



LEARNING TO TEACH HEALTH



A Training Manual for Rural and Tribal Women



**Barli Development Institute
for Rural Women**



Learning to Teach Health

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The Trainer conducting a session on 'Nutritious Food' by showing a variety of vegetables and salads

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Learning to Teach Health

INTRODUCTION

About the Institute

The Barli Development Institute for Rural Women was established in 1985 to empower women from rural and tribal communities, from central India, in order to become agents of social change. The Institute has grown since, and now trains approximately 150 rural women each year. The Health Curriculum is one of the several main curricula for the women who attend the Institute courses. The Institute has also prepared other manuals on:

- Literacy, which is also an essential aspect of all other areas of training
- Personality Development, includes material, and spiritual capacity building of trainees as individuals in relation to family and society.
- Vocational Skills, such as batik and block printing, cutting and tailoring, fabric printing, typing, computer literacy.
- Environmental Training, which includes agriculture and gardening, conservation and solar energy.

The Institute conducts two major types of training programs simultaneously; one for Community Volunteers who are illiterate or semiliterate and the other for Grassroots Trainers who have either passed high school or are dropped out. These courses are residential and free of cost.

The Community Volunteers undergo a six-month training to enhance their knowledge, skills and experience of literacy, health, personality development, environmental education. They are also taught income generating and vocational skills such as cutting and tailoring/dress making, along with reviving and developing ethnic arts and crafts, to improve the quality of life for themselves, their families and their communities. At the end of the course, the trainees appear in a Vocational Exam under the National Institute of Open Schooling (NIOS).

The Grassroots Trainers course lasts for one year, with two semesters. In the first semester as participants, they take the same courses as the Community Volunteers by assisting the Institute's trainers to facilitate the conducting of the courses. In the second semester, they facilitate the training for the Community Volunteers and learn to replicate the same in their own communities. Therefore, in this training manual the term **facilitators** is used for Grassroots Trainers. They also go through one-year vocational certificate course in typing from NIOS and also learn basic computer use.

Grassroots Trainer's Training is directly conducted by the Institute's trainers. Its important to mention that all of them are trainees turned trainers who are full time dedicated staff of the Institute. The successful use of this training manual largely depends on the capacity and motivation of these trainers and facilitators. They have certain qualities and skills. A checklist of qualities and skills of Successful Trainers/Facilitators is given as Appendix 1.

The process of delivery of this health training follows two steps:

1. Institute's Trainers train the Grassroots Trainers/facilitators in the evenings.
2. The Following morning the Grassroots trainers facilitate conducting of the same training for the Community Volunteers in small groups.

During the whole process, the Institute's trainer guides them, so whenever the facilitators have difficulty in teaching, they seek help from the trainer.

It is important to understand the structure and method of training at the Institute, as all the training in this manual is conducted in small groups by facilitators under the constant supervision and guidance of the Institute's trainer.

About the Health Manual

Development of the Health Manual

The Institute's health curriculum, culminating in this manual, has been developed over almost two decades and through continuous consultation with trainees, trainers, health workers, professional and experienced social workers, doctors in Ayurveda, Allopathy, Homeopathy and Naturopathy, academic experts in education, per-

sonnel working in the fields of women and health, and staff and volunteers at the Institute. The process of developing this manual has also included rigorous field studies, cooperation from national and international organizations, and various questions and queries asked by past trainees. The staff of Barli has also been involved in the continuous collecting of indigenous knowledge from the trainees, their families and communities. This includes the collection of local names of herbs, plants, food and diseases, as well as everyday items such as clothes so that trainees can relate the manual to themselves. Special care has been taken to make the language of this manual simple, understandable and accessible for the trainees.

Holistic Approach to Health Education

With a life-cycle approach, all subjects are taught in an integrated manner, using participatory and peer-tutoring methods in an enabling environment. Health education is one of the integral subjects of all training programs of Barli Institute. Training in health is imparted with a holistic approach to development, based on inspiration from the writings of the Baha'i Faith. Holistic development approach to health takes into account physical, mental, spiritual and social aspects of human life. The focus of this approach is to build the capacity of trainees to become agents of social change in their own communities. The curricula encourages them, as members of society, to assume "responsibility" as well as overcome passivity. This fosters a process of rural community development that is organic in nature, directly engaging the people most affected in writing their own future.

Anyone, however, can learn from the manual, as it covers subjects that are an integral part of everyone's life. Preventive Care, Nutrition and Home Remedies are incorporated in all subjects in general and the following in particular:

- Cleanliness and Sanitation
- First Aid
- Reproductive Health, and Women and Child Care
- Diseases specific to Women and Children
- Common and Contagious Diseases
- Cancer
- Physical and Mental Health

Diseases in India used to be cured with the help of natural herbs and plants, but today, these practices are gradually disappearing. This particular Health Curriculum is an attempt to learn and promote these indigenous health treatments, along with modern medical practices through rural and tribal women. A great emphasis is placed on encouraging healthy traditional practices and dispelling harmful myths. This generates awareness and provides a foundation for developing rural and tribal women as local human resources. These women can take advantage of both traditional and modern systems to maintain their own health, as well as that of their families and communities. This manual is not only for the development, awareness, and extension of the health of the trainees, but is also a medium for the holistic development of society.

We wish to reiterate again that the Health Curriculum has been developed for rural and tribal women but may be utilized by any training institute or individual.

The Goals of the Manual

The lessons and sessions of this training manual has been developed to achieve the following goals:

- To empower rural and tribal women by transforming them into local human resources and by helping them to develop a better understanding of health related issues.
- To enable the trainees to accomplish their responsibility for maintaining better health for themselves, their families and their communities, through generating health awareness among them after completing the training.
- To encourage the use of indigenous, traditional health practices that are safe, effective and recommended by health personnel and to discourage the promotion of harmful superstitions and practices associated with health.

Organization of the Manual

On the first day of the trainee's arrival at the Institute, a Welcome and Orientation session is conducted. In this session, participants are introduced to health education as well as to the Institute as a whole. The trainees take

a visit to the Institute in their groups by facilitators. They are also assigned specific duties, instructed as to which parts of the Institute they are responsible for keeping clean, and learn the Institute's rules regarding cleanliness.

The Health Manual consists of 20 lessons. Each **lesson** is divided into various **sessions**, each last for one hour, starting with a healing prayer.

Before the first session of each lesson, the Institute's trainer discusses the **overview** and **objectives** of the lesson with the participants. From thereon, unless otherwise stated, all sessions are conducted in small groups by the facilitators through participatory methods of learning. At the end of the session, the Institute's trainer sums up the salient features of the lesson.

Each session is organized in the following manner:



Session Number and Title

Overview

Conducted by the Institute's trainer, this is a brief explanation of, or introduction to, the session. It includes a review of the information learned in the previous session.

Objectives

Conducted by the Institute's trainer, these are the objectives of the session and state what the trainees should know or be able to do at the end of the session.

Training Material

Materials needed to conduct the session (if required) can include art supplies, examples, illustrations, transparencies, posters, pamphlets or ingredients for home remedies.

Session Plan

The session plan is the main body of the session and includes all the steps required to conduct the session.

Note for Trainer

This is instruction to the trainer regarding any points of consideration or special attention.

Steps

These are either, activities that the trainees participate in or, content that is taught directly to the trainees. Under each step, instructions for the facilitators are provided.

Steps may include the following:

- Group discussion
- Role play
- Active examples
- Games
- Illustration discussion
- Quotations
- Overhead projections
- Individual participation
- Questions and answers
- Learning beliefs and practices prevalent in the villages, encouraging correct practices and dispelling myths surrounding various health practices
- Notes: Either for the trainer or for the facilitator, whoever is conducting the particular step.

Closure

Institute's trainer conducts the closure. This helps to summarize the session and link it with the following one. The last closure of the lesson includes **note to the trainer**, to ensure that all the trainees understood the information. If it is felt by either the trainer, facilitators or the trainees that someone has not understood any part

in the session, the information should be reviewed by the trainer.

Note: All Hindi terms used in the manual are italicized.

Training Methodology

Introduction

The training methodology of this Health Manual has been fully developed on the basis of 19 years of continuous practice, experimentation, amendments, and additions at BDIRW, and with consideration for the culture, needs and understanding of the trainees. The curricula takes into account the balance between using proven approaches or solutions and allowing local initiative to unfold. For that reason, all efforts have been made to make this curricula a source of not only knowledge but of inspiration, as well as a renewal of values, insights and energy. Moral capacity must be built within individuals and social institutions for justice and prosperity to prevail. The trainees immediately put into practice all that they study in the classes. Many lessons include role-play, discussion, and practical examples in order to ease their understanding of difficult concepts.

Because most of the trainees, when they arrive, are either illiterates, semi-literates, or school drop outs, the language used in the manual is kept as simple as possible. This manual is not organized through lectures, nor does it use difficult technical jargon. It is largely based on the principles of simplicity, participation, and experimentation, with a field-to-lab approach. The manual is not teacher-oriented, rather, trainees fully participate in all the steps of each lesson.

Group Work

The trainees are divided into small groups, each with a facilitator, depending upon following criteria:

Level of education

Every group consist of illiterates, semi-literates and comparatively more educated trainees. The majority of the educated trainees are school-drop outs.

Mother tongue

It is ensured that each facilitator is familiar with their group's local dialect, so that, trainees can easily grasp the content of the training course. In the first few weeks the lessons are explained in their own dialect as, in the beginning, they don't understand Hindi well.

Methods

The following methods are used for imparting health education:

Practical

During their six-months/one-year stay at the Institute, trainees and facilitators practice the teachings of the classes and incorporate them in their lives through gardening, agriculture and many other service-orientated activities, such as looking after the sick.

Active participation

To make the classes more active and participatory and to enable the trainees to understand the information easily, the following mediums are used to train them:

Games: A lot of information is imparted through games, either active or written, whenever necessary, so that trainees may grasp the information easily and to boost their interest in the classes.

Role-play: To ensure active participation of the trainees, in various sessions, and to make the context interesting, role plays and issue-based activities are incorporated into the lessons.

Storytelling and quotations: Stories, quotations and proverbs have been used to generate interest amongst the trainees. The stories are practical and inspired by people's real lives. Quotations from World Religions offer spiritual guidance, in keeping with a holistic approach to health education.

Active examples: The manual consists of active examples in which an idea is demonstrated for the class.

Discussions: All the lessons are comprised of issue-based discussions to enable all the trainees to participate in the classes.

Home remedies: Almost all the lessons contain home remedies for the improvement of general health or ailments, covered in the manual. The methods of preparing some of these home remedies are demonstrated in the class or

are made by the trainees themselves.

Learning beliefs and practices: It is well known that many traditional medicinal practices are very effective and are easily available in rural areas. Hence, in this manual, we have tried to learn those beliefs and practices that trainees apply within their communities to cure diseases and maintain health. After learning about local beliefs and practices, we tell them the beliefs and practices prevalent in other communities, and encourage correct beliefs and practices. We also dispel harmful myths through logical reasoning, as the major obstacle in maintaining health in rural areas is treatment based on superstitions and unhealthy practices.

We have collected authentic information on each belief and practice from subject experts such as the District Ayurvedic Officer, other ayurvedic, homeopathic, allopathic doctors, naturopathists, and academic health professionals.

Information about Badwas

Health treatment in rural areas largely surrounds a traditional healer known as a *Badwa*. Some *Badwas* treat ailments using herbs and home remedies, which help in curing diseases without any side effects. Some *Badwas*, however, use witch practices. This manual makes trainees aware of the consequences of following such harmful practices.

Audio and Visual Presentations

Audio and Visual presentations are used to make the information more effective:

Illustrations / Overhead Projections: Illustrations and photographs enable the trainees to understand the information easily, quickly and effectively. We have tried to incorporate illustrations depicting a rural life-style. The Institute has also developed transparencies with the help of other institutes working in the field of health to help review certain lessons.

Folk Songs: After each lesson, theme songs based on the content of the lesson are provided. These songs are written and sung in the trainees' dialects, but their meaning is translated into Hindi as well as English. These theme songs summarize the whole lesson in a very interesting and joyful manner. The idea behind including songs after each lesson is that, when trainees recite these songs, they easily and quickly grasp the information and remember it for a longer span of time.

Revision and Testing

In addition to the songs, the information given in each lesson is reviewed several times as follows:

Before beginning a new lesson, the trainer lets the trainees review all the subjects learned in the previous lessons.

Before beginning a new session, the trainer reviews the previous session in brief.

After completing each session, the trainer reviews the important information learned in the session.

There is a specific session on reviewing the lesson, which is conducted by the facilitators.

After completing each lesson, the trainer briefly reviews the whole lesson.

Testing: All the facilitators and trainees are tested on completing each lesson. For the first few lessons, until the trainees learn reading and writing, they take oral tests conducted by the facilitators. Once they are able to read and write, they take written tests. Facilitators undergo written tests the evening before conducting the oral tests with the trainees. The Institute's trainer conducts all written tests.

Note: All these mediums have the flexibility to be changed according to the need, level of understanding and interest of the trainees.

Welcome and Orientation

Overview by the Trainer

The trainer begins the Welcome and Introduction session by saying, “This session covers the importance of having knowledge of health issues and provides an introduction to the health manual and cleanliness at the Institute.”

Objectives

By the end of the session, the trainees should be able to:

- * Understand what they will learn during the training.
- * Understand how cleanliness is maintained at the Institute.

Session Plan

Note to Trainer

The trainer should make sure that all the facilitators actually conducted a tour of the campus and ask if they are required to explain any points further. They may review all the rules with the trainees. Facilitators should also practice giving any required answers.

Note: Trainer will conduct this session.

Step 1: Welcome and Introduction

- Greet the class and make them sit in a large circle.
- At the beginning of the class, ask all the trainees in turn:
 - “How are you?”
 - “How is your health?”
 - “How are you feeling at the Institute?”
 - “How are you feeling after meeting so many sisters (girls) from different villages, districts and states?”
 - “What were you expecting from the Institute before coming here, and how are you feeling now?”
- Listen carefully to all the trainees’ responses.
- Some of the trainees may be sad, some may be crying or feeling homesick.
- At this point the trainer should counsel and encourage them accordingly.
- Explain to the trainees why the health manual has been prepared for them and the importance of having knowledge of common diseases and other health-related issues.
- Continue the discussion by telling the trainees that they or their family members must have fallen sick at some point in their lives. At that time they probably were not aware of the name of the disease, which might have led to the death of the patient. To reduce such situations, we should have some knowledge of at least the most common diseases and ailments.
- Explain the trainees’ in villages, doctors are not easily available, people apply incorrect health practices owing to their faith in superstitions. Therefore, it is important that they should know about the most common diseases. This will allow them to help the sick and refrain from wrong practices, which may worsen the condition of the patient or, in adverse situations, lead to death.

Step 2: Training Methodology

- Explain the following to the trainees.

During the Community Volunteer training of six months, you will be trained in literacy, cutting and tailoring, health, human development, environment and gardening. During this training you will all be divided into small groups. There will be 7-8 trainees in each group. You will study all subjects in these groups and will work together to maintain the cleanliness at the Institute.

Step 3: Introduction to the Health Manual

- As we discussed in Step 1, it is important to have some knowledge about our health and common diseases. In this step, we will come to know what we will be reading, understanding and discussing during the various lessons of the health manual.

Lesson One: A Healthy Life

Lesson Two: Cleanliness and Sanitation

Lesson Three: Nutritious Food and Importance of Iodine

Lesson Four: Home Remedies

Lesson Five: First Aid

Lesson Six: Healthy and Beautiful Hair

Lesson Seven: Our Mouth and Teeth

Lesson Eight: Caring for Eyes and Eye Diseases

Lesson Nine: Skin Diseases

Lesson Ten: Leprosy

Lesson Eleven: Adolescence

Lesson Twelve: Pregnancy

Lesson Thirteen: Postnatal Care of Mother and Child

Lesson Fourteen: Immunizations and Childhood Diseases

Lesson Fifteen: Family Planning

Lesson Sixteen: HIV and AIDS

Lesson Seventeen: Waterborne Diseases

Lesson Eighteen: Fever

Lesson Nineteen: Epilepsy and Poisoning

Lesson Twenty: Cancer

This training manual will be conducted in 154 sessions. In the first 134 sessions all the lessons will be completed, after which you will revise and practice the knowledge gained in the manual through oral tests, written tests, songs, role-plays, speeches etc.

Whatever is learned in health class, you will practice during your stay in the Institute. This will give you a practical experience of learning about health.

Step 4: Tour of the Campus

- The Trainer divides the class into small groups.
- Then they tell each group's facilitator to take the trainees to all the places in the Institute that are to be kept clean and to show them the ways of doing so.
- Facilitators should read and explain, politely but firmly, the rules in their local language.

We all have to clean the Institute as per the following rules:

Cleanliness in the dormitories

- Sweep each dormitory twice a day: In the morning and in the evening. The morning task also includes mopping the dormitory floors.
- Keep paper and plastics in separate dust bins.
- Ensure that fallen hair is put into a plastic bag. Don't leave it lying around (show them the batik waxing brush made out of fallen hair).
- Don't spit in or around the dormitories.
- Don't hang wet clothes inside the dormitories, use the laundry lines. During rain, hang clothes in the specified area but, be sure to collect them in the morning.
- Don't throw rubbish behind your suitcases, into carrier bags, or at any corner of the Institute.

- Don't wear slippers in the dormitory.

Cleanliness outside the dormitories

- Don't throw plastics or paper outside the dormitory.
- Don't spit or brush your teeth near the drinking-water pots.
- Don't dip mugs or fingers into the drinking-water pots. Whenever you need to take water out of the pots always use the mug with a long handle

Cleanliness in the toilet and bathrooms

- Flushing after using the toilets is a must, but be careful that there is no wastage of water..
- Don't put stones, paper, plastic or hair into the toilets.
- Don't wear dirty or muddy slippers into the bathroom or toilet.
- Wash hands with soap properly after going to the toilet.
- Clean the bathroom properly after bathing.
- Don't use excessive water for bathing.
- Some trainees use a stone for rubbing their bodies; you shouldn't keep this stone in the bathroom, keep it with you.
- Don't throw hair on the bathroom floor.
- Don't dry menstrual cloths in the bathroom, dry them on the washing line outside.

Cleanliness in the kitchen and dining hall

- Sweeping is necessary after breakfast, lunch and dinner.
- Take your slippers off before entering the kitchen.
- You should not move around with un-braided hair in the kitchen and dining area, to prevent hair falling into the food.
- Take only as much food as you can eat (in case of scrap food or leftover, put them into the bin kept in the kitchen)
- If some edibles are dropped on the floor while eating, make sure to throw them in the bin after eating.
- Wash your own dish, glass, bowl, etc.

Cleanliness in and outside the work shed

- After the vocational class is over, the group that is responsible for cleaning the work shed must separate out cloth pieces, beads, glass and thread and keep them for reuse. Throw plastics and papers in their respective dust bins.
- After the class is over, clean the carpet and fold it properly.
- Don't spit anywhere in the classroom.
- Don't spit out of the windows.
- Don't throw rubbish out of the windows.
- Don't throw rubbish in or around the work shed.

Compost pit

- All rubbish, which can decompose should be placed in the compost pit.
- Leftovers, vegetable peelings, leaves, etc., are converted into manure, which is used on the fields.
- Don't put plastics, iron, soil, stone or wood in the compost pit.
- Don't pluck leaves, vegetables, flowers or fruits from the field. They are all for you anyway.

Closure

At the end of Welcome and Orientation, the trainer says, "You now know the contents of the health curriculum, have learned the rules for maintaining cleanliness at the Institute and visited all those places to be kept clean. In the next session, we will start the first lesson on A Healthy Life."

Lesson One: A Healthy Life

Introduction of the Lesson by the Trainer

- The trainer begins the lesson by asking the class:
“How are you?”
“How do you feel about being at the Institute?”
- After listening to their responses the trainer says, “In the previous session, we had a tour of the Institute. As in our homes all the members are responsible for looking after each other and maintaining a healthy environment and happy atmosphere, therefore, each one of us will have to maintain cleanliness.”
- Ask the class:
“What do you understand about a Healthy Life?”
- Their responses may include ‘Being free from disease’, ‘Physically fit’, etc. After listening to the responses, trainer says, “A Healthy Life consists of the four components which will be studied in detail in the lesson. These four components are *Physical health, Mental health, Social health and Spiritual health.*”

It will take 10 sessions of one hour each to complete this lesson.”

Objectives

By the end of this lesson, the trainees should be able to:

- * Describe the four components of a healthy life.
- * Understand the importance of the interrelation of all these four components.
- * Understand the importance of a healthy life.
- * Identify diseases related to body, mind, society and soul.



Session 1: Healthy Life - An Introduction

Overview of the Session

The trainer begins the session by saying, “In this session, we will be introduced to the healthy life. In the beginning we will learn the importance of a healthy life, its four components, and will discuss a healthy life through questions and answers.”

Objectives

By the end of this session, the trainees should be able to:

- * Identify the four aspects of a healthy life
- * Explain the importance of keeping all four aspects healthy

Session Plan

Step 1: Opening Discussion (Facilitator)

- Ask the trainees:
“How are you?”
- The majority of them might say, “*Things are going fine*”, “*I’m feeling tired*”, “*okay*”. May be one of them might say “*I’m wonderful*”.
- Again ask them:
What makes someone feel wonderful”
“Is it being happy?”
“Is it being healthy?”
“Is it because of atmosphere of love in the family and in the neighbourhood?”

“Is it because of having no stress in life?”

“Is it because of owning all good things?”

- Explain that healthy life does not mean just one of the above mentioned conditions but a balanced combination of all. A healthy life consists of four different aspects:

Physical health

Mental health

Social health

Spiritual health

We cannot be completely happy and healthy unless all these four components of our life are healthy. Unless our mind is healthy, our soul cannot remain healthy and unless the physique of an individual is healthy, society as a whole will not be healthy. All these four components are interconnected. A healthy person reflects a good balance of these components. Forthcoming sessions will cover physical, mental, social and spiritual components of healthy life independently as well as their interdependence on each other.

Step 2: Healthy Life

- Read the following quotation and explain.

God has blessed us with a body and a soul.

“...the body... is like a horse which carries the personality and spirit, and as such should be well cared for so it can do its work!”

In order for our minds and spirits to stay healthy, we must take care of our bodies. Just as horse carries a rider, our minds and souls are carried by our bodies.

Now ask the trainees:

Question: *What carries the soul and the personality?*

Answer: *The body.*

Question: *What should we do to our body?*

Answer: *Take care of it.*

Question: *Why should we take care of our body?*

Answer: *So that it can perform its functions efficiently.*

To maintain a healthy body, we must prevent it from getting ill or injured. This is called prevention and we will use this word often, so make a note of it.

Closure by the Trainer

The trainer ends the session by saying, “In this session, we have learned about the importance of the four components of a healthy life and their relation with each other. We have also understood that we can only feel good and look good when we are actually keeping a good health. Keeping good health means to be physically, mentally, socially and spiritually healthy. You are welcome to ask questions or for clarifications relating to any part of this session.”

Note for the trainer: The trainer should respond and satisfy the trainees’ queries. When everyone is satisfied, then say,

“The next session will cover the meaning and importance of physical health. In this session, we will learn about various indigenous beliefs and health practices. We will also identify the correct health practices as well as dispel myths surrounding physical health .”



Session 2: Physical Health

Overview by the Trainer

The trainer begins the session by saying, “In the previous session, we read about the components that constitute a healthy life.

In this session, we will learn the meaning of physical health. Along with this we will discuss various myths that are linked with disease and the correct method of curing illness.”

Objectives

By the end of this session, the trainees should be able to:

- * Understand the meaning of physical health.
- * Understand the necessity of remaining healthy.
- * To take care of themselves during sickness.
- * To create awareness amongst others to take care of the sick.

Session Plan

Step 1: Physical Health - An Introduction (Facilitator)

- Read the following and discuss.

Physical health means that our body parts such as eyes, nose, ears, hands, legs, head, etc., remain healthy. By 'healthy' we mean that a person is not ill. Sometimes by taking all precautions, we may still fall ill and should get treatment at the earliest. It is said “a healthy mind dwells in a healthy body”.

In order to keep our bodies healthy, we eat food daily, take baths, wear clean clothes and keep our surroundings clean. Through this, we save ourselves from illnesses such as vomiting, diarrhoea, cough, boils, stomachache, headache, injury, etc. We must remain healthy, because when we are healthy, then only we can be happy.

Step 2: Learning Beliefs and Practices Surrounding Physical Health

- Ask the trainees:

"What do you do when you are ill?"

"Whom do people in your village go to see when they are ill?"

- Ask each of the trainees about practices and beliefs relating to health and the diseases prevalent in their villages.
- If the trainees are not open enough to share these practices, you should initiate discussion by talking about some wrong practices prevalent in your community or family.
- After listening to the trainees’ responses, encourage the correct practices and dispel the wrong ones in the next step. Then, tell the trainees that the following practices are prevalent in some places:
 - “When I get a cold or hurt myself, my family does not pay attention; they think that it is not serious enough for them to bother.”
 - “Once I fell sick and my mother took me to hospital for treatment. I felt that the medicines that the doctor gave, me did not work because the *Badwa* cursed me for going to the hospital.”
 - “The doctor at the hospital gave me medicine for my ailment, but I stopped taking it after two days because I felt that I was not getting better with the medicine.”

Step 3: Encouraging Correct Practices and Dispelling Myths Surrounding Health

- Read the following points and explain.
- Assertively encourage correct and dispel wrong practices brought up by the trainees in the previous step.
- If a trainee is not satisfied with your explanation, seek trainer’s help.

It is true that colds or bruises on hands and legs are not very serious, but if a cold gets worse and we don't pay attention, then it can become a serious illness like pneumonia. Similarly, if we don't pay attention to an injury, it can putrefy and become serious. This will waste time as well as money. Hence, it is better to treat minor ailments right when they start, this will prevent them from being further aggravated.

Some people believe that whenever they fall sick and go to the doctor the *Badwa* will curse them. Others don't take the complete dosage prescribed by the doctor. Sometimes as advised by the doctor, people do not go for follow - up or check - ups which are very important. For instance there might be circumstances that one medicine does not suit us and doctors can change it and we can become better. Unfortunately many people discontinue

the treatment. Non of these are correct practices. Hence, a person should continue to visit the doctor, until they are well. Likewise, many diseases have similar symptoms, so the doctor may take some time to make the correct diagnosis. The patient's continued illness bears no relation to the curse of the *Badwa* as he is an ordinary man like us. His curse has no effect.

People follow many all kind of practices during illness. Some of them are correct, whereas some them are incorrect. Many of these practices are inherited from one generation to the next. Along with correct beliefs, people also believe in superstitions and myths and practice them without applying logical thought. These erroneous beliefs and practices not only cause problems for the patient but also waste time and money. This happens when people believe in evil spirits, don't take medical advice, but take the patient to witch doctors. This can make the patient's condition critical and in extreme cases one may even die.

- God has given us the power to reason and to differentiate between right and wrong. Hence, we should think logically about what is right or wrong. We should not believe whatever others say. The patient should be given correct treatment at the earliest.

Note for Trainer

The trainer should pay attention to any traditional village practices, brought up in the group and help encourage the correct practices and dispel myths and misinformation about certain *Badwas*, doctors, medicine and home remedies. Explain to the trainees that home remedies may not always prove useful or effective, especially in severe illness.

- Ask the trainees:
 - "What do you think people should do to stay healthy?"*
- Write the trainees' responses on a slate.
- If there are any outrageous suggestions, have the trainees defend their reasoning.
- If you feel that the trainees' still believe in certain myths, dispel them now.
- After listening and noting their responses, tell them:
 - Pray to God for good health.
 - Eat enough nutritious food.
 - Keep the body clean.
 - Keep the home clean.
 - Get immunizations / vaccinations for your children and yourselves.
 - Stay fit: dance, walk, run, play and work to keep your body strong.
 - Stay away from harmful things and intoxicants such as tobacco, betel nut, alcohol, etc.
 - Seek treatment from a competent doctor or the village health worker.
 - Take all the medicines and follow the advice the doctor gives you.
 - Take rest.
 - If you have an infection stay away from others as they may catch it.

Step 4: Where to go when sick

- Read and explain the following.
- At the end let, the trainees review the learned information.

Often, when people in rural areas need medical treatment of any ailment, they may not know where to go. This is, therefore, a brief note on the unified health care delivery system of the government. Rural people have access to:

Community Health Workers

Community Health Workers often work at Primary Health Centres (PHCs), Sub Centres (SCs) or Community Health Centres (CHCs). They help people by giving them first aid and treat them at an initial stage.

Sub Health Centres (SHCs)

Village based Sub Health Centre is supposed to cover around 5,000 persons. In difficult, hilly, tribal and desert areas, they should cover around 3,000 persons. Generally, 5 to 6 centres are attached to each PHC.

Primary Health Centres (PHCs)

There is approximately one Primary Health Centre (PHCs) for every 20,000 to 30,000 persons. A health centre should be able to provide: health information, immunizations, care during pregnancy (prenatal care), family planning services and supplies, early detection and treatment of common diseases, malaria, tuberculosis (TB), leprosy, diarrhoea, prevention and management of common reproductive tract infections (RTIs) (including sexually transmitted diseases (STDs), treatment of minor ailments, timely referral services, environmental sanitation (including disinfecting water sources), training of health guides, health workers, health assistants and local midwives.

The Community Health Centres (CHCs)

The CHCs are usually located in larger towns. They offer all the services of a small health centre, and are supposed to have 30 beds where sick people can stay while being cared for. CHCs offer specialized services for women and children. CHCs have laboratories with special equipment for tests that provide more information about the cause of a health problem.

Hospitals

Hospitals are usually in large towns or cities, and can be expensive. They usually have many doctors, nurses, and special equipment for treating serious illnesses.

Step 5: Quotation on Healing Sickness

- Read the following quotation and explain.

“There are two ways of healing sickness, material means and spiritual means. The first is by the treatment of physicians; the second consisteth in prayers offered by the spiritual ones to God and in turning to Him. Both means should be used and practiced.”

Our health is affected by both physical and spiritual factors. Therefore, we must use both physical and spiritual means to heal us. This means that if we are sick we should seek medical assistance and pray in order to get better.

Ask the trainees:

Question: *What should we do if we are sick?*

Answer: *Pray and visit a competent physician.*

Question: *Who are competent physicians?*

Answer: *Those doctors or health care workers who have received education and training for the treatment of the sick.*

Step 6: Prayer for Health

- Read and explain the following healing prayer so that they can pray for good health.

“Thy name is my healing, O my God, and remembrance of Thee is my remedy. Nearness to Thee is my hope, and love for Thee is my companion. Thy mercy to me is my healing and my succor in both this world and the world to come. Thou, verily, art the All- Bountiful, the All -Knowing, the All-Wise.”

We can be healthy by cherishing God's name; His name is our healing. His love is our support and His blessings will keep us away from disease. God is always with us, in the material and spiritual world and in our difficult times.

Closure by the Trainer

The trainer ends the session by saying, “In this session, we have discussed and dispelled wrong practices and myths relating to health. We should not entangle ourselves in wrong practices, but should protect ourselves from being harmed. We should never blindly believe any practices or beliefs. Rather, we should explore the reasoning behind them and only then should we start practising or believing. You are welcome to ask questions or for clarifications relating to any part of this session.”

Note for the trainer: The trainer should respond and satisfy the trainees’ queries. When everyone is satisfied, then say,

“In the next session, we will learn about mental illnesses such as stress and loneliness.”



Session 3: Mental Health

Overview by the Trainer

The trainer begins the session by saying, “In the previous session, we discussed beliefs and practices regarding physical health and encouraged correct practices and dispelled myths and superstitions surrounding it. In this session, we will learn the causes and treatment of mental illnesses such as stress and loneliness.”

Objectives

By the end of this session, the trainees should be able to:

- * Understand the attributes that can lead to an unhealthy mind.
- * Understand how we can prevent mental illness.

Session Plan

Step 1: Mental Health - An Introduction (Facilitator)

- Read the following information and explain it in the trainees' dialect.
- Take help from those trainees who understand the trainees' dialect.

According to the Bhagvad Gita, *Our thoughts affect our deeds*. If we think, we will be able to learn how to read and write we can do so through hard work. If we think that learning to read and write is too difficult, we can never learn. As farmers think of their crops while working in the fields, a woman thinks of cooking tasty meals that means about the need of spices, oil and salt, while cooking, a tailor thinks of measurement and design of cloth while sewing and a man thinks of God while praying. Similarly, we should think of good health and keep good thoughts in order to remain healthy.

“A man should not imagine of his illness but he should have faith in God. If a man thinks too much about his illness, he will fall sick.”

If we are always thinking of becoming ill then it will be difficult for us to remain healthy. If we think of positive things then we will stay healthy and recover from illnesses more easily.

Step 2: Exploring the Trainees' Understanding of Mental Health

- Read the following statements one by one for trainees.
- Ask each trainee whether they agree or disagree with the statement.
- If individual trainees think differently, ask them why.

What is a healthy mind?

- | | |
|--|-------|
| A mind that has good thoughts. | TRUE |
| A mind that thinks about bad things. | FALSE |
| A mind that is not occupied with work. | FALSE |
| A mind that always worries. | FALSE |
- Listen to the trainees' responses and explain.

To keep our minds healthy and free from disease, we should stay happy, think good for others, live in unity, help one-another and refrain from backbiting. Stress, loneliness and unhappiness can inflict our minds with disease.

Step 3: Stress

- Read following paragraphs and explain.
- First explain in the trainees' dialect; repeating in English.
- Follow the same procedure for step 4.

Stress is caused by our inability to cope with crisis and difficulties in our lives. Stress depletes our mental strength and creates instability in our lives. This completely spoils our health. Stress directly affects our behaviour. Stress also affects our bodies. Its symptoms are sleeplessness, fatigue even after adequate sleep, headache, bad dreams, sweating, upset stomach, lack of appetite, high blood pressure, cramps and muscle

aches, etc.

Stress can cause the following mental problems: irritability, fear, depression, boredom, insecurity, frustration, lack of concentration and a feeling of hopelessness.

Stress is our biggest enemy. Some of the difficulties we face may cause stress: too much work, not enough money, sickness or disagreements with our family. If we allow ourselves to dwell on these issues, our minds can become stressed. Stress will drain our body and mind of energy and strength. We can become physically and mentally sick, if we allow stress to envelop our lives.

“Stress is more harmful than the pyre.”

Stress and anxiety cause our minds to be unhealthy. An unhealthy mind can harm us more than physical dangers, such as a pyre. Pyre burns a person after their death, but stress burns a person all alive.

Stress can make us behave very rudely towards those around us. We may not be able to do anything but worry. Once we allow stress to take over, our physical, mental, social and spiritual health will be affected. If we are under stress, we must not turn to bad things such as alcohol, bidi-cigarette, tobacco, gambling, etc. We should try to overcome stress by our own efforts, and should pray to God to ease stress.

Treatment of Stress

If we are mentally healthy, we feel happy and remain healthy. Smiling is a good remedy to make others and us happy. It is a blessing to human beings. A smile relieves stress.

“Live happily and remain happy.”

We must make an effort to live our lives with happiness. One who lives happily finds everything enjoyable. Therefore a conscious efforts should be made to do things that give us internal happiness. At the same time it is important to share happiness by our laughter or smile. It is said that a smile is an exercise of the facial muscles and that it has an instant effect on the mind and body of a person. Happiness also prevent us from diseases arising from stress and depression to certain extent. :

Step 4: Loneliness

Like stress, loneliness is another mental illness. When we are away from our families or other company, we may feel lonely. Loneliness may make us feel that there is no one to help, listen or to support us. This loneliness can cause us to dwell on our surroundings and ourselves. When we are lonely, we feel weak from within. At this stage, we think all possible negative thoughts about family, kin, neighbours and ourselves. We may harm ourselves by drinking or smoking in order to get rid of loneliness. Alcohol and tobacco relieve loneliness but for a short time. They only hide loneliness. They only create bad habits, health-related problems and tension in one's personal life. Loneliness destroys a person and prevents us from interacting with other people or sharing our feelings and views.

Treatment of Loneliness

- Read the following information and explain.
- If trainees are not able to understand a word or you have difficulty explaining, ask the trainer for help.
- Explain any information or quotation that the trainees don't understand in their own dialect.
- Ask the trainees:

“What should we do when we feel lonely?”

“Why do we feel lonely?”

- Write the responses of the trainees on a slate.
- After writing all the responses on a slate, read them to the group.
- Then explain the following information.

First of all, we should pray to God because, when we pray, God is with us and it reduces our loneliness. In times of loneliness, we should involve ourselves in activities, find a friend to open up to, read good books, and plan activities in such a way that we have less time to think about ourselves.

“Is there any Remover of difficulties save God?”

Say: Praised be God! He is God! All are His servants, and all abide by His bidding!”

While reciting this prayer, we pray to God and admit that there is nobody else but Him to solve our problems. Through this prayer, we acknowledge that God is always with us. This will give us more confidence and will lessen our feeling of loneliness.

All the Holy Writings state that we should always pray to God, as this gives peace to our mind. Whenever we feel lonely, we should recite the following prayer.

“Be Thou their companion in their loneliness, their helper in a strange land, the remover of their sorrow, comforter in their calamity, their deliverer in their hardship, the satisfier of their thirst, the healer of their malady and the allayer of the fire of their longing. Verily, Thou art the Clement, the Possessor of Mercy and Verily, Thou art the Compassionate and the Merciful.”

When we feel lonely, we must pray to the Lord because He is the one who is always with us. Whenever we are in trouble or in difficulty, we pray to Him to ease our trouble or difficulty. God's sympathy and love are always with us. He is the giver of everything and is truly merciful.

Closure by the Trainer

The trainer ends the session by saying, “In this session, we have learned about mental diseases such as stress and loneliness. You are welcome to ask questions or for clarifications relating to any part of this session.”

Note for the trainer: The trainer should respond and satisfy the trainees’ queries. When everyone is satisfied, then say,

“In the next session, we will learn about Social Health.”



Session 4: Social Health

Overview by the Trainer

The trainer begins the session by saying, “In the previous session, we learned about mental diseases such as stress and loneliness.

In this session, we will study social health, which includes prejudices and prejudice of the caste.”

Note: Tell the facilitators that they should be extra careful while dealing with this session so that nobody gets hurt.

Objective

By the end of this session, the trainees should be able to:

- * Understand the importance of a healthy social life.
- * Understand prejudices and caste prejudices and that how to remove these social diseases from the communities.

Session Plan

Step 1: Social Health - An Introduction (Facilitator)

- Read 2 or 3 sentences at a time and explain them.
- Ask questions after each paragraph to make sure the trainees remember the information.

'Society' is made up of our neighbours, and people living in or near our *Faliya* (cluster of hamlets in a village), our village, other villages, our country and other countries. When we live together in love and harmony with them, our social health will be good and our society will be healthy.

Social health is the most important aspect of a healthy life. One's social health depends on many factors, such as social customs, traditions and practices. If society continues with wrong customs, traditions and practices, e.g.,

discrimination based on caste, colour, gender or religion, it will be impossible to have a healthy society. To maintain social health, one must behave nicely and lovingly towards others. We should be active participants in village activities such as weddings, festivals, markets and community meetings. This will help us in all our endeavours. We should help others, lend a helping hand to our neighbour (for example, by helping them to build a fence, looking after their children, harvesting their field, etc.). We should always be happy and have a smile on our face, so that we make others happy. When society is happy, it will be easy to maintain social health, and thus the body, mind and soul will be healthy.

Social problems can disrupt our lives and affect our minds. These problems should be resolved so that we may be free from worries and stress. Only by dealing with these problems can we maintain a healthy body, mind and soul. That's why it should always be remembered that a healthy life consists of physical, mental, social and spiritual health.

Step 2: Caste Prejudices

- Ask the trainees:
 - “Do people in your family or village discriminate on the basis of caste?”*
 - “If yes, how?”*
- Listen to the trainees' responses and discuss.
- After the discussion, read the following silently and explain first in their dialect and then in English.

God did not create castes. Man has created caste and creed. God has only created humankind i.e. man and woman. He hasn't given anyone a lower or higher status on the basis of caste, race, colour or gender. It is humankind who discriminates on the basis of caste, creed, colour and gender in society. In many places this type of prejudice persists through generations and people exploit others based on this prejudice. It should be remembered that a person doesn't become great through their caste, but becomes great through their deeds alone.

This kind of discrimination follows a visible trend. People start to follow beliefs and practices just because they see others doing so. Before discriminating, we should ask ourselves:

- “Who am I?”*
- “Who is my Creator?”*
- “Who is the Creator of those I am judging?”*
- “How good I have been to others by representing the so called higher hierarchy?”*
- “What and why have I done wrong or been bad to others?”*
- “Who has given me the right to judge others?”*

If we think over these questions with open mind and understand that the creator of humanity is the one God, then we won't discriminate against others.

If the belief that we are all different and that God has divided us into different categories were true, we would all have different identities. However, when we see any person's blood, it is always the same colour. The person may be black or white, tall or short, fat or thin, resident of an urban or rural area, be a native of our country or have foreign origin, but all of us have same colour of blood i.e. red.

We should understand that a beautiful garden has many kinds of flowers. If all flowers were the same colour it wouldn't look so nice. Similarly, humanity is like a beautiful garden with many diverse and beautiful flowers.

Step 3: Prejudice

- Explain the following as you read.
- At the end of this step, let the trainees share their views through discussion.

It is very common that people prefer to socialize among certain selected caste group, and avoid intermingling and interacting with a particular caste. The people tend to discriminate against others on the basis of their caste by saying, *“Our caste is superior; our religion is superior, the best.”* *“The people of our village are good but the members of the neighbouring villages are bad because they always fight, etc.”*

Most people have preconceptions of others for example; people of other castes or religions, etc., and behave accordingly. Their behaviour towards others may be good or bad. This is known as prejudice. Due to this, people may love and favour some people while, at the same time, they may harm others and make them unhappy.

Prejudice is a universal phenomenon. One can find prejudice within families, different societies and within the world at large. One can have prejudices based on gender, religion, skin colour, caste, status, education, wealth, etc. Prejudices can be so severe towards others that they result in quarrels, fights or even wars. When we feel very strongly about our opinions, we are willing to fight to the death for them. Much blood and many tears have been shed in the name of religion, and caste.

Prejudice prevents the people from being united. Until we overcome problems such as prejudice, peace will not be attained in this world.

Step 4: Quotations on Prejudice

- Share the following quotations and explain in English and in the trainees' dialect.

"... all mankind are of one nation; all have sprung from the tree of Adam, and Adam is the root of the tree. That tree is one and all these nations are like branches, while the individuals of humanity are like leaves, blossoms and fruits thereof."

All people are equal, whether they are white or black, man or woman, from our country or from a different country. We are the children of only one God. Therefore we should not be prejudiced towards one another. When there is true unity and no prejudice, the souls of each and every human will be healthy and contented.

- Ask the trainees:

Question: *What should the people of the world be like?*

Answer: *Like leaves of one tree, flowers of one garden and waves of one ocean.*

Question: *What do you understand by saying - we should be leaves of one tree and flowers of one garden?*

Answer: *That humanity should live together in unity.*

Question: *How can we prevent prejudice?*

Answer: *By loving the virtues in people and ignoring their caste religion or colour.*

Step 5: A Dialogue on Prejudice

- Use the dialogue to help the trainees understand the concept of prejudice.
- Choose three trainees to read the dialogue line by line.
- At the end, ask them what they think is happening between these three people.
- The trainees should understand that each person is trying to prove herself as superior to the other.

Dialogue:

Person # 1: *"I am better than you because I am a Hindu."*

Person # 2: *"No, I'm better than you because I have been educated in college."*

Person # 3: *"Well, I am better than both of you because I come from a higher caste."*

Person #1: *"I am fair; therefore I am a better person."*

Person #2: *"But, I earn more money than you, that makes me better."*

Person #3: *"Both of you are still wrong - I am best because I am a human being!"*

Closure by the Trainer

The trainer ends the session by saying, "In this session, we have learned that social health is as important as physical and mental health. Discrimination in society and injustice in villages, communities, states and nations is the root cause of fights and wars. If somebody thinks the wrong way we should not follow them but should understand that we are created by one God. You are welcome to ask questions or for clarifications relating to any part of this session."

Note for the trainer: The trainer should respond and satisfy the trainees' queries. When everyone is satisfied, then say,

"In the next session, we will learn about spiritual health."



Session 5: Spiritual Health

Overview by the Trainer

The trainer begins the session by saying, “In the previous session, we read that if we fight each other on the basis of caste, colour or society, it negatively affects our physical, mental, as well as social health. We should never engage in prejudice, within the castes or other such evils.

In this session, we will learn what spiritual diseases are and how they affect our spiritual health.”

Objectives

By the end of this session, the trainees should be able to:

- * Understand the factors that may lead to an unhealthy spiritual life.
- * Know the importance of prayer.

Session Plan

Step 1: Spiritual Health - Picture Discussion (Facilitator)

- Display three pictures, one of a physically sick child and two of spiritually sick persons.
- Ask the trainees:
 - “Point out what you see in these pictures?”
- If you do not get any volunteers, try pointing to objects in the picture, asking specific questions like,
 - “Does this child look healthy?”
- Once the trainees show an understanding of what is

Illustration 1

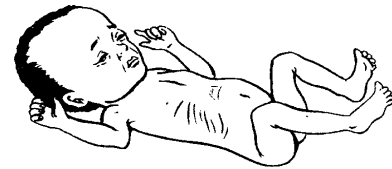


Illustration 2



Spiritually sick people

Illustration 3



Physically sick baby

happening in the pictures, continue to the next section.

Step 2: Spiritual Diseases

- Read the following paragraph and explain.
- Then ask the trainees to explain it.

- Similarly explain Step 3 also.
- Explain the quotation in their dialect.

Just as we care for our body to keep away diseases, we also have to pay attention to spiritual diseases. A farmer sows, irrigates, harvests and weeds away waste and unwanted things in order to have a good crop. Similarly, we need to weed out our bad habits to have a pure soul. By “a healthy person” we mean a person who is free from disease and sorrow, who is physically, mentally and spiritually healthy and who has physical, mental and spiritual happiness. These aspects are deeply integrated. A healthy body and a healthy mind develop our soul.

“External cleanliness, although it is but a physical thing, hath a great influence upon spirituality the fact of having a pure and spotless body likewise exerciseth an influence upon the spirit of man.”

Since our bodies are connected to our souls, the condition of our bodies has a great impact on the condition of our souls. In order to keep our souls healthy we must keep our bodies healthy by keeping them clean as when we are outwardly clean, we feel nice within also.

Step 3: Anger

A person can be angry anytime, anywhere and about any issue. Anger makes a person forget everything that they are saying or doing. Anger can make a man hit his wife and children, break his belongings and use bad words (abuses). What angry people do not know or understand is that when they speak angrily about someone, it only reflects bad qualities within themselves.

*“Jealousy consumeth the body and anger doth burn the liver:
avoid these two as you would a lion.”*

This means that anger and jealousy are extremely harmful to us and we must be very careful to avoid them.

Anger is a contagious disease of the soul that can spread to others. If two people are speaking and one gets angry, the other person may automatically get angry. When a person is angry all the time, they may speak evil of their family and friends. If parents are angry at home, their children will also learn to be angry. One of the qualities of anger is that it takes away peace at home. If we are angry at our work place, our neighbours and colleagues will also be angry and unhappy. It is a spiritual truth that when people are angry outside they behave like animals. Anger brings us down to the state of an animal. It makes us forget about our soul. It causes people to forget about everything else. We should always avoid anger and keep it out of our home and work place.

Anger hampers the physical growth of the body. Even eating nutritious food doesn't help much in this situation. A person will still remain thin. Anger has a negative effect on others and, at the same time, has a negative effect on us. Many people beat their heads in anger. This can cause injury, sometimes so severely that it results in death. Anger is like making oneself unhappy. That's why one has to keep healthy and keep anger away. If anyone is angry they should keep themselves busy in some work, as this will help them to concentrate on other things.

- Ask the trainees:

Question: *What words shouldn't we speak to others?*

Answer: *We should not speak evil words to others.*

Question: *Why shouldn't we prevail upon others' mistakes?*

Answer: *Because our own mistakes may also come into light.*

Closure by the Trainer

The trainer ends the session by saying, “In this session, we have learned how a person gets depressed by certain spiritual diseases. You are welcome to ask questions or for clarifications relating to any part of this session.”

Note for the trainer: The trainer should respond and satisfy the trainees' queries. When everyone is satisfied, then say,

“In the next session, we will study other spiritual diseases such as lying and jealousy.”



Step 3: Story About Jealousy

- Ask one of the literate trainees to read the story aloud.
- Use it as an introduction to jealousy.

Baya and Kala

Baya and Kala studied in the same class. They were best friends. But when the exam results came, Kala passed with excellent marks and Baya failed. Instead of being happy for Kala's success, Baya got angry and became jealous. Slowly jealousy came between them and their friendship ended.

- Ask the trainees:
 “What lesson you learned from this story?”
- After listening to their responses explain them that:

This is an example of jealousy. One friend became jealous instead of being happy for their friend's success, and jealousy broke their friendship. Jealousy is very bad as it slowly turns into a habit. It eventually causes negative effects on our social health and also on our heart.

Step 4: Quotation

- Share the following quotation:
 “... it is one's duty to be pitiful and harm no one, and to avoid jealousy and malice at all costs.”

Jealousy is like a disease that harms our body and our soul.

- Ask the trainees:
 Question: *What does jealousy do?*
 Answer: *It consumes the body.*
 Question: *How can we avoid jealousy?*
 Answer: *By being happy for others' good fortune, and by trying to develop oneself to become more like them.*

Step 5: The Meaning of Jealousy

- Read the following paragraph and explain.
- Discuss at the end of the step.

Jealousy means to envy someone. For instance when a person works hard to achieve a goal, but fails while someone else gains success instead, the former person might begin envying the latter. You must have often heard people saying, *“My child and our neighbour's child both go to the same school. My child attended the school regularly while our neighbour's child didn't go to school on regular basis. But at the time of results, the teacher gave better marks to their child than to my child.”* Those who make such statements are actually jealous and unhappy about others' success. Often these small things develop into big matters, which create problems for families, children and neighbours. Our minds and souls become unhappy. Jealousy erodes one's soul. We should avoid jealousy in the same way as we avoid fire and snakes.

Many people want to learn good things from others to lead a better life and gain success. There are other people who don't follow others' good examples but instead try to bring them down and make them unhappy. They try to hurt them, make them sad, fight with them and tell lies about them. It is very dangerous for a family. One's jealousy can ruin the family's internal and external peace. Our dear ones begin to seem like enemies. In fact, there are no external enemies, only an internal one, which is *“jealousy”* itself. When we feel that jealousy is building its home within us, we should focus on good work, as it will gradually lessen the jealousy inside.

Step 6: Quotation

- Read the following quotation and explain
 *“Thy heart is My home; sanctify it for My descent.
 Thy spirit is My place of revelation; cleanse it for My manifestation.”*
- Ask trainees:

“What do you think this quotation means?”

- After listening to their responses, explain them.

Our heart is God's home. It is essential to keep this home clean and pure for God's descent. This means that we should keep our hearts pure and free of negative qualities like jealousy.

- Read the following quotation and explain

“Jealousy or Petty Attitudes Can Only Be Overcome by Love and Tact”

- Ask trainees:

“What do you think the quotation means?”

- After listening to their responses, explain them.

The only treatment for jealousy is love and tact.

Closure by the Trainer

The trainer ends the session by saying, “In this session, we have learned how lying and jealousy can destroy healthy relations among people and how these habits create problems for not only the spiritually sick person but also for everyone around them. You are welcome to ask questions or for clarifications relating to any part of this session.”

Note for the trainer: The trainer should respond and satisfy the trainees’ queries. When everyone is satisfied, then say,

“In the next session, we will study gossiping and backbiting.”



Session 7: Gossiping and Backbiting

Overview by the Trainer

The trainer begins the session by saying, “In the previous session, we learned how spiritual diseases such as lying and jealousy can harm our soul.

In this session, we will learn about the spiritual disease 'gossiping and backbiting.'”

Objectives

By the end of this session, the trainees should be able to:

- * Understand the negative effects of gossiping and backbiting.
- * Understand how we can avoid gossiping and backbiting.

Session Plan

Step 1: Gossiping and Backbiting - An Introduction (facilitator)

- Let all the trainees read one sentence each from the following paragraph.

Backbiting means someone saying bad things about another person in his or her absence. People who criticize others always find faults and point out others' negative attributes, habits, and behaviour.

Everyone has good and bad qualities, but it is necessary for people to focus only on the good qualities. When people speak ill of someone else, they are actually cultivating a bad habit within them, which cannot be corrected later on. It becomes a habit to nitpick, thus forgetting one's own development. When we talk ill about someone or criticize him or her, we are in fact hurting ourselves in the same manner, as we are hurting them. Backbiting cultivates bad feelings among people and once these feelings have been formed, it may be difficult to be free of them. Therefore, it is clear that backbiting leads to unhealthy qualities in a person.

Step 2: Quotations on Backbiting

- Share the following quotation:

“Regard backbiting as grievous error, and keep himself aloof from its dominion, inasmuch as backbiting

quencheth the light of the heart, and extinguisheth the life of the soul."

- Ask the trainees:
"What does the quotation mean?"
- After listening to their responses, explain to them.

Talking bad about other people is extremely harmful to our souls and to ours. We must avoid saying negative things about people and also avoid listening to other people who are talking badly of people.

Step 3: Quotations on Seeing Good in Others

- Share the following quotations and explain.

"One must see in every human being only that which is worthy of praise."

Every one of us must focus our attention only on those qualities of a person that are good and are to be appreciated.

"If a man has ten good qualities and one bad one, to look at the ten and forget the one; and if a man has ten bad qualities and one good one, to look at the one and forget the ten."

If a person has some good qualities and some bad, we should focus our attention on the good qualities instead of their bad ones. If we encourage a person's good qualities, their bad qualities will automatically diminish.

- Ask the trainees:
- If trainees cannot answer correctly then explain.

Question: *What should every human being do?*

Answer: *See, in others, only that which is worthy of praise.*

Question: *How can we avoid backbiting?*

Answer: *By seeing only the good in people.*

Step 4: Story on Backbiting

- Tell one of the trainees to read the story out loud.

Hirli, Ramli and Kamli

Hirli, Ramli and Kamli lived in a village. Hirli said to Kamli, *"Ramli has a sewing machine for stitching. She is proud that she earns money. She never comes and meets us. She doesn't have any time. She thinks that she has become superior."* Then Hirli went to Ramli's house and said, *"I have come from Kamli's house right now. I don't like her. She hasn't purchased a sewing machine yet. She is jealous of you, since you have a sewing machine."*

- After the story is read, the facilitator should initiate a discussion on the story.

"Do you know anyone with the qualities of Hirli?"

- If the trainees say they know persons like Hirli, discuss with them.

"How do other people treat such persons?"

- At the end, ask the trainees:

"What have you learned from this story?"

People such as Hirli can be found in every village and city. Those who habitually backbite, always find fault with others instead of focusing on developing them. They choose to pick out others' faults when they should be concentrating on others' good qualities.

Step 5: Spiritual Health Begins with the Family

- Let some literate trainees read two or three sentences from the following paragraphs.
- After each trainee has read, you should explain more fully.

A child is born and brought up in a family. They get their first education at home. At an early age, the child learns to respect their parents and elders, to love the youngsters, to treat others well and to help them. If a child receives love, security, affection, patience and encouragement at home, then they will have a firm foundation, and will develop to be a person of good character.

The child learns to behave in the same way as other members of the family do. If the home is filled with quarrels, stress and lies, the child adopts these habits. Often they are told to tell lies to hide their parents' lies. Lying, slowly and gradually, becomes a necessity in their life.

If parents quarrel, their children feel fearful all the time, and may hesitate to share their feelings. This is why they may not share anything with their parents and slowly develop into an introvert. Sometimes the quarrel is brought to such an extent that the parents separate. Because of this the child may not receive enough love. Lack of good, healthy family relations may become an obstacle for the child's development into a good human being. They may start telling lies, stealing, fighting, hurting others or drinking.

It is necessary to raise the child so that they understand the moral values of right and wrong. In order to do this the parents should have an understanding of what is morally right and conduct themselves accordingly. If the child does something wrong, the mistake should be corrected with patience and love. Beating is not the solution to any problem. It only worsens the situation. If the parents beat their child, the child will grow up in constant fear and may develop into a timid and cowardly person.



Healthy Family

If the child doesn't receive love, security, affection and encouragement at home, it will hamper their physical and mental development. If the parents teach their children by being an example, how to live a good life, they will develop into strong and happy people. To develop the holistic health of a child it is very important to give good education along with a family in which everyone lives in harmony. Besides the child, all the other members of the family are also affected by quarrels.

Closure by the Trainer

The trainer ends the session by saying, "In this session, we have learned about gossiping and backbiting and have understood that our souls cannot remain healthy or progress with this bad habit. We have also learned that the spiritual education of a child begins with the family.

As we want our bodies and minds to be healthy, similarly we should keep our souls healthy. When these aspects are in harmony, only then can we have a healthy life.

Now we know some of the spiritual diseases, their negative effects, and their remedies. We can now try to avoid these diseases in our own families. You are welcome to ask questions or for clarifications relating to any part of this session."

Note for the trainer: The trainer should respond and satisfy the trainees' queries. When everyone is satisfied, then say,

"In the next session, we will learn about how prayer can help to maintain spiritual health."



Session 8: Praying for Health

Overview by the Trainer

The trainer begins the session by saying, "In the previous session, we learned ways to maintain spiritual health. If our soul is unhealthy, our body will remain unhealthy.

In this session, we will learn the importance of prayer and will distinguish between a healthy and an unhealthy life through a 'right and wrong' game."

Objectives

By the end of the session, the trainees should be able to:

- * Understand the importance of prayer.
- * Remember spiritual prayers.

Session Plan

Step 1: The Meaning of Prayer (facilitator)

- Read the following and explain.

- Ask those trainees who have understood it to explain it again to other trainees.
- Explain Step 2 in the same way.

Prayer means to converse with God. Sometimes we seek help from God and sometimes we have to express thanks to Him. To help children learn prayers, parents should also recite prayers in the morning and evening along with their children. Once children develop good habits, these remain with them throughout their lives. By giving our children the blessings of prayer they stay away from bad habits which enhance the progress of the soul.

Step 2: The Need for Prayer

Food is necessary for the body to grow and stay healthy. If we do not eat for a whole day, we feel weak. Similarly, prayer is food for the soul. Prayer helps a person to become a good human being. Prayers help us to feel closer to God. Prayers also give us strength and assistance in hard times. This habit should be taught from childhood.

Step 3: Quotations on Prayer

- Share the following quotations.
- Ask the trainees what these quotations mean to them.
- After listening to their responses, explain.

“These children are even as young plants, and teaching them the prayers is as letting the rain pour down upon them, that they may wax tender and fresh, and the soft breezes of the love of God may blow over them, making them to tremble with joy.”

By teaching prayers to children we enable their souls to grow, just as a sapling grows into a tree and gives fruit and flowers.

“...it is the duty of parents to perfectly and thoroughly train their children.”

Parents are responsible for the education of their children. Parents must train them intellectually, emotionally and spiritually.

“Praying every morning and evening gives us happiness and will upbring spiritual emotions.”

In order for us to be spiritually content we must pray every morning and evening. Prayer makes our souls strong.

Step 4: Give the Correct Answer

- Give one statement to each trainee, in the group.
- They should decide whether the statement is an example of a healthy or an unhealthy life.
- Write down each trainee's name and their response to the statement.
- You can repeat the same statements or can make up more statements if more questions are needed.
- Explain two statements as an example.
- When all the trainees' turns are over, you should read the statements, each trainee's name and their

S. No.	Statement	Tick the Correct Answer
1	Feeling jealous of your sister's new sari.	Healthy life / Unhealthy life
2	Praying every morning and evening.	Healthy life / Unhealthy life
3	Eating lots of fruits and vegetables.	Healthy life / Unhealthy life
4	Smoking tobacco.	Healthy life / Unhealthy life
5	Helping a neighbour in their field.	Healthy life / Unhealthy life
6	Attending village meetings.	Healthy life / Unhealthy life
7	Helping to dig a hand pump for the village.	Healthy life / Unhealthy life
8	Feeling lonely.	Healthy life / Unhealthy life
9	Teaching children to pray.	Healthy life / Unhealthy life
10	Talking badly about one's daughter-in-law.	Healthy life / Unhealthy life
11	Washing hands and face every morning and evening.	Healthy life / Unhealthy life
12	Yelling at your children.	Healthy life / Unhealthy life
13	Lying to your husband.	Healthy life / Unhealthy life
14	Quarrelling with people of other religions.	Healthy life / Unhealthy life
15	Going to the doctor when sick.	Healthy life / Unhealthy life
16	Worrying about the completion of work.	Healthy life / Unhealthy life

response in turn.

- Let the group decide whether each response is correct or not.
- Tick right or wrong on the slate against each response as the you proceed.

Closure by the Trainer

The trainer ends the session by saying, “In this session, we learned about the importance of prayer in maintaining spiritual health. Prayer strengthens our spiritual health. As the body needs food to stay healthy, our soul requires the chanting of prayers every morning and evening. You are welcome to ask questions or for clarifications relating to any part of this session.”

Note for the trainer: The trainer should respond and satisfy the trainees’ queries. When everyone is satisfied, then say,

“We will review the lesson in the next session.”



Session 9: Reviewing the Lesson

Overview by the Trainer

The trainer begins the session by saying, “Over the previous eight sessions we learned about the four aspects of a healthy life, i.e., physical health, mental health, social health and spiritual health. We have also learned about the infection and prevention of diseases in these four aspects as manifested in the body, mind, society and soul.

In this session, we will review all the previous sessions on a Healthy Life.”

Objectives

By the end of this session, trainees should be able to:

- * Remember all information relating to the lesson.
- * Give correct information about a healthy life.

Session Plan

Step 1: Reviewing the Lesson (facilitator)

- Briefly review all the sessions of the lesson.
- Try to find out whether the trainees remember all the information or not.
- If you are not able to satisfy any query, ask the trainer for help.

Closure by the Trainer

The Trainer ends the session by saying, “We have reviewed the whole lesson. You are welcome to ask questions or for clarifications relating to any part of this session.”

Note for the trainer: The trainer should respond and satisfy the trainees’ queries. When everyone is satisfied, then say,

“Now you must remember all the information of this lesson so that you can share it with the people of your villages. You will have an oral test in the next session.”



Session 10: Oral Test and Songs

Overview by the Trainer

The trainer begins the session by saying, “Now we have all the information relating to the lesson. To review the lesson once again and to ensure that you remember all the information, you will take an oral test. The questions cover the main parts of the lesson. You should be able to answer all the questions.”

Objectives

By the end of this session, trainees should be able to:

- * Remember all the information relating to the lesson.
- * Answer questions specifically.

Session Plan

Step 1: Oral Test (facilitator)

- Test trainees separately by taking them away from the rest of the group.
- Ask the questions orally.
- Give them one minute to think over each question.
- Marks are given in front of every question number. Give them marks according to their answer based on the training manual. If they give complete information, give them full marks and if they give an incomplete answer, mark them accordingly.
- Note the marks on the pages that are to be handed over to the trainer at the end of the test.
- The total test is out of 30 marks.
- While conducting the test you may take help of trainees who are capable of assisting.
- While you are taking the tests ask the other trainees to review the lesson.

Note: The final marks obtained by all the trainees of the group are to be handed over to the trainer at the end of the test.

Ser. No.	Questions	Marks
1	How can we prevent backbiting?	2
2	How can we control prejudice?	2
3	What will we get through truthfulness?	2
4	What are the aspects of a Healthy Life?	2
5	What are the names of mental diseases?	2
6	What are spiritual diseases?	2
7	What does jealousy do? How can we keep ourselves free from it?	3
8	What should we do to remain healthy?	3
9	How does our thinking affect our body?	3
10	How does the family environment affect spiritual development?	3
11	What is the healing prayer?	3
12	What are the problems that a liar encounters?	3

Note: After going through the marks of the trainees, the trainer may review the lesson, reset or retake the test, if trainer feels the need.

Step 2: Reciting or Composing Theme Songs

- Let the trainees recite the following theme songs or ask them to compose a song on what they have learned in this lesson during their leisure time.

Both songs are translation from Bhilali dialect

Diseases affecting body, mind, society and soul

There are many diseases affecting body, mind, society and soul .For instance

Cold, fever, T.B, and cancer are physical diseases.

Stress, and loneliness are mental diseases.

Prejudice of caste, colour, creed, gender, language, food, country are social diseases.

Anger, telling lies, theft, gossiping and backbiting, and jealousy are spiritual diseases.

All these diseases make our body, mind, society and soul unhealthy and unhappy respectively.

A child gets these wrong habits from childhood.

Physical and mental diseases can sometimes be beyond our control
But social and spiritual diseases are in our control.

Composed and sung by: Kemi, Sangeeta, Bhongadi, Shaila, Sunita.

We should keep our mind, body, soul and society healthy

Keep our body, mind, soul and society healthy, erode bad thoughts such as fights and wars from the mind.
Keep stress and loneliness away, live in harmony with each other.

Consider all human beings as members of one family,

Live in harmony and feel content, be happy, smile and keep your body, soul, society and mind healthy.

Eat nutritious foods daily, bath daily, wear clean clothes, play, dance, sing, roam and keep our body healthy.

Never be angry, lonely or in stress, and remain mentally healthy.

Remain away from prejudice, prejudices of castes and keep our society healthy.

Pray in morning and evening and stay away from jealousy, theft, backbiting and keep our soul healthy.

Thus, keep our body, mind, soul and society healthy.

Composed and sung by: Tara, Ramila, Sayali, Jhamku, Baya, Jasma, Sireti.

Closure of Lesson by the Trainer

The trainer ends the lesson by asking, “Have you been able to answer all the questions? You are welcome to ask questions or for clarifications relating to any part of this lesson.”

Note for the trainer: The trainer should respond and satisfy the trainees’ queries. When everyone is satisfied, then say,

“In the next session, we will begin a new lesson on Cleanliness and Sanitation.”



Barli Development Institute for Rural Women

The Barli Development Institute for Rural Women empowers young rural and tribal women to become agents of social change through the acquisition of a wide range of skills and knowledge needed to improve the lives of their families, their communities and themselves.

"Barli" is a very common female name among tribal women in the districts where many trainees come from. Barli denotes the central pillar, which supports the tribal house typical of these areas, highlighting the belief of the Institute that women are the central pillars of society.

Based in Indore, the Institute has conducted residential training programmes for young women from 350 villages of Madhya Pradesh and other parts of India. Priority is given to the socially and economically disadvantaged, i.e., "scheduled castes, scheduled tribes and backward classes", the physically challenged, orphans, widows, divorcees, the abused and the neglected.

Health and hygiene form a substantial part of the curriculum. Great emphasis is placed on encouraging healthy traditional practices and dispelling harmful myths. Trainees learn to promote personal, home and community hygiene and sanitation. They acquire knowledge of common diseases and their prevention with good nutrition, safe drinking water and a healthy lifestyle. They also learn about pre and post-natal care, child immunisation, spacing of children, raising healthy children and adolescents with a gender sensitive perspective.

Barli was established in 1985 as the Baha'i Vocational Institute for Rural Women by the National Spiritual Assembly of the Baha'is of India. In 2001, it became an independent Non-Governmental Organisation, managed and guided by its own Board of Directors. Barli Development Institute For Rural Women is inspired by the teachings of Baha'i Faith.

Every year, 150 women from all over India arrive to make the Institute their home. Set within a 6-acre campus, it is an oasis of wild herbs, peacocks and butterflies among gardens providing enabling atmosphere. The campus is well equipped with a workshop, classrooms, computer-lab, library, offices, solar kitchen, dining room, dormitories, staff and volunteer accommodation and with health care facilities.

For further information

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