a mirror of my life on a personal level. With her, I get a wider perspective. At SINANI, besides supervision we also have intervision. We create a non-threatening space with coworkers once a month. It is important to create a support system. We build trust, sometimes sharing a cake together or playing a game before starting to share.

Our support system is elaborate. Our work is quiet emotional and can be very demanding, so once a year we go on a retreat. In December we book a nice house outside of Durban for 2 1/2 days. We have fun together, go on boat rides and to massage parlors and play team-building games. We love to sing together! Songs are powerful in helping us forget the pain and rebuilding the caring spirit. We love to sing the Mandela song (for lyrics see wfd.de/burnon). We dance on the last day of trauma workshops.

And when nothing helps? I remember one workshop that was really tough, people were breaking down and we didn't know what to do. Suddenly one woman started to pray. This opened a whole new space. The prayer saved us.

Every Saturday I take my day off, switching off the television. I take the whole day to focus on myself and my relation to God. When I listen to music, I only take songs that connect me with the Divine. It is my sacred day. As a human being, I have responsibility—but the Divine needs to play its role as well.

My core job at SINANI is creating workshops together with my colleagues to help troubled communities. Some of the tools we use to connect with people and to build trust involve taking people out of the community. Some of our participants have never traveled before outside of their hometown. At our so-called residential workshops,

we rent a nice conference center somewhere. The change of place is powerful. You are coming to a neutral space, taking people out of their problem cycle. Otherwise, you still have the same narrative over and over again. We support a different mindset. By entering a new space, we literally give way to a new perspective.

Combining new space with tradition

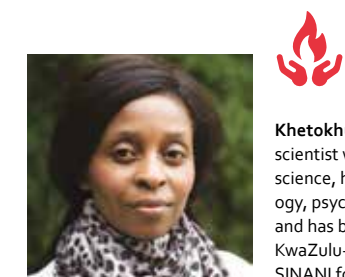
I have worked with SINANI for 12 years now and have come a long way. In a workshop at the beginning of my work, I heard one leader saying he beats up his wife. He even bragged about it. I could not believe my ears. I wanted to confront him but my boss stopped me. She said that all our interactions are based on respect. We need to find another way. So we did workshops on gender, but we didn't even call it gender or domestic violence. We called it respect. In Zulu culture this is important. So we connected to that tradition. We were asking leaders in the community to say something about respect. They were talking about it in our workshops, complaining about young people and women not having enough respect. Then we were talking about respecting life in general, respecting a woman.

Six months later the wife of this leader came to us asking: What are you doing with my husband? He reduced his beating up considerably. We said that we don't do anything with him. We just play games and talk about respect.

This is what I learned: Beyond brilliant tools, I need to find ways of connecting deeply with people in a respectful way. This is the core.

And now I am looking forward to the beach! ■

We support a different mindset



Khetokhule Kuhzwayo, called Juba, is a social scientist who holds a master's degree in political science, has an extensive background in psychology, psycho-social advanced trauma counseling and has been working as project manager at the KwaZulu-Natal Program for Survivors of Violence/ SINANI for 12 years now

The Journey Goes On

Life can be awesome, powerful and sustainable, even in tough areas of work. This is what we discovered when meeting peace workers, therapists and scientists from Africa, the Middle East and Europe.

With the appropriate tools and attitudes, life can flow like a river, rushing wildly or rippling gently along. This river has a source. We call it burnOn. It was amazing to discover that burnOn is not simply an energy created by an inner fire. It consists of all other elements, as well, such as earth, which grounds and nurtures; the air, which suggests inspiration; and water, refreshing and providing buoyancy. BurnOn is a quintessence of all of them.

At the beginning of our journey, the sun was our guiding star. This gaseous golden globe, 109 times bigger than Earth, is the core source of life on our blue planet. We were searching for its warmth and strength in people. What helped us was the discovery of a science of thriving, conceived by Aaron Antonovsky. The medical sociologist, who conducted research in Jerusalem, developed the concept of *Salutogenesis*, meaning the “origin of health” and deriving from the Latin *salus* (health) and Greek *genesis* (origin). Although this concept was introduced in the late 1970s and early 1980s, it has yet to find its way into the canon of thinking about health.

Central to Salutogenesis is the sense of coherence required to grow and maintain our energy. This sense of coherence emerges when three components are present at the same time: comprehensibility, or the perception that things happen such that you can understand events in your life; manageability, or having the ability to take care of things; and meaningfulness, which involves knowing that things in life are worthwhile and there is good reason to care about what happens.

Health flourishes when these three components are present. We discovered that the people who shared their burnOn with us either implicitly or explicitly observed these principles. This change of perspective, from the

standard focus on pathology to a focus on the origins of health, guided us as we collected ideas for sustainable living the world over.

At the start of our journey, we had no idea that we would confront so many challenges or so much fear and confusion.

Authors who had initially wanted to contribute suddenly dropped out and now and then, an entire topic just seemed to disappear and we despaired of ever reaching our goal.

Finally, it dawned on us: Following the light will evoke the shadow. It is part of the expedition to the fire within us. Everyone who contributed opened up and explored something special and vulnerable. Searching for our sources and resources and sharing them helps us to explore our own states of mind and our means of burning out and burning on. Losing our way and finding it again are part and parcel of treading the path. BurnOn is an faculty we have to train again and again; a flame we have to stoke to ensure the continued wisdom of sustainable living.

The tools we kept finding all carried their own secrets. The beauty of most of them is their simplicity. We discovered easy exercises that have had a profound impact on those who do them. When the Sesame to burnOn opens, it reveals a truth: you must discover your own sources and awaken these to life.

By meeting so many extraordinary people in so many places who do this, we now perceive our guiding star, the sun, all over the world. Earth is shining.

We are delighted that you have been traveling with us in spirit, with your hearts, your curiosity, your resistance and awe.

And the journey goes on. ■

Doerthe Beer and Joachim C. Wehnelt

