

# Collaboration for generating Hope

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# multiple forms of psychological support

- The living person is always centered. Psychosocial support has to be oriented toward recovering their sense of agency.
- A system of mutual aid is necessary for rescue workers to share their difficult experiences.
- Indigenous cultural resources are important for healing.



- “We don’t need unnecessary words.”  
(People in Kamaishi, Iwate)
- “Please do your best in your own work rather than sharing in our grief.”  
(A woman’s voice in Ozuchi, Iwate)

# personal viewpoints

- Mental care is essentially contingent on multiple layers of actual practice. It is an outcome through joint action with the persons affected.
- We never deprive them of their sense of subjective agency.

# The IASC Guidelines on Mental Health and Psychological Support in Emergency Settings

- Inter-Agency Standing Committee in WHO
- basic support as keeping security and relieving people's suffering
- The second type is social support for families, which is deeply rooted in the local community.
- The activity of non-professional, limited support is maintained side by side with professional mental support.
- Mental support is not first. Safety support is first.

# 足湯(Ashiyu; to soak their feet in warm water )



- natural conversation occurs
- The recovery of communication becomes a form of mental care.
- The mind will be coordinated according to the actual movement of the body.





避難所での「足湯ボランティア活動」。10分程度、お湯に足をつけてるとホッと体があたたまる。足湯中に、相手のお話を聴くことも多い。



# Psychological first aid

- Being beside the person
- The warmth of another person is the first aid for mental care.

# Voices of emotion

- “People still expressed negative emotion, strong anger, and hard feelings of grief two months after the disaster. It was similar in my experience. I was surprised that not only so much negative emotion was expressed, but that people’s laughter did not fade out in the shelter.”
- People’s emotions seemed to seriously swing between the negative and the positive.



- “But after three months had passed, their voices seemed to be withdrawing inside them. Their voices became weak.” (Kataoka; Tohoku University)

# silently swept his home-place

- An elderly man whose home was uprooted in an instant by the tsunami went to the ruined area of his house. There was no clear sign of the place where his house had been. Nevertheless, he returned repeatedly to the area that was supposed to be the place of his house. He silently swept and cleaned up his home-place, especially the area that was once his front door.



Photo by Lie

- The prospects for his future are uncertain. The schedule for reconstruction, including the site of his town, has not been determined.
- He might be anxious that he will no longer be able to live in his home.
- The design for reconstructing the town indicates that his house will also be relocated.
- Still, he returned to his home repeatedly and swept up.





# Person-centered activity

- The basic form of support is person centered. The person concerned is himself the agent.
- Support must never injure the natural power for self-recovery.
- The person-to-person link can maintain needed support.
- The link will generate hope.

# welcome back

- An elderly man came back to a preliminary school, a place of refuge, but he didn't enter the room. He remained standing for a long time.
- He called "welcome back" to each high school student, and each student also answered, "Hello, I'm home."
- Every person there might have lost his home and family.



Photo by Lie

# the voice has the power

- These figures calling to each other seem to have a significant meaning.
- His voice is only brief, but the voice has the power of surrounding the space. He is a man concerned, and so are the high school students. They encouraged each other by their voices.
- “The basic starting point of mental care is exactly this inter-relationship.”

Tsukasaki, N. psychiatrist



# Sharing experiences

- Psychosocial care is also necessary for supporters themselves.
- Youth volunteers have to maintain such a sharing group. Having peers is a basic condition for supportive activity.
- Members reflect on their experiences in meetings after their volunteer activity.
- Sometimes they discover new aspects of themselves. This reflection is very meaningful in their life.

# Indigenous cultural resources

- The ethos includes folk rituals, ceremonies of initiation, and funerals that are related to supernatural beings.
- The treasure house of folk arts
- the person and community cannot be divided
  - tama-shizume (soul soothing)
  - tama-furui (soul raising)



# Monument; Namiwake Jinja as a fed forward loop



Namiwake is roughly translated as “split wave.” It implies the boundary of safe land and sunk by tsunami land.

This shrine is built 5.5 km (3.4 mile) inside from sea side. Brown color on the map bellow is the area attacked by Tsunami.



It is now thought that this shrine was originally built on a point that was spared during the Jogan tsunami of 869 A.D.

photo by Tatsuya Sato

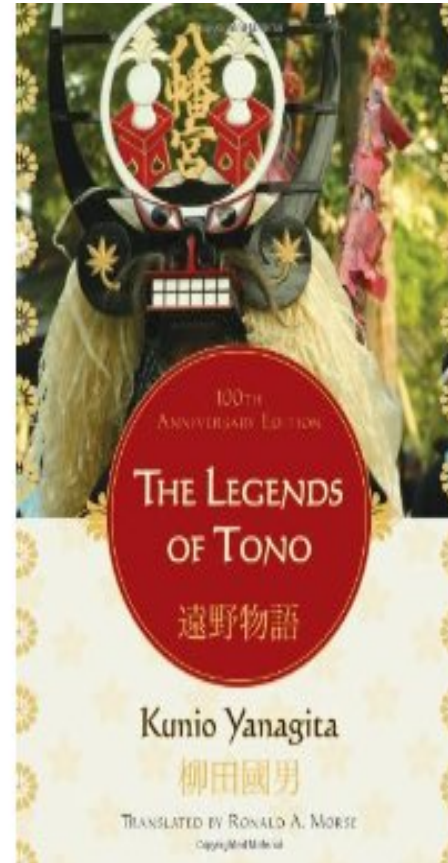
# The Tanabata ritual



- The Tanabata ritual at Rikuzen Takada in Iwate prefecture
- During the Buddhist Bon Festival, it is custom for families in which someone has recently died to hang out red or white flag to welcome back the soul of the dead.

# The Legends of Tono

- Japanese folklore researcher Kunio Yanagita recorded the tales and legends told by Kizen Sasaki who lives in Tono in 1909.
- There collected many short stories tales of rituals, connection to the next world.
- Tono town is near the coast of Kamaishi and Otsuchi town gotten severely disaster.



# A Story

- A man names Fukuji married into a family in Tanohama on the coast. He lost his wife and one of his children in Tsunami that struck the area last year.
- \*the northeastern coast of Japan was struck by Tsunami seven times between 1600-1850. The reference in this legends is to tsunami 1896.
- For about a year, he was with the two children who survived in a shelter set up on the site of the original house.
- On a moonlit night in early summer, he got up to go to the toilet. It was off at some distance where the waves broke on the path by the beach.
- This night, the fog hovered low, and he saw two people, a man and a woman, approaching him through the fog.



- The woman was definitely his wife who had died. Without thinking, he trailed after them to a cavern on the promontory in the direction of Funakoshi village.
- When he called out his wife's name, she looked back and smiled. The man he saw was from the same village, and he too had died in the Tsunami disaster.



- It had been rumored that this man and Fukuji's wife had been deeply in love before Fukuji had been picked to marry her.
- She said, "I am now married to this man."
- Fukuji replied, "But don't you love your children?"
- The color of her face changed slightly and she cried. Fukuji didn't realize that he was talking with the dead.
- While he was looking down at his feet feeling sad and miserable, the man and the woman moved on quickly and disappeared around the mountain on the way to Oura.

- He tried to run after them and then suddenly realized they were the dead.
- He stood on the road thinking until daybreak and went home in the mourning.

- It is said that he was sick for a long time after this.

(“The Legends of Tono” n.99

Translated by Morse, R.A. 1975

Originally published by Kunio

Yanagita as *Tono monogatari* in  
1910

# Intensity of experience

- “After the disaster I had a spiritual experience. Nature and the landscape around me appeared delightfully beautiful. I was attracted and kept my eyes wide open. Ordinarily, the landscape is not sensible for me. If I was an artist I could make a drawing or write a poem. This experience was not special just for me. Other people also had similar experiences.”
- “But such intensity of experience has gradually weakened as several months have passed. My mind and changed sensibilities have become soft.”  
(Kataoka)



- “We want to forget, nevertheless we remember.”  
women’s voice in Ozuchi

# Haiku on disaster

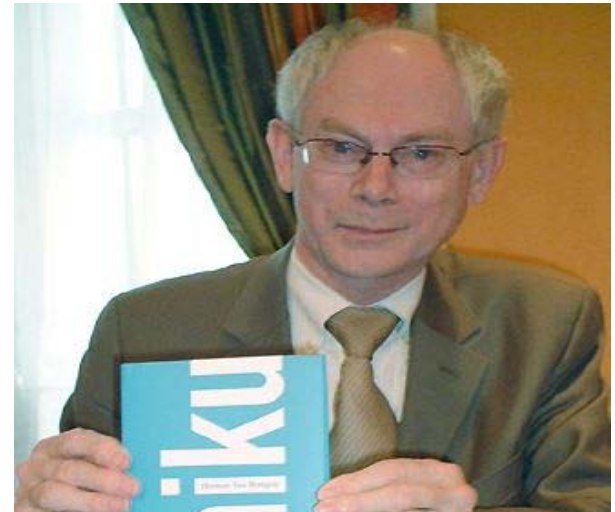
- Tanka and Haiku, can establish emotional balance. There is meaning in taking action and sharing with a group.
- The cultural aesthetic form can contain people's complex feelings.

"The three disasters  
Storms turn into a soft wind  
A new, humane wind".

「嵐去り 後に残るは 優しき心」

28.May.2011

(Herman Van Rompuy, EU president)





# make a safe play-space

- The people evacuated from the Fukushima area affected by the nuclear power plant accident are sheltered in Saitama Alina. There are many people sheltered there. Carpets were spread across the entire floor and passage. Many volunteers were busy working, but a gloomy, heavy mood was dominant.
- A play space was set up at the corner of the passage. About ten children were playing a board game there with volunteers. Alongside, several children were playing volleyball with a balloon. Laughter was heard only at this corner of the room. This space seemed to be alien and strange.

(A psychologist in Saitama)

# The voices of children are a treasure

- For children, playing and laughing is just as necessary for living as food and water.



- “Nevertheless, I look at the sea again today.”
- “I try to make dirt and debris into a recollection.” (A woman in Kamaishi)



# Our hope is generated from the action of personal agency

- People have a basic power to connect raw and difficult experiences to their own life story.



- We try to learn from and never deny the past. This will create a certain image for our future.

# The root of our hope is human connection

- Transform the model of psychosocial support from an individual pathology model
- “We discovered a treasure, the link between people.” (people in Kamaishi)
- We must be responsible for future generations.

to a collaborative,  
connecting,  
community model



Thank you for your attention !  
Thank you for support to Japan  
after 3. 11 from all over the world!

