



Probing Our Fortune – Career Preparedness and Life Navigation with Folk tales

Guide for the use of folk tale cards

Tale about the Sun Sammi folktale

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Index

Guide for the use of folk tale cards	1
The tale – A Tale about the Sun	3
Guide to the tale	6
Where do you start when working with the story yourself?	10
Where do you start when working with storytelling as a facilitator?	12
A possible scenario for a group activity	14





A Tale about the Sun

Once upon a time, there was a sea and on its shore a big, dark country. In that country the Sun never came up, its people had never seen sunshine in their lives.

A dark cloud covered the Earth there and for this it was so dark that the people could hardly see each other. So it was called the Country of Darkness, and its people were called hut-dwellers as they had no houses but only shaky huts to live in. These huts were made of straw, covered with bass and moss therefore it was not surprising that the ugly wind blew right through them.

The people lived in great poverty in the Country of Darkness.

However, in the middle of the Country of Darkness there was a big, round hill. On that there were a lot of trees that made a whole forest. In the middle of that forest there was a loghouse. In that house it was warm and there was all good found on Earth. There were seventy Shadow Brothers living in that house. They were the only ones with a loghouse in the whole country. There was a stick fence around the house and behind that there were a hundred thousand reindeer grazing. The Shadow Brothers did not make the reindeer work and they neither gave any of them to the hut-dwellers.

This is how it was for a thousand years, and then for another thousand and then a thousand years went by for the third time, too. The hut-dwellers thought that it was going to be like this forever unless the winter went.

But then once, who knows when, a well-built man arrived on a reindeer in the Country of Darkness. His beard was down to his knees and when he spoke his eyes shone so much that his face could be seen even in the dark. The hut-dwellers could see that he was tall as an old giant and he was wise as an owl.

"You live in darkness, my friends, because you do not know the Sun. The Sun exists, even though you have not seen it yet. If you get the Sun, it will be warm and light in the country."

"What could the Sun be?" asked the hut-dwellers each other. They had never heard of it before.

The Shadow Brothers also heard the stranger talking. They listened and they got very angry and scolded the people heavily.

"You are dumb people, hut-dwellers! Why are you listening to the silly chatter of this stranger? How could something exist that nobody has ever seen? This impostor has only come here to fool you. It's a big mistake to listen to his words. He would deserve beating for fooling you all with his tales."

The hut-dwellers were pondering, considering whether the Shadow Brothers could be right. They thought it would possibly be a good idea to kill the stranger.

The long-bearded wiseman was just watching them, shaking his head. The light in his eyes had gone. Then he rode away on his magic deer and disappeared like he had not even been there. Only his voice could be heard in the dark.

"After today, I will only appear to those who believe in the Sun."

There lived a young man amongst the dwellers. Although he was also poor, like everybody else, he never went to the Shadow Brothers to worship them. He was a proud, prestigious young man.



Not a long time had passed that all had forgotten about the wise old man, only the young man could remember him. He went to the place where the deer lichen grew, looked up at the dark sky and said to himself. "I believe that the Sun exists. But how will I find the bearded old man?" When he had just said these words, the lichen and the high moss opened up and the magic reindeer appeared in front of the young man. "Get on my back." it said.

The young man sat on the reindeer and it rode away with him over moss, moorland and black lakes. Then it stopped suddenly in front of a great granite. On its top there sat the bearded old man.

"Welcome" he greeted the young man. "I knew there would be from the hut-dwellers who finds me. You are a great person, you have a great future ahead of you."

"Thank you for your kind words, but tell me, where could I find a bit of the Sun?"

"You need to work a lot, still," said the old man. "so that you can find the Sun. At first, you need to weave a basket. Ask each of the dwellers for a hair and weave the basket using those." So the young man returned to the dwellers. He spoke convincingly and each of the dwellers gave him a hair. When he had collected the hair, he started to weave the basket. He wove for seventy days and seventy nights to finish the tiny basket. By the time he finished, he had grown in strength and wisdom.

Then he went to the moss and lichen moorland, looked up to the black sky and he said to himself. "The basket is done. How can I get a bit of the Sun?"

When he had just said these words, the lichen and the high moss opened up and the magic reindeer appeared in front of the young man again. "Get on my back." it said. The young man sat on the reindeer and it rode away with him over moss, moorland and black lakes.

They have covered a long way when suddenly there was a red light in front of them. The young man saw the big, red Sun at the edge of the sky.

"Are you not afraid of fire?" asked the magic reindeer.

"I'm not afraid of anything." answered the young man.

"Then open your basket and hold it tight and hold on to me, too."

The wise young man opened the basket, held it tightly and held onto the reindeer, too. The reindeer was galloping right to the Sun. It ran into the Sun. It poked it with its velvet antlers so that a bit of the Sun came off and fell into the basket.

Then they turned back and rode back to the country of the hut-dwellers. As soon as they arrived there, the magic reindeer disappeared.

The wise young man stood among the hut-dwellers and said. "You all gave me a piece of hair. I wove a basket from those and I brought you a bit of the Sun in that basket. Let the Sun out from the basket so it can light up the sky."

But just as he said this, the black brothers came running down from their round hill. They were shaking their fists shouting.

"Do not dare to do that! Do not let the Sun out of the basket! Our lakes will dry out. The iron in the womb of the Earth will melt and flood our homes. You will be blinded and we will all burn alive."

The Shadow Brothers circled around the wise young man and they wanted to take the basket. But now the hut-dwellers decided to protect the young man.

"Don't touch him! We are not letting the basket go!" they shouted.



The Shadow Brothers got blue and green with anger, they grabbed the young man and his basket and they were pulling him over to the moorland. They wanted to throw him in there together with his basket to drown. The hut-dwellers became very angry. They pulled themselves together and for the first time in their lives they started to pelt the Shadow Brothers with stones. In the shower of the stones the Shadow Brothers took out fishbone knives and started to stab the hut-dwellers with those. There was blood flowing, the battle was fully on.

But then, suddenly, the lid of the basket opened up and the first ray of the Sun escaped. Red light covered the sky, dawn arrived at the moorland. The Shadow Brothers all burnt to death and their ashes fell into the moors. The wise young man stood there together with the hut-dwellers watching the sky and the radiating rays.

The water of the lakes became blue, the moss turned all colourful, white, red, yellow and green. A miracle happened in the Country of Darkness.

"Who are you, wise man?" shouted the hut-dwellers. "Who are you who brought this miracle to us?"

And all the people ran to him and said. "You, wise young man, we now can see and know that the Sun exists. But this is just a tiny chunk of it. How should we get the whole Sun?"

As they said this, the high moss opened up and the magic reindeer appeared. It said to the young man. "Tell them to gather all the reindeer that are grazing behind the black brothers' fences."

So the young man said to the hut-dwellers. "Go to the house of the Shadow Brothers. Demolish the fences and gather all the reindeer. They are yours now."

The hut-dwellers did as he had told them. They gathered the hundred thousand reindeer from the round hill. They all sat on them and they rode them together with the young man.

They rode on until they got to the Sun. There the wise young man asked them. "Are you not afraid of the fire?" "We are not afraid of anything. Just tell us how to get the Sun."

"Ride towards the Sun with an open heart and receive a ray from its light."

So the hut-dwellers rode towards the Sun with their hearts open. They each received a ray and the hundred thousand hearts suddenly became warm.

"Now line up the reindeer."

This was what they did. The magic reindeer poked the Sun with its antlers and Sun slid down from the sky and settled on the antlers of the reindeer. The hundred thousand hut-dwellers returned home carefully bringing the Sun on the antlers of the reindeer.

Since then the Sun has been shining red above the tundra. The lakes are blue and the hut-dwellers fish in their fresh water. The moors have dried out and on their places there are colourful flowers and green grass. There are never ending forests rustling on the shore of the sea.

And the wise man lives happily ever after because he was the one to get the Sun for the hut-dwellers.



Guide to the tale

In order to work successfully with a fairy tale, it is important to understand who the hero of the story is and what is the life situation or problem for which the plot provides an opportunity for solution. The Tale of the Sun is a special story, because among other things, it offers the possibility of a change simultaneously on both the individual and the social level. We start our journey from the Country of Darkness, where a state of learned helplessness, a "frozenness" prevails. The inhabitants of this land, the hut-dwellers, live in miserable conditions, without any particular perspectives or prospects for their lives. This condition has defined their lives for a long time.

As the tale says, "*This is how it was for a thousand years, and then for another thousand and then a third thousand years has passed.*" When someone is born into a life without light and lucidity and grows up without ever hearing about the Sun, it is hard to imagine that life could be different. That there is joy, peace, satiation, satisfaction. So when a stranger arrives in the country bringing news of another, wonderful and attainable quality of life, no matter how powerful, wise and captivating he may be, the hut-dwellers ultimately do not believe him. First they listen to the shadow brothers, who can be seen as symbols of darkness, hopelessness, and being trapped in an impossible life situation among other things. They embody everything that separates us from our inner resources.

It is a strange situation, because from another aspect we can see what happens in the tale. All the information and knowledge that we need to obtain the Sun is available to us; and we "just" need to somehow destroy the Shadow Brothers to gain access to it. But simply hearing about the existence of the Sun is not enough.

Among the hut-dwellers lives a proud, dashing young man. He is the only one who hasn't forgotten the old man and has the faith, the courage and the persistence to set out on a journey that will ultimately change the lives of the entire community. What makes him different from the others? What are the qualities possessed only by him that makes him suitable for this difficult, long and exhausting task? One of his most basic characteristics is that, despite his miserable circumstances, he refuses to establish any connection with the Shadow Brothers.

If we start from the point of view that every character in the tale represents a part of ourselves, we can say that the hut-dwellers are those aspects the parts of ourselves that have been wounded during our lives, while the young man represents the inner voice, the part of ourselves that can get us out of trouble and helping us to find the best way for us. In other words, it can help in healing and integrating those parts of ourselves that we've become detached from due to difficult life situations, trauma or abuse.

This young man is the only one who believes the old man that the Sun exists, who does not listen to the forces that pull him back, who does not get trapped in the familiar, known



negativity. He is the one who takes the risk of embarking on the unknown and, instead of getting stuck in a bad life situation, takes the path of active action. When given the task by the old man to return to the hut-dwellers first, then collect hair from them to weave a basket out of them, he completes this task without protest or doubt. This is a very significant moment in the story, nevertheless, since this is a crucial moment for the hut-dwellers to stand up for themselves against the Shadow Brothers later on. While gathering the strands of hair, he needs to talk to every single person, hoping that each would give him a hair. To do this, he needs to learn and practice an accepting, and genuinely attentive form of communication. These encounters and conversations ("hairs") transform him and gather the strength and knowledge of the community. The knowledge of the community and the long, arduous work by the young man creates a basket together which will be enough to be available to get a part of the Sun and bring it to the Country of Darkness.

This is the process that is likely to be the first step for the hut-dwellers towards change. And this is one of the moments in the tale that shows how individual change can be accompanied by the transformation on the level of the society. If we want to open up a new path for a community, we can succeed if we ourselves become part of the community and if we can bring a collective knowledge to the surface and structure it. This is what happens during the seventy days and nights that the young man works on the basket. It is no wonder that "by the time he finished, he had grown in strength and wisdom", as well as his knowledge, his personality and his inner strength had changed and been shaped during this time. Speaking of time, this is the process that can only be successful when we dedicate the quality time and work tirelessly and persistently.

Once the young man completes the basket, another challenge arises: to ride the magic reindeer to the Sun and back a piece of it. The reindeer is a symbol of mobility and action on one hand, but it can also represent the resources that help us through the difficulties that the young man in this story has to overcome. It is a very beautiful and perhaps not unintentional metaphor of this tale that the hero is given a wonderful, supernaturally powerful animal helper from the Country of Darkness. After all, in a country without light and warmth, the living world cannot thrive, flourish and survive. There is no living, breathing nature to connect with, which can provide the energy and strength we experience when we get away from our daily lives to go on vacation by the sea, hike in the forest or simply take a walk in a nearby park. How uplifting it is that in a story like this it is an animal, a deer, that can help revive the country and lead not only the community but also the nature and the environment towards renewal and flourishing.

To bring back a piece of the Sun, only one condition is necessary: to run fearlessly into this completely unknown and new celestial phenomenon. And the young man has no fear. That is how he manages to bring one or two sunrays of the Sun to the hut-dwellers even though this is still not enough to bring about radical changes. As long as the Shadow Brothers are alive, a complete transformation cannot take place. The young man is taking another important step towards achieving community change: he is giving an account of what he has done with the hair he has acquired from the hut-dwellers. We don't know if they believe in the existence of



the Sun, but they certainly consider the young man and the basket to be their own and protect them.

Thus, the Shadow Brothers can no longer employ the discouraging, one might say self-defeating techniques successfully, that worked in the case of the old man. In fact, when they see this, they attack the young man, leading to another significant step in the community's life: they go to war with the Shadow Brothers. The fight is a life-or-death struggle, and if we stop for a moment and look at our own lives: is there anyone who doesn't know this powerful struggle with our own difficulties? What is curious and thought-provoking is that, in fact, this struggle does not lead to results, it does not destroy the Shadow Brothers.

In the course of events, the lid of the basket bursts open, the first ray of sunlight bursts out, rises into the sky and the Shadow Brothers burn to ashes. It is the light brought forth from within ourselves through the power and knowledge that can eliminate the frozenness, the self-doubt, the darkness, all the feelings and qualities that the Shadow Brothers represent. From that point on, when the sunrays give the hut-dwellers the taste of the possibility of a new quality of life, everything flows smoothly. Following the guidance of the young man and the magic reindeer, they release the reindeers previously trapped by the Shadow Brothers and eventually bring back the whole Sun on their horns. Their country ceases to be the Country of Darkness. Nature regains its beauty and richness and the lives and hearts of the hut-dwellers are filled with light and joy.



The narrative of our relationship to nature

This story is about narratives. We are all surrounded by narratives. When we hear the word 'nature', several different memories, emotions and values are activated. These stories and emotions together make up narratives, which formulate the way we think about ourselves and about our environment, and indeed impacts the way we act and behave.

Existing narratives also formulate our inner narratives. When we listen to a story of another, watch a movie, listen to a poem or a song, the emotions it draws are good indicators how much they will have an impact on our internal narratives. Stories are coming from all different directions, most of us we cannot control. On the other hand as teachers or trainers, or coaches we still can control some of these, and also create a way to associate them with good feelings. That is why working with stories and storytelling has such a deep impact on individuals.

This story is very much about internal narratives – the struggle within ourselves between the narrative of darkness, hopelessness and of the light, bravery and sun. However this story is also showing a different way to nature, as most folk tales do. In folk stories there is no alienation from Nature – actually other beings or imaginary beings are also as important – or even more important! – actors as humans. If we look at folk stories, we can see that people live in good peace with nature, because if they fail so, they face severe consequences (dragons, storms, wrath of the sun or the sea).

In our Tale about the Sun we see that at the beginning people are closed off from nature. All they experience is dark and cold, and they don't even know there is a sun (the main driving element of nature). They are also separated from the reindeers, which are the mobility tool between them and the sun. From this perspective the story is very clear – for a sustainable life (of having sun, warmth, colour and flourishing) we need to get back connected to nature, represented here by animals. In the mythology of Sami or Lapp people (to whom this tale belongs) there is a constant war between the Shadow side (of the Moon) and the Sun side (the sun), and reindeers are fighting on the Sun side. Reindeers are important partners of the Sami people, who by today are full time reindeer-herding people.

In our everyday narratives animals are either food source, or pets, or role players in nature documentaries. They belong to a different world, we can even say Nature with a Capital "N". We admire their beauty, but in most cases we are thinking of them as a kind of object, we either eat or protect.

From a different point of view – they are just as much part of nature, as we are. They are living their lives, and from their perspective, we might be nice caretakers, or killing predators. The magical reindeer in this story lives in the forest, however it is also connected to the people. It is only the reindeer that can get the young man to the sun, and only all of the reindeers can get the sun back to people. It is only by their help that the world becomes colourful, supportive and nice again. Listen to this message.



Where do you start when working with the story yourself?

Working on ourselves through a story is an exciting task, but it is not at all straightforward. In a fairy tale, order is restored at the end: the hero of the tale takes a general journey and moves into a next stage of self-development.

This is our task, too: to interpret the turns and 'codes' of the fairy tale for our own lives, to find the steps that will help us to become better masters and mistresses of our own lives.

When we begin to work with ourselves through The Tale about the Sun fairytale, let us first listen to or read the story, then sit back and let the mood of the tale wash over us. Even with our eyes closed, we can find a taste, a smell, an image from the story. What would we get out of the story if we could? Where in the story are we, and what role are we playing?

Then take a pencil and write down your answers to the questions (on the cards or in the text here). Focus on the questions that speak to you most. Not all questions may be relevant to us, but those that are, are worth thinking about at length, or even talking about with others - parents, friends, peers, or even helpers.

In what way does this happen? Probably some character, some place, some object captures our imagination. The elements in a fairy tale are not necessarily the same for everyone, and in fact, when we work on the story with ourselves, we interpret the situations, characters, etc. that appear in the story completely for ourselves.

Let us first look at the characters in the story.

Each character has a message. Each one has its own strengths, its own role, its own message. The cards of the characters carry these messages.

- ❖ Hut-dwellers have lived in the Country of Darkness for three thousand years and have never seen the daylight. Their lives are miserable. Their living conditions, physical, material and emotional, are barely enough to survive. In this state, it is hard to imagine that there is a way out and the hut-dwellers think so, too: it will be like this forever. Have you ever been in a similar situation? How did you feel? What have you done? Not even the strong and charismatic-looking old man arriving on a beautiful reindeer can change the vision of the hut-dwellers when the Shadow Brothers appear. And to bring the full Sun, the active participation of all hut-dwellers is needed. The proud, dashing young man manages to forge a bond with them that helps them to take a step forward: they believe the Sun exists and confront the Shadow Brothers. What do you need to face your fears, your blockages, your self-doubt?
- ❖ Shadow Brothers can also represent qualities that in some way stand in the way of change. What are the qualities within you, the inner voices that are doing the same to you? These siblings live on a hilltop in a log cabin with lights and heat. While they keep the reindeer out of the fenced area, they don't actually take advantage of them. They don't catch them for work, they simply keep them away from the hut-dwellers. Have you ever been in a situation where someone else had something you needed but you



couldn't get it? How did you feel? What did you do? Are there "Shadow Brothers" around you who are pulling you back?

- ❖ The wise old man is one of the young man's helpers in the story. His appearance inspires respect and admiration. When he appears and announces the existence of the Sun, everyone listens attentively until the Shadow Brothers intervene. Unfortunately, the hut-dwellers reject the old man. Have you ever been in a situation where they didn't believe you when you were right? How did you feel and what did you do? The reaction of the hut-dwellers does not change the fact that the old man, thanks to his life experience, knows how to reach the joy of life, the resources. He also tells this to those who believe in the existence of the Sun. Have you ever had an encounter in your life that had a big impact on you? Why? Who do you listen to, whose advice do you seek and take? Do others listen to you?
- ❖ The hero of the tale is the proud, dashing young man. Although he comes from the hut-dwellers, there is one fundamental difference between him and the others: he has never had any contact with the Shadow Brothers. The others go to the siblings and humiliate themselves in front of them, however he does not do so despite his miserable circumstances. Making the basket is a long, arduous work and he does it with humility, patience and persistence. He approaches the hut-dwellers with care, concern, openness and acceptance. He believes that his life situation can be better than it is now. Is there a part of you that believes this? How can you strengthen this inner voice?
- ❖ The magic reindeer is another helper of the young man and, among other things, a symbol of mobility. He is the one who helps you get to the old man and then to the Sun. What are your external and internal resources that bring you to your goals and that fill you with joy? Print the outline of the reindeer and colour it. Write on its horns everything that makes you happy, and write on its hooves the qualities you need to be able to experience this joy!

It is also a question of where we find ourselves, in which setting of the fairy tale. Each scene has its own tasks, which we have to perform in order to arrive at the next scene.

- ❖ A black cloud covers the Country of Darkness. The darkness is so impenetrable that the hut-dwellers can barely see each other. When you think about it, when it's dark, a lot of things are more complicated than at other times. It can be more difficult to perceive the passage of time, it is easier to lose our physical balance, but it is also possible that our sense of security is damaged. If we leave the physical interpretation, the Country of Darkness can also be a symbol of the fact that I can't see my way, I don't have a vision for the future, I can't connect to my intuitive part of me. Has it ever happened to you that you felt in great darkness in your life? What characterized this period (what feelings, what physical sensations)? What helped you in this life situation?



- ❖ The young man, who believes in the existence of the Sun, sets out to find the wise old man and ask for his guidance. The first place he goes to is where the reindeer lichen grows. "I believe that the Sun exists. But how will I find the bearded old man?" he says to himself. This may seem like meaningless thinking out loud, but it is an important moment: it states and makes clear your belief and commitment to change. As a result, the magic reindeer appears and helps him get to the old man. Do you have helpers? What is the first step to finding them? The reindeer takes the young man to a granite rock, where he meets the old man. He listens to him and takes his advice. Returning to his countrymen, he sets about the tiring, lengthy task of making the basket. Who do you find authentic? Who do you trust? Why?
- ❖ When the basket is finished, the young man goes to the lichen grove again and the magic reindeer takes him on his back to the Sun. Before running up and using his horns to help him obtain a bit of the Sun, he asks the young man, "Are you not afraid of fire?" How do you feel about that question? How do you cope with fear and doubt? Write down your fears and burn them by the light of a candle.
- ❖ Obtaining a bit of the Sun does not bring the first rays into the Country of Darkness. The Shadow Brothers want to disguise the young man the same way as they did the old man. When this method no longer works, they make an attempt on his life and want to pursue him into the swamp. A bloody fight begins, which ends in a lucky accident: someone knocks over the basket during the fight and the Shadow Brothers are burnt to ashes in the sunrays. Think about what are the things and qualities that prevent good things from happening around you and within you? How are these "Shadow Brothers" fighting against us? How can we fight them? What can help you to overcome your inner doubts and fears?
- ❖ With the destruction of the Shadow Brothers and the bringing of the Sun, the Country of Darkness is flooded with light. The warmth and the light have done their beneficial effects: the land blooms, blossoms. The land becomes fertile. And as the physical environment is changed, so the hearts of the hut-dwellers are filled with this brightness. How do you relate to the nature? How can you strengthen it? Think about how you want to live your everyday life. What have you already achieved and what are your next steps? How can you maintain your inner peace? What are activities, behaviors, tools that help this?

It seems that we can start from several directions when we work on ourselves with the story. There is no one, linear approach, although the locations and the tasks set out there are explicitly sequenced, but we can work on the other themes in roughly any order. We may not get to the end of a tale too quickly. The processes and events that the hero of the tale goes through do not happen overnight. So it is important that we also give respect to our own personal pace. This is a tale that we can work with for years. The important thing is to revisit it from time to time and see where we are at.



Where do you start when working with storytelling as a coach?

When you want to work with the story as a facilitator, the first step is to work with the story yourself - that is, to think through the steps in the previous chapter.

It is necessary to have a "subjective" interpretation of the story, an interpretation of the story for ourselves, before we start working with the story as a helper, as it is very important not to try to impose our own interpretation on the clients. To do this, we need to know what our own interpretation is. On the other hand, it is also important to interpret the fairy tale in relation to our own lives, so that we do not run into questions and topics that trigger an emotional reaction in us while working with the client.

At the same time, however, we also need to interpret the story itself, to think through the possible interpretations from the client's point of view.

Ildikó Boldizsár calls these two approaches the objective and subjective story matrix. In the objective matrix, we interpret the story, while in the subjective matrix we examine ourselves in the light of the story.

The objective matrix of the Tale about the Sun tale:

- ❖ Who is the hero of the tale? – The main character of the story is a young man who believes in the existence of the Sun. But in a way, we can also see the hut-dwellers as heroes, since they too undergo a major change in the course of the story.
- ❖ What is the life situation? – People are living a helpless, frozen, dark and cold, miserable life.
- ❖ What is the challenge of the tale? – The point of the tale is whether the Sun can be brought to the Country of Darkness. In the language of self-knowledge: can we go from a learned state of helplessness to a state of gaining agency/control?
- ❖ Who/what are the helpers? – The destruction of the Shadow Brothers is a necessary moment for the hut-dwellers to be able to set out to obtain the whole Sun. Fears, self-doubt, a sense of hopelessness, being stuck in a life situation can all be factors that prevent us from gaining the light.
- ❖ Who is the opponent? – As in fairy tales, the young man is not without help. He has two supporters in the form of the reindeer and the old man. What's more, at a certain point, when the hut-dwellers want to obtain the whole Sun, he himself becomes the helper.
- ❖ What is the solution? – To reconnect with nature (reindeers) to get to the sun.

The subjective matrix of the Tale about the Sun tale:

- ❖ Who am I in the story? – I may identify with the young man, but in a fairy tale, the hero is not always the one closest to me. It can also happen that the character of the hut-dwellers, the old man, or even the Shadow Brothers, is the one that sticks with me the most. Each of these can be a step towards a deeper self-knowledge, or a way of dealing with a life situation that can shed new light on a new aspect. Let's not be afraid of any



of the characters. The point is to look carefully at why you can identify with him or her the most.

- ❖ Where am I in the story? I may be living a quality royal life, having reached everything, or I may be bathing in the river. I certainly can't be in a place where the character I identify with hasn't been. When I find the place where I'm feeling myself, it's worth looking around and thinking about the next question:
- ❖ What is my role here? – The easiest way to find this out is to look at what is happening in the story at this place and try to interpret what these events symbolize for me. Can I draw a parallel between my own life and the events in the story? After that, it is also worth thinking about the following questions.
- ❖ What is my own internal adversary that I must overcome to move forward?
- ❖ What is my inner help, my own resources for change?
- ❖ What object would I bring out of the story for myself?
- ❖ What is the very concrete thing I need to do to move forward in this situation?

After a thorough reflection on the story, we can begin to work with our client(s) on the story. If we are working with the client in an individual helping process, the main question is really where we start, in which location, at what stage of development our client is. We may have already found this out along the previous conversations, but we may give them the story or they may listen to it and determine this for themselves.

Then, based on the client's interpretation and the interpretations made in the previous sessions, go through the questions formulated in the previous sessions and on the cards during the facilitation process, which may sometimes take several sessions. Not all questions need to be worked with, some are relevant, others less so. It is possible that new questions will arise from the questions on the card and we will move on from there. The cards are mainly questions, but sometimes the reader is clearly given a problem to solve. Sometimes you may come across a topic that is no longer in the scope of this story. We can then continue with another story and return to this one later.

The aim of the process is to formulate what the "city" is that the young person wants to become the master of, and the steps that lead to it: what knowledge to acquire, where to get it, and how to apply it. An important task in this is to rewrite the letter - to map out the pre-written destiny and consciously put it on a different track.

In the following, we also give suggestions on how to engage with the story with young people in groups.



A possible scenario for a group activity

- ❖ **The purpose of the tale:** to explore and mobilise inner resources, to prepare people to take control of their lives, to mobilise their own creative powers. Also to make participants think over their relationship with nature.
- ❖ **Target age group:** young people aged 18-23 (possibly older), still only partially independent from their parents
- ❖ **Duration:** 60 minutes
- ❖ **Number of participants:** no more than 20 people

- ❖ **Preparation of the venue:**

The setting for the story group should be prepared according to the atmosphere of the story. It is important that participants can sit in a circle - perhaps not on chairs, but on cushions. There should be a clear point of entry, which could be the door to the room, but if this is not possible or the room is too large, then a 'gate' should be set up.

Aim for sufficient but not too much lighting. If there are tables, place them at the edge of the room, they can be useful for individual work. If there are no tables, bring drawing boards or folders for participants to write or draw on.

Next to the 'gate', already inside the space, make symbol cards that participants can choose from on entry and can take their place by making their choice. These can be OH cards, Dixit cards, or even your own collection of pictures or postcards. The main thing is that they express different situations and feelings, and should be at least one and a half to two times the number of participants, so that everyone can choose.

In the centre of the circle defined by the seating, it is worth putting a colourful scarf, perhaps a flower or a symbol related to the story. In the case of Tale about the Sun, you can use a dark shawl, and maybe you can also put in the middle a bright circular bowl as a representative of the sun. (It can be done according to your own creativity).

Outside the circle, handy for the group leader, place any other props you want to use, including story cards, story card contours. If storytelling is done using video, the computer, projector, screen/wall surface, speakers should also be prepared and tested so as not to hinder the process.

If the group is assembled in the room when we start, ask everyone to leave the room and display the symbol cards, scarves, symbols only when the group is waiting outside.

Tools needed:

Shawl for the centre of the circle, decorative items, symbol cards, writing pads if needed, pens, coloured pencils, drawing tools, the Story Box cards, and enough copies of the outlines printed for each participant.

Possibly: computer, projector, screen/wall space, speakers



Script

(times are approximate, group dependent)

Entrance:

Duration: 5 minutes

Allow group members to enter, preferably one at a time, and give them each the following task:

"Have you ever felt in a situation when everything was dark and desperate? Choose a card that expresses this and then take a seat with this card!"

When everyone has made a choice and is seated, let's join in.

Get in mood

Duration: 10-15 minutes

Discuss the cards chosen by the participants. Don't go round in a circle, not everyone necessarily has to share their card. When all who want to share their choice, let's talk about what learning and development is.

During the conversation, you can ask the following questions:

- What feelings did you have?
- What other people told you or how did they react?
- Who or what helped you to change (if anything)?

Storytelling

Duration: about 10 minutes

When similar stories are told and we continue with the story, ask the following question:

"There is a story about a whole country of people, who were living in darkness. Do you want to hear it?"

The storytelling should be done with live words if possible, because this way we can keep in touch with the participants. If it cannot be done in live word, you can read the story or watch the audio/ short film together.

If we are using live word storytelling, we can ask participants to close their eyes and listen to their breathing before the story and then start the story when the group is focused.

You can also use a musical instrument (e.g. koshi, kalimba, sansula) to get participants in the mood for storytelling.

At the end of the story, again ask participants to close their eyes and, allowing enough time to activate their own internal imagery, give the following tasks:

- ❖ Pick a colour from the story!



- ❖ Pick a smell from the story!
- ❖ Pick an object from the story!
- ❖ Look around you, where are you in the story? What surrounds you, who surrounds you?

Processing:

Duration: 35-40 minutes

After everyone has returned from the story, discuss who has taken what out of the story, what landscape they found themselves in. You don't have to answer, everyone can volunteer to speak if they want to. For locations, you can ask the participants what the task is there.

Then / in the meantime, as appropriate, let's talk about

- What the Shadow Brothers can represent?
- Why do you think people rejected the old man first?
- What role plays the young man?

Then lay out the drawing tools and boards, and give out the outlines, giving a short time for individual work. First of all, participants will receive the Magical Reindeer.

The task is to write down around the reindeer (or at least think over when you are colouring it): What are your external and internal resources that bring you to your goals and that fill you with joy?

After a short period of individual work - while the drawing and writing can still continue - open up the possibility for those who wish to share what they have compiled.

The second topic is about becoming wise. This is represented by the basket. Let's talk about how wise the young man become, and how he became a leader. Why is the basket necessary for strength and wisdom? What can you get from other people mentally and physically? What do strength and wisdom means to you? Why did the young man grow in strength and wisdom while making the basket?

This contour is given out to colour and write upon, and we can ask the participants to write down:

- In the basket: What leadership qualities you do have?
- Around the basket: What skills and qualities you still have to gain?

After a short period of individual work - while the drawing and writing can still continue - open up the possibility for those who wish to share what they have compiled.



Finally, the third and last topic is the colourful future, The Sun contour will be given out. The sun also represents the reconnection with the Nature.

During colouring, make a discussion about how the hut-dwellers and how we are connected to nature. What could we make better?

Closure / Exit:

When our time is up, there will still be people drawing, colouring, working. We will conclude the session by having everyone exit the story space for the next few minutes. You will go out to the gate and meet whoever is ready, one by one.

There, you ask them to show you their basket, if they want to, and ask them what the next step they will make to put a skill from outside the basket to the inside.