

SJAF e-Magazine



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L-OTHELLO SYNDROME jew L-GĦIRA DELUŻJONALI minn Connie Magro u Nora Macelli

Mario qatt ma ħalla lil martu toħroġ mid-dar weħidha. Biex tmur ix-xogħol, kien jakkumpanjaha hu kuljum. Kien iċemplilha fuq il-linja tal-uffiċċju bosta drabi u joħdilha rasha u l-menti billi jibbumbardjaha bil-mistoqsijiet: kellek laqgħat ma' ħaddieħor? Kien hemm kollegi rġiel? Q'qalulek? X'għidtilhom. Kont waħdek ma' xi ħadd minnhom? Jekk jinzerta jisma' raġel qrib tagħha, kien jinsisti li jkun jaf min hu u x'qed jagħmel ħdejha. Malli martu tasal id-dar, Mario kien jgħidilha tinza' ħalli jxommilha l-ilbies ta' taħt ħalli jara jekk kellhiex x'taqsam ma' xi ħadd.



Minħabba l-għira irrazjonali u eżagerata ta' żewġha, mart Mario kienet se titkeċċa mill-impieg tagħha. Darba waħda, Mario qal lil martu li riedha tmur il-GU Clinic fl-isptar Mater Dei biex tiċċekkja jekk kenitx laqtet xi infezzjoni mis-sess ma' ħaddieħor. Hawn Martu telqet mid dar u bdiet il-proċess ta' separazzjoni. Mario ħadha bi kbira ħafna. Ħabib tiegħu ikkonvinċih imur għall-għajnuna u akkumpanjah hu stess għand il-Fondazzjoni għas-Servizz Lwien. Wara erba' sessions mas-Senior Psychiatric Nurse beda jirrealizza li l-ħsibijiet kollha fuq martu kienu delużjoni kerha. Aċċetta li jmur għand Psikjatra. Beda jieħu l-medikazzjoni. Illum martu tgħidilna li reġgħet skopriet lil żewġha għażiż mill-ġdid.

KONTENUT

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Min ma jiftakarx l-għira irrazzjonali u delużjonali ta' Othello fid-dramm bl-istess isem ta' William Shakespeare? L-*Othello Syndrome* huwa isem ieħor għall-*Morbid Jealousy* jew l-Għira Delużjonali li hija kundizzjoni psikjatrika. Il-marda ngħatat dan l-isem minn John Todd. L-għira delużjonali hija marda mentali li fil-psikjatrija qed tingħata aktar attenzjoni llum il-ġurnata minħabba r-rabta tagħha ma' vjolenta domestika. Il-marda taffettwa l-irġiel u, anqas frekwenti, lin-nisa. Huwa aktar probabbli li l-irġiel jattakkaw fizikament lis-sieħba tagħhom milli jagħmlu nisa b'din il-kundizzjoni.

Persuna li ssofri minn din il-marda tibda taffaxxina u tossessjona ruħha minn affarijiet makabri, tal-waħx u orribbli bħal atroċitajiet, gwerer u mewt. Huwa jibda jissuspetta bl-aħrax lis-sieħba tiegħu minkejja li din tkun baqgħat fidili lejha. L-għira lejn is-sieħba taggrava ruħha. Jibda jsusilha l-passi tagħha, jikkontrollalha kull aspett ta' ħajjitha, jixliha b'azzjonijiet ta' infedeltà li hi qatt ma tkun għamlet u jista' jispiċċa biex isir vjolenti magħha. L-akkużi ta' infedeltà u interrogazzjonijiet ikunu frekwenti. Jibda jittestja l-verità ta' dak li qed tgħidlu s-sieħba, ifittex evidenza ta' l-infedeltà u jibda jgħasses dak kollu li tagħmel u jsegwiha kull fejn tmur (*stalking*). Ixommilha ħwejjigħa, jiċċekkjalha l-mobajl u l-emails, u ma jikkontentax ruħu bil-fatt li m'hemm l-ebda ħjiel ta' infedeltà. Għax ma jsibx evidenza, jibda saħansitra jsakkarha id-dar. Din il-marda hija waħda perikoluża u twassal għal tifrik ta' relazzjoni u żwieġ, qtil u anke suwiċidju. Għandu mnejn li l-marda tkun osservata separatament minn delużjonijiet oħrajn. Għandha

mnejn ukoll tiżviluppa mill-marda tal-paranoid schizofrenia, mill-alkoħoliżmu, mill-vizzju tal-kokaina, mill-bipolar disorder u anka mill-epilepsija. Sheppard (1961) iwissi li l-għira delużjonali m'għandhiex titqies bħala kundizzjoni għaliha weħidha. Hu jħares lejha bħala riżultat ta' numru ta' psikopatoloġiji oħrajn.

Xi kawzi: Bħat-traġedja ta' Othello, l-infedeltà immaginarja tista' twassal lill-pazjent biex ikun vjolenti jew mas-sieħba tiegħu jew miegħu nnifsu. Fost il-kawzi tal-għira delużjonali u preokkupazzjoni eżagerata fuq infedeltà sesswali tas-sieħba, insibu dawn li ġej:

- ossessjonijiet u ideat li jingħataw tifsira esagerata;
- l-alkoħoliżmu li, tul is-snin, baqa' jkollu rabta rikonoxxuta mal-għira delużjonali (eżempju Sheppard, 1961).
- L-użu ta' amphetamines u kokaina li jikkawżaw delużjonijiet ta' infedeltà anka wara li jmur l-effett ta' dawn is-sustanzi.

Xi sintomi ta' għira patoloġika u delużjonali insibu dawn li ġejjin:

- jakkuża lis-sieħba li qed tħares lejn jew tagħti wiċċ lil ħaddieħor;
- il-ħin kollu jpoġġi dell ikrah fuq l-imġiba ta' martu jew seħibtu;
- jinterrogaha dwar telefonati u komunikazzjoni ma' ħaddieħor;
- ifittxilha fi ħwejjigħa għal evidenza ta' infedeltà sesswali bħal, per eżempju ixommilha l-qliezet ta' taħt;
- il-ħin kollu jsaqsiha fejn qiegħda jew fejn marret u ma' min u għalfejn;
- jagħmel minn kollox biex jaqtagħlja l-kuntatt ma' familtha u ħbiebha;
- ma jħallihiex ikollha jew li

tiżviluppa interessi u passatempi li jinvolvu ħruġ mid-dar;

- jieħu kontroll ta' kull kuntatt soċjali li jkollha seħibtu; saħansitra jmur fuq il-post tax-xogħol u jgħajjarha quddiem il-kollegi tagħha ħalli timtela mistħija u tirriżenja jew titkeċċa mix-xogħol;
- xorta jibqa' jakkużaha b'infedeltà minkejja li seħibtu tkun dahlet f'qoxritha u tieqaf toħroġ mid-dar;
- meta seħibtu tevita li jkollha x'taqsam miegħu minħabba l-abbuż, jinterpreta dan bħala evidenza ta' infedeltà;
- qatt ma jista' jħossu sigur fir-relazzjoni u ma jafdaha assolutament xejn;
- isir vjolenti verbalment u/jew fizikament mas-sieħba; jibda jqisha bħala l-għadu tiegħu;
- jivvinta kull skuża, banali kemm tkun, biex iwaħħal f'seħibtu u biex jiġġustifika l-għira delużjonali tiegħu;
- ma jammettix li hu patoloġikament għajjur;
- jhedded li se jwegġa' lilha jew lilu nnifsu.

Ġiet mara għandna li qaltilna li żewġha kien sar mostro. “Ma kienx hekk snin ilu. Qeridli ħajti. Imwerwrin minnu. Se nitilqu. Għax għandi ngħix ma’ mostro?” Staqsejnha dwar l-imġieba ta’ żewġa qabel ma sar ‘mostro’. Qaltilna li kien iħobbha u kien ġentili. X’inbidel? staqsejniha. Qaltilna li wara li l-fabbrika fejn kien jaħdem għalqet u ma stax isib xogħol ieħor beda jxrob u sar sakranazz u aggressiv. Filgħodu kien jagħmel minn kollox biex ma tmurx ix-xogħol. Jaħbilha l-ilbiesi u ċ-ċwieviet tal-karozza. Jakkużaha li tmur ma’ ħafna irġiel. Imbagħad beda jsus il-passi tagħha anke joqgħod sigħat barra l-faċċata tal-post tax-xogħol tagħha. Beda jattakka kollegi tagħha li qed imissu lil martu. Iċempel lill-manager u jgħidli li martu kien qed ikollha x’taqsam ma’ kollegi tagħha u li l-manager għandu jkeċċiha.

Darba minnhom hebb għall-manager u martu tilfet l-impieg tagħha. Minn hawn is-sitwazzjoni ħraxet. Beda jagħlaqha d-dar u ħbielha l-mobajl. Qata’ l-linja tat-telefon ukoll. Meta saflaħhar il-mara ħarbet u fittxet l-għajnuna, żewġha qatagħha li jmur għall-għajnuna. Mar għand psikjatra, beda jieħu l-kura, u beda juża’ s-servizzi għall-alkoħoliċi. Mar ‘l quddiem u l-koppja reġgħu ingħaqdu.

Għaddiet sena u r-raġel tant ħassu tajjeb li ddeċieda li jwaqqaf il-medicina. Ta’ xejn l-ispeċjalisti spjegawlu l-konsegwenzi tal-waqfien tal-kura. Webbes rasu u reġa’ waqa’ koppi u l-koppja infirdu.

Ir-riskju għall-ulied: L-ulied huma fir-riskju ta’ abbuż emozzjonali u fiziku wkoll. Huma jaraw u jisimgħu argumenti sħuna bejn il-ġenituri tagħhom. Jistgħu jindarbu waqt il-ġlied u attacki. Bosta drabi, il-ġenitur li hu għajjur patologikament, jużahom bħala spiji tiegħu. Jibda jgagħlhom jirrappurtaw dak kollu li tagħmel ommhom. Dan kollu jxellef u jħassar ir-relazzjoni tal-ulied m’ommhom għax jibdedw jaħsbu li l-missier għandu raġunijiet validi għaliex ma jafda lil ommhom. Jibdedw jissuspettaw li hija l-omm li taħti għall-argumenti u mġieba ta’ missierhom. Jibdedw jithassru lil missiehom u jsiru l-għodda tiegħu għall-moħqrija ta’ seħibtu.

Il-vittmi ta’ għajra delużjonali – l-ulied u l-omm – jimtlew b’ansjetà u jispiċċaw jabbużaw mid-drogi (Terrier et. al). L-ulied jistgħu jispiċċaw xhieda ta’ omiċidju jew suwiċidju.



Kura: Artiklu minn Miller u l-kollegi tiegħu (2010) jagħti titwila lejn din il-marda ta’ għira paranojka sesswali u jissuġġerixxi kura li tinkludi *antipsychotics* għal dawk li jkollhom episodji psikotiċi, *dialectical behavioural therapy* għal dawk li ma jkollhomx episodji psikotiċi, passi li jassiguraw il-ħarsien tal-pazjent, kura minn infermiera u oħrajn.

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Mental Health 4 Life Resource

Promoting Mental Health 4 Life (MH4L) is a learning resource to help individuals and organisations improve both their own mental health and the mental health of the people they serve. There are many small but powerful steps that can be taken by individuals and organisations from all sectors which can make an impact on mental health. This resource is designed to distil those into a concise and accessible form, with links to other resources for further information. The content is organised according to a life-course approach, with sections on promoting mental health at each stage of life to reflect the needs of individuals at different points in their development.

Additional sections address mental health promotion with schools, employers, health and emergency services, and councils. Log on to <http://careif.org/category/mh4life/>



Family Literacy Support Programme at Ċentru Enrichetta Family Resource Centre

by Marthese Cini, Co-ordinator
Family Learning Support/ Manager
Ċentru Enrichetta

'Since my daughter started coming here, just a short while ago, she is already reading better. She is also asking me to read with her.' – a parent

At Ċentru Enrichetta, we are now offering, for the summer months, a service to families which supports the attainment of basic skills in reading and writing, to learners who are identified as being at risk in this important area that is literacy. The service is being offered to learners in Year 1, being a crucial year for the learners, so that they will not start their school life with a deficit.

The learners are referred for the service by the school, the Parish and social workers.

The families are then contacted and an invitation for an assessment is issued. The assessment is first carried out in the Maltese language. If the family accepts the invitation, an appointment is fixed and the family visits the centre, and is present during the assessment. After the assessment, the learner's needs are identified where strengths and weaknesses are targeted.

A **learning plan** is discussed with the family who are in turn are invited to participate in the sessions. The sessions are held once a week and last around an hour and a half. During the sessions, the learners go through different tasks in order for them to attain basic skills and life-long learning techniques. The session starts with auditory training which

consist of blending and decoding letter sounds in words.

Free writing: The learners are asked to write about anything they want, an experience, a toy, what they did the previous day and so on. The text is not corrected for spelling mistakes as the objective behind this task is to set them writing. Their attention is drawn to one word only. The learners then write in their 'diary' on a daily basis at home.

The **blending task:** The learners are given letter sounds to blend and form words. The family member accompanying the learner participates in this task so that then they can acquire the skill needed in order to repeat this task at home with the learner. To facilitate home support, a list of words is given so that the adult has a quick reference to identified words.



The **decoding task:** the learners are then asked to identify the sounds which make up a given word. The learners are asked to count the number of sounds in each word on their fingers. This will help, at a later stage, when the learner starts writing as it will enable them to ensure that they have the right number of sounds which will make up the word. It needs to be pointed out that a number of young/struggling learners might omit vowels when writing. This exercise will give them the skill to self-correct the words.

Another task which is carried out is that of **discussing a given**

picture. The learners are asked to describe what they see and build up a story. This will give them confidence when they will in the near future, write stories themselves. They are then invited to **colour the picture.** Depending on the time factor, they can colour the picture during the session or at home.

During the session, **reading** of course is given utmost importance. Reading text presented is simple and repetitive before moving on later in the session to books. The reason behind this prepared text is to give the learners confidence so they will attain the satisfaction of saying 'I can read'. Learners need immediate results if we want them to succeed.

The next task is a **comprehension** exercise. A short text and questions is presented and the learners read the given text, with as little prompting as possible and answer the questions, first orally then they write them down. The session ends after the learners read their assigned book, which is lent every week, a reading record is kept, and a new target is given.

Having an adult attending the session is beneficial for both the learner and the adult. The learner is gradually acquiring reading and writing skills while the adult is acquiring skills on how to guide and support the learner. This form of implementation is also beneficial for adults who are acquiring reading and writing skills themselves. The fact that the methodology used gives quick results encourages the learners in their learning journey.

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Iċ-Ċentru Enrichetta għas-Servizzi għall-Familji f'Birżebbuġa

minn Maria Zerafa, Community Social Worker, Ċentru Enrichetta

Mil-bidu ta' Lulju 'l hawn, kienu bosta l-attivitajiet komunitarji li bdew jimlew iċ-Ċentru Enrichetta bil-ħajja u l-ferħ li taf iġġib magħha l-komunità sabiħa tal-lokal. Ċentru Enrichetta qiegħed f'dan iż-żmien jilqa' fi ħdanu bosta tfal li qed jattendu s-Summer Camp organizzat mill-proġett LEAP! tar-reġjun tal-Ministeru tal-Familja u Solidarjetà Soċjali (MFSS).

It-Tlieta filgħodu, it-tfal jattendu kors ta' *Taħdit bl'Ingliz* sabiex jipprattikaw l-Ingliz b'mod prattiku u divertenti. L-Erbgħa jkun hemm numru ħelu ta' adoloxxenti illi flimkien jiddiskutu *x'jiġifieri tkun adoloxxenti fid-dinja tal-lum*. Il-Ġimgħa, tfal oħrajn jipprattikaw it-*tpinġija b'mod li tista' isservi ta' terapija*.

Nhar ta' Tnejn u Erbgħa issib ġenituri li, flimkien ma' uliedhom li għadhom qed jissieltu biex jitgħallmu jiktbu u jaqraw, jipprattikaw il-*ħiliet bażiċi tal-Malti u tal-Ingliz*. Il-ġenituri jiġu bi ħgarhom għal dan is-servizz għax permezz tiegħu jsibu min jiggwidahom kif jagħlmu lil uliedhom dawn il-ħiliet id-dar stess.

Kull nhar ta' Erbgħa u Ġimgħa, jiltaqa' l-grupp ta' nisa li joħolqu handicrafts mill-isbaħ b'dedikazzjoni u impenn. Fiċ-Ċentru Enrichetta familji li jeħtieġu xi forma ta' għajjnuna jistgħu jikkellmu ma' *social worker*. Ix-xogħol ta' *social worker* huwa wieħed vast u kulħadd jiġi mgħejjun skont il-bżonnijiet differenti tiegħu.

Jekk inthom minn Birżebbuġa, jew tkunu Birżebbuġa, nistiednukom żżuru ċ-Ċentru bejn it-Tnejn u l-Erbgħa, mit-8:00am sa' s-2:00pm. Jew inkella tistgħu wkoll iċċemplu fl-istess ħinijiet fuq 21652038. Aħna ninsabu ċerti li dan il-post ser ikun wieħed ta' sostenn għall-familji ta' Birżebbuġa. Aħna motivati nkomplu x-xogħol tagħna f'din il-komunità id f'id mal-Parroċċa, mal-Kunsil Lokali, mal-Youth Workers tal-Aġenzija Żgħażaġh, mal-iskola primarja tal-istat, u ma kull organizzazzjoni li qed tħabrek u tistinka għat-titjib fil-kwalità tal-ħajja ta' familji li jeħtieġu għajjnuna.



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My Survival, My Experience

By Elaine Compagno, SOAR Service

A person who is very knowledgeable in any area is often referred to as an 'expert'. At St. Jeanne Antide Foundation we believe that the person who has experienced a trauma struggled to access support for self and family members is an expert on his or her story. Many times we say that one learns from their experience, but what does that person learn?

In the realm of intimate partner violence, a survivor may not merely learn to steer clear of manipulative potential partners. She may learn other things and SOAR has embarked on a project to find out what survivors have learned through their troubled experiences of survival. The 'wisdom' will then be shared in a manner that protects the survivors but also gives them a platform to send a message, to speak out and write about their journey. They want their messages to have far reaching effects, they want journalists, lawyers, the police, the magistrates, the government and other women and men to read them. They are angry, sad and frustrated. They are thankful, appreciative and full of praise. They are strong, courageous and honest, but most of all, they are very human, very raw emotions and thoughts. There is something about this that makes the act of sharing their experiences a noble one, a generous one. It is an act of solidarity.

Through outreach, SOAR is currently holding a series of one-to-one depth dialogue sessions to discuss women's experiences in depth along a thematic framework of popular topics, such as their experiences at the police station or at court. Do they feel that their lawyer truly understands them? How many times have they packed up and moved? What has it cost them to leave the violent relationship and live in safety? And what changes would they like to see? What was helpful? What was not?

When the experiences are sorted, participating members will then form focus groups to discuss the results and methods of constructing arguments and proposing solutions. A smaller group of members will then write papers on the themes which they will be presented during a conference that SOAR is organising in a few month's time.

The participants have often said how comfortable they feel speaking to other women who have also been through similar experiences. It helps for women who are at the start of their journey of survival to meet women who have made it out the other side and have started a new life. They see that perhaps there is a possibility for their success too, they take heart and begin to believe that they too can achieve it. That, they too, deserve it! Perhaps they too can then share what they learned with others just starting their journey of survival.



Proġett Pilota MCCF - Ċentru Enrichetta – Kunsill Lokali

Waqt żjara liċ-Ċentru Enrichetta tal-Fondazzjoni f'Birzebbuga mill-Eċċellenza tagħha l-President ta' Malta Marie-Louise Coleiro Preca fit-28 ta' Lulju, inqabel li jinbeda proġett pilota bejn l-Malta Community Chest Fund (MCCF) u ċ-Ċentru Enrichetta. Il-proġett jinvolvi li uffiċjal mill-MCCF jiltaqa' f'Birzebbuga stess ma' familji li jinħtiegu għajnuna mill-MCCF, f'Ċentru li jilqa' l-familji tal-lokal.

Kull nhar ta' Tlieta bejn it-9am u l-11am, l-uffiċjal tal-MCCF tkun tista' tiltaqa' ma' familji li jixtiequ jiddiskutu xi ħtigijiet li jkollhom li l-MCCF tkun tista' tgħin fihom. Fl-istess ħin, Social Worker miċ-Ċentru Enrichetta tkun tista' tgħin lill-familji f'aspetti oħra tal-ħajja li l-MCCF ma tkunx f'qagħda li toffri.

L-idea għal din l-inizjattiva kienet tas-Sinjura Josette Busuttil, Kunsilliera għall-ħidma soċjali fi ħdan il-Kunsill Lokali ta' Birzebbuga.

Preżenti għal-laqgħa li żviluppata dan il-proġett pilota kien hemm uffiċjali mill-Uffiċċju tal-President u mill-MCCF, Sr Salvina Bezzina, iċ-Chairperson tal-Bord tas-St Jeanne Antide Foundation u ħaddiema oħra tal-Fondazzjoni, is-Sur Kevin Barun, Sindku ta' Birzebbuga u żewġ kunsillieri.



Alternative "Tapping" therapy being proposed by researchers for UK National Health Service

- our Foundation has been using it for years already

We present a news item about Emotional Freedom Technique (EFT) that appeared in the UK press in 2014. Since a number of years now, the same method is used at our Foundation, being a significant part of our Emotional Freedom Service. It is given by a trained and internationally certified practitioner in the method. Our service is geared to any person who is carrying a burden of emotional distress, such as fear, anger, heavy self-criticism, or emotional hurt - and wishes to be released from it. Our service is not normally aimed at persons whose problem stems directly from a serious mental illness. If you wish to apply for our service, please contact any social worker or other staff member of the St Jeanne Antide Foundation. Please do not put pressure on somebody else to apply - the person himself or herself must want to be released from his or her own emotional distress. The Emotional Freedom Service is one-to-one, confidential, and free of charge.

<http://www.dailymail.co.uk/health/article-2540469/Alternative-tapping-therapy-favoured-Lily-Allen-used-NHS-treat-anxiety-depression.html>

Alternative 'tapping' therapy could be used by the NHS to treat anxiety and depression

- **The treatment involves tapping acupressure points on the head and hands**
- **The researchers believe it should now be used by the NHS**
- **Tapping could also be used to boost performance in pressurised situations**
- **Once the technique has been learnt, patients can treat themselves at home, whenever they need it**

By [EMMA INNES](#)

PUBLISHED IN DAILY MAIL, UK: 11:55 GMT, 16 January 2014 | UPDATED: 16:43 GMT, 28 February 2014

Experts are calling on the NHS to start using a new self-help technique, called tapping, after its effectiveness in treating a number of conditions was proved. The technique, which involves tapping acupressure points on the head and hands, is showing promise as an effective form of therapy for anxiety, depression and anger.

It is also known as the emotional freedom technique (EFT).

Researchers at Staffordshire University are leading research into the effectiveness of EFT in the UK.

Professor Tony Stewart, who led a trial of the treatment in the Birmingham area, said: 'EFT is a new and emerging therapy that can be used to treat a wide variety of conditions.

'Patients gently tap with their fingertips on acupressure points, mainly on the head and hands, and relate this to the voicing of specific statements.

'A growing number of studies suggest EFT is an effective and safe treatment, and with the predicted sharp increase in the demand for mental health services – and a corresponding decrease in NHS resources - we feel that the use of EFT should now be extended.'

The researchers studied 39 patients during the trial and say that most improved significantly as a result of the treatment.

Dr Ian Walton, GP and mental health lead for Sandwell and West Birmingham Clinical Commissioning Group, said: 'The effective use of EFT demonstrated in this

study has not only influenced counsellors and therapists in Sandwell to be trained to use this method of treatment, but also local mental health charities are seeing the value in being trained to use EFT in the work that they do.'



© Jan Scherders/Blend Images/Corbis

Poeżiji mill-~~H~~abs.

Irene project: PRISON WOMEN'S OUTREACH
poems by a member of the Project's Prison Handicrafts Group



IL-~~H~~AJJA FIL-~~H~~ABS

minn Elaine Muscat

Kemm iddejjaqt. Kemm xbajt.
Kemm nitbikkem waħdi.
Kemm ili f'din iċ-ċella dejjem imdejja,
marret lura saħħti.
Qatt ma nara barra,
m'għandi proprju xejn biex nizvoga.

O'Ġesu tieghi, x'għamlitli din l-imbierka droga.
Hemm kont ferħana darba, id-dinja kienet tieghi,
iżda l-ħbieb it-tajba ħallejthom u
l-ħżiena ħadthom mieghi,
laqgħuni, imma nishet is-siegħa li sirt naf l-eroina,
u issa l-ħbieb it-tajba ma jgħidu xejn ħlief miskina.
Lil għażiża ommi kissirtha,
imma kemm inħobbha lil din.
iġri nkun magħha għal dejjem,
mhux li jgħaddi l-ħin.
Il-ħabs ikrah wisq,
"penitenza" għad-dnubiet tagħna,
hemmhekk inġorru dak li għamilna magħna.

O'Ġesu aħfirli għax b'li għamilt wegġajt ħafna nies.
Emminni meta ngħidlek li fid-dwejjaq tieghi,
inħobbok bla qies.
Min hawn għad noħroġ u nibda ħajja ġdida,
Iva, Ġesu, ħajja bil-għaqal jiena rridha.

WAITING

By Elaine Muscat

I sit in the 'inside', always awaiting my fate,
it is all I have to do in here, wait, wait, wait.
I wait for 'Freedom' that one day may be mine.
I wait for the darkness to end, so the sun may shine.
I got myself in here because of my habit – drugs.
My friends were all worthless, they were just thugs.
They introduced me to a substance of the worst kind,
and now the elimination of these drugs is all I want to find.

This cold dark cell has been my home for years,
it has seen me working here after so many tears.
One day I will be free and live life as it should be.
When I am out of here dear God, let me be a new me.



.....u minn Ċentru Antida

OPEN YOUR EYES

by Joedy Spiteri, 13 years

All around us hatred, hatred
Shedding blood on this ground that is sacred.
Why do most of us kill and run
when we could stop and have fun?
All the deaths of children that cry,
now happy up in the sky.
Letting our sons and husbands go to battle
but all we can do to this is settle.
Open your eyes and forgive,
So stop now, pray, and give.
There's that sound we need to go
underground,
when members of our family are not found.
I'm scared, I'm frightened, my heart just
skipped a beat,
I can hear the sound of feet.
Suddenly there I lay on the floor
my body lifeless.

Open your eyes and stop this war.



Lejla Maltija

Is-Sibt,
22 t'Awwissu 2015

Ċentru Antida Tarxien

Prezz Ikel Malti €10
Hot Dog €4

Għal bookings ċemplu fuq 21809011
jew b'email – miriam.sjaf@gmail.com

Attività b'risq il-Fondazzjoni
St Jeanne Antide



poeżija spiritwali

Ruħ il-Għerf, kullimkien

Minn dejjem għal dejjem ta' dejjem*
 tgħammar hi fost nisel ta' galassji, fost kwiekeb,
 fost trabijiet mifruxin ta' kwiekeb kbar mifqugħin
 fis-smewwiet u fl-artijiet tgħammar hi
 fi ġmiel tal-biża' u ġmiel li jgħaġġeb l-għajn
 u f'dawk li jitkaxkru w li jgħumu w li jittajru 'il fuq –
 hi titma' u tgħolli, u tgħaxxaq il-qlub.

Kollox hu wieħed, dażgur, għażiża muntanja u brimba
 għażiż *quantum field*, għeziež qmura ta' Gove
 għezies terroristi, tifla tat-triq, bidwi, tiġieġ u žbib
 għezies irġejjen, presidenti, prostituti u jien
 għezies ħallelin bi frodi, traffikanti, *social workers*,
 droganti, delinkwenti, djakni u jien –
 ninxtegħlu, b'qalb hienja,
 b'min fil-fond aħna
 nindunaw.

L-Ispirtu tal-Għerf, bint il-Għoli.

tony macelli



L-Ispirtu tal-Għerf, sofia bil-Grieg jew ħokma bl-Ebrajk, ġie maħluq min Alla sa minn qabel kull ħolqien ieħor u fil-Grieg u fl-Ebrajk (u fl-Ingliż) l-Ispirtu tal-Għerf huwa ippersonifikat bħala mara. Fil-verżjoni Maltija narawh maskili. Sofia/Gherf tissemma' wkoll f'kotba oħra tat-Testment il-Qadim, bħal-Ktieb il-Għerf. Huwa/hija kurrent jew aspekk ta' Alla. Sophia la hija mara u lanqas raġel. Il-personifikazzjoni hija metodu poetiku, sabiex jispira u jfiehmed. Alla huwa wieħed.

(*) – Bin Sirak 1:4; Proverbji 8:23; Għerf 1:6

Bin Sirak Testment il-Qadim:

L-għerf kien maħluq qabel kollox, u l-għarfien bil-għaqal kien minn dejjem. ...
 Il-Mulej innifsu ħalaq l-għerf, rah u qiesu, u xerrdu fuq dak kollu li għamel. L-għerf qiegħed ma' kull bniedem skond id-don tiegħu, u qassmu lil dawk li jħobbuh. (1:4,9-10)

Ktieb tal-Proverbji, Testment il-Qadim:

Nagħti l-ġid lil dawk li jħobbun, u nimlielhom il-ħażniet tagħhom. Il-Mulej kellu lili sa mill-bidu ta' għemilu, sa minn qabel l-eqdem għemejjel tiegħu. Sa minn dejjem twaqqaft, mill-bidu, qabel ma nbdiel id-dinja. (8:21-23)

Ktieb il-Għerf (jew Il-Ktieb tal-Għerf ta' Salamun) Testment il-Qadim:

L-għerf hu spirtu li jagħmel il-ġid, (...) Alla hu xhud ta' dak li hu fih innifsu; hu jagħraf sewwa l-ħsbijiet ta' qalbu, u jisma' l-kliem ta' fomm. (1:6)

Ħwejjeg moħbija jien għaraft u dawk li jidhru; għax għallimhomli l-Għerf, li għamel kollox. Fl-għerf hemm spirtu intelliġenti, qaddis, waħdieni, ta' hafna għamljet, fin, u attiv; jinfed fil-fond, u tebgħa m'hemmx fih; ċar u ebda ħsara ma tista' għalih; iħobb il-ġid u misnun sewwa; xejn ma jżommu u l-ġid jagħmel; iħobb il-bniedem, sod u żgur bla inkwiet; kollox jista' u fuq kollox jgħasses, u fl-erwieh kollha jidhol, mqar f'dawk intelliġenti, safja u fini sewwa. Għax l-Għerf jitharrek aktar minn kull haġ'ohra li titħarrek; *minhabba s-safa tiegħu jidhol f'kollox u jinfirex ma' kullimkien*. Hu bħal daħna ħafifa tas-setgħa ta' Alla, nixxiegħa safja tal-glorja ta' Dak li jista' kollox; għalhekk xejn imdennes ma jidhol fih. Hu raġġ tad-dawl ta' dejjem, mera bla tebgħa tas-setgħa ħaddiema ta' Alla, u xbieha tat-tjieba tiegħu. Għalkemm hu waħdu, kollox jista', jibqa' dak li hu fih innifsu, u jgedded kollox; minn żmien għal żmien jidhol f'erwieh qaddisa, u jagħmilhom ħbieb ta' Alla u profeti. Xejn ma jħobb Alla, jekk mhux dak li jgħix ma' l-għerf. Għax l-Għerf jiddi aktar mix-xemx, u aqwa minn kull ġemgħa ta' kwiekeb, mxebbah mad-dawl, hu isbah minnu. (7:21-29)

THE WISDOM WAY OF KNOWING

Some [Christians] continued to place their hopes in the older way of knowing, which was essentially the systematic practice of "receptivity to higher meaning." They intuited that if *their own being* could be attuned deeply enough, fully and wholly, they would encounter Jesus (and the eternal Wisdom from which he emerges) beyond time, in continuously renewed immediacy rather than receding memory. This became the consuming passion of the Desert Fathers and Mothers, who flourished in the Egyptian and Syrian deserts in the third, fourth, and fifth centuries and emerged as the first "official" Christian Wisdom School. While often caricatured as fleeing from the world to save their souls, this is not at all what these go-for-broke spiritual adventurers were up to. Rather, they were boldly experimenting with ways to increase their being so that they could continue to be related to Jesus in intimate, participative knowledge at the point that the poet T. S. Eliot calls "the intersection of the timeless with time". This spacious and intimate communion with the Divine Life was precisely what they felt Jesus was calling them to in his summons, "If you would be perfect. ..." (which in the original Greek actually means "whole") and in his promise, "I am come that you might have life and have it more abundantly." – Extract from the Chapter "How the West Lost Its Wisdom", in *The Wisdom Way of Knowing: Reclaiming An Ancient Tradition to Awaken the Heart*, by Cynthia Bourgeault - P 16

NOTICES

Handicrafts making – A number of initiatives are underway to produce handicrafts for selling at craft fairs.

- Crafts at women's division at Corradino Correctional Facilities
- Crafts at Dar Hosea drop-in Centre
- Crafts at Tarxien Family Resource Centre



Dingli Women's Handicrafts Club

Members recently donated handicrafts produced by Club members to the St Jeanne Antide Foundation. The Club meets every fifteen days, except for the hot summer season, to produce a range of products which they later donate to initiatives that support vulnerable persons. The Club is led by Mrs Connie Bonello. *Thank you all for your the products of your hard work!*



A short course for **Dementia Caregiving in the Community** is being organised by Malta University Consulting Ltd in collaboration with the Department of Pathology, University of Malta. This course is scheduled for the 10th of September 2015 to the 7th of October, held weekly from 06.00 to 7.30p.m. Lectures are held at the University Residence, Robert Mifsud Bonnici Street, Lija (ample parking space available in the parking area).

This course is specifically designed to provide caregivers, including family members, with the basic knowledge and skills to care for people with dementia at home.

Certification: Participants will be awarded a Certificate of Attendance issued by Malta University Consulting Ltd.

Further information is available from : <http://muhc.com.mt/updates/a-course-for-dementia-caregiving-in-the-community/>

Here is an **Anti-groping education book** form the Council of Europe about children - you might be interested in keeping the URL.

http://issuu.com/councilofeurope/docs/kiko_mt

Kiko u l-Id huwa ktejjeb għat-tfal li gie żviluppat mill-Kunsill tal-Ewropa bħala parti mill-kampanja 'Wieħed minn kull Ħamsa' sabiex titwaqqaf il-vjolenza sesswali fuq it-tfal. Dan il-ktejjeb jispjega r-regola 'Hemmhekk ma Jintmixx'. Din l-istorja tistgħu taqrawha lit-tfal tagħkom sabiex jitgħallmu d-differenza bejn mess tajjeb jew mess ħażin. Għal aktar informazzjoni dwar dan is-sugġett żur www.hemmhekkmajintmixx.org
Kiko u l-Id, Wieħed minn kull Ħamsa, Kampanja sabiex titwaqqaf il-vjolenza sesswali, Drittijiet tat-tfal, Ir-regola hemmhekk ma jintmixx, Abbuż sesswali fuq it-Tfal, prevenzjoni ta' vjolenza, Kunsill tal-Ewropa.





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Facebook

<https://www.facebook.com/SjafAntideCentre?fref=ts>

BAZAAR fi Triq Hal-Tarxien b'risq il-Fondazzjoni

**Miftuħ kull nhar ta' Tnejn u nhar ta' Erbgħa
mid-9:00 sa 12:00**

Naċċettaw oġġetti biex jinbiegħu fil-Bazaar

DONATIONS

Your donation is truly appreciated. It enables us to sustain our services to vulnerable and poor individuals and families.

Donation to the St Jeanne Antide Foundation can be made as follows:

- **Cheque** issued to The St Jeanne Antide Foundation and posted to the Foundation: 51 Tarxien Road, Tarxien TXN 1092
- For **local bank transfers**: **APS** 2000 0681 886
HSBC 013175021001
BOV 4002003379-0
BANIF 00210404101
- If you are a Go/Vodafone/Redtouch subscriber you can donate by sending a **blank SMS** (SMS tariffs applicable):
€2.33 – 50617371 €4.66 – 50618095
€6.99 – 50618909 €11.65 - 50619217
You will receive a text message of thanks and acknowledgement
- For **bank transfers from overseas**: APS Bank, 146/147, Antoine De Paul Square, Paola PLA1260
Bank Code (Swift) APSBMTMT IBAN No: MT03 APSB 7708 0005 5047 2000 0681 886 (last 11 digits are the account number).

HOW YOU CAN HELP US - OTHER OPTIONS

- ✓ If you are getting married: make a donation instead of buying wedding souvenirs.
- ✓ If you are having a birthday party: ask friends to make a donation instead of buying a gift.
- ✓ If you are having a wedding anniversary celebration: convince your guests to make a donation instead of buying a gift.
- ✓ For funerals: you may wish to make a donation instead of buying flowers.
- ✓ Get Together: organise a spontaneous collection.
- ✓ You may wish to send us a monthly or annual donation, whatever the amount.
- ✓ You can encourage others to consider donating to the Foundation.
- ✓ Ask your employer for a matching scheme which will make your contribution go even further!
- ✓ Become a HELP-SJAF Champion and ask friends and family to make a donation.

CONTACT US: sjafngo@gmail.com

THANK YOU! WE PROMISE TO PRAY FOR YOU AND YOUR FAMILY

Foundation SERVICES

1. Family Resource Centres:

- **Ċentru Antida** in the heart of Tarxien. Open from 7.30am to 5 pm daily in winter time (sometimes later as well).; up to 1pm in summer Serves localities of Tarxien, Paola, Fgura and Santa Lucia. Social Work, community outreach, advocacy, referral, information, emotional support, support groups.

- **Volunteering** opportunities, included inclusive volunteering for service users.
- **Volunteer Handymen** in support of vulnerable and poor families.
- **Learning Support** for vulnerable persons supported by Foundation Social Workers. Includes: *For Children*: weekly learning support for primary level students; *For adults*: non-formal learning opportunities such as self-esteem groups & literacy.
- **Volunteer Befriending** for lonely, home-bound elderly persons
- **Counselling**;
- **Bazaar** in Tarxien (recycling and fundraising)

- **Ċentru Enrichetta in Birżebbuġa**. Open Mondays, Tuesdays and Wednesdays from 8am to 2pm. Social Work service; Family Literacy Support Programme; MCCF service on Tuesdays from 8am to 11am

2. LWIEN Service – support for family carers of persons with mental health problems. Includes family consultations, counselling, support groups, home-visits, social work.

3. IRENE Project in support of very vulnerable women involved in street prostitution. (Project financed for 18 months by the EEA NGO Malta Fund managed by SOS Malta).

4. SOAR Service: advocacy and support for victims and survivors of domestic violence. Includes workshops on dating violence for young persons (soarmalta@gmail.com)

5. Emotional Freedom Service for persons wanting to be free from their anger, fear or other emotional distress;

6. Overseas Development Projects: SJAF works with partners in developing countries to formulate anti-poverty projects. It has also arranged for public funding of such projects in Pakistan, Central African Republic, South Sudan and Malawi.

7. Centring Prayer Group for contemplative prayer practice.

PUBLICATIONS: ask us for list.

See "Services" & "Reports" on
www.antidemalta.com.