

My Hero is You

how kids can
fight COVID-19!



IASC
Inter-Agency Standing Committee

The making of “My Hero is You”

This book was a project developed by the Inter-Agency Standing Committee Reference Group on Mental Health and Psychosocial Support in Emergency Settings (IASC MHPSS RG). The project was supported by global, regional and country based experts from Member Agencies of the IASC MHPSS RG, in addition to parents, caregivers, teachers and children in 104 countries. A global survey was distributed in Arabic, English, Italian, French and Spanish to assess children’s mental health and psychosocial needs during the COVID-19 outbreak. A framework of topics to be addressed through the story was developed using the survey results. The book was shared through storytelling to children in several countries affected by COVID-19. Feedback from children, parents and caregivers was then used to review and update the story.

Over 1,700 children, parents, caregivers and teachers from around the world took the time to share with us how they were coping with the COVID-19 pandemic. A big thank you to these children, their parents, caregivers and teachers for completing our surveys and influencing this story. This is a story developed for and by children around the world.

This IASC MHPSS RG acknowledge Helen Patuck for writing the story script and illustrating this book.

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Introduction

“My Hero is You” is a book written for children around the world affected by the COVID-19 pandemic.

“My Hero is You” should be read by a parent, caregiver or teacher alongside a child or a small group of children. It is not encouraged for children to read this book independently without the support of a parent, caregiver or teacher. The supplementary guide called “Actions for Heroes” (to be published later) offers support for addressing topics related to COVID-19, helping children manage feelings and emotions, as well as supplementary activities for children to do based on the book.

Translations

The Reference Group itself will coordinate translation into Arabic, Chinese French, Russian, and Spanish. Contact the IASC Reference Group for Mental Health and Psychosocial Support (MHPSS) (mhpss.refgroup@gmail.com) for coordination of translations in other languages. All completed translations will be posted on the IASC Reference Group website.

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Vuhundzuluxi lebyi a byi tumbuluxiwanga hiva Inter-Agency Standing Committee (IASC). Va IASC a vana vutihlamuleri eka vundzeni kumbe kuhetiseka ka vuhundzuluxi lebyi. Nkandziyiso wo sungula wa tsalwa leri hi Xinghezi “Inter-Agency Standing Committee: Nhenha ya mina hi wena: Xana vana vanga Iwasana kuyini na xitsongwa-tsangana xa Covid-19” wa kumeka eka nomboro leyi yi landzelaka ya layisence: CC BY-NC-SA 3.0 IGO.





Mhani wa Sara I nhenha ya yena hikuva I mhani wa kahle naswona I mutirhi wa swa sayense wa kahle eka misava hinkwayo, kambe hambi swiri tano mhani wa Sara na yena ule ku tsandzekeni ku kuma vutshunguri bya xitsongwatsongwana xa corona.

“Xana COVID-19 yingava yi languteka njhani?” I Sara a vutisaka mhani wa yena.

“COVID-19 kumbe xitsongwatsongwa xa corona ixi tsanana swinene a hinga koti kuxi vona” kuvula mhani wa yena. “Kambe xi hangalaka hiku khohlola naku hetshemula loko munhu ari karhi a vabya, na loko vanhu va khumbana kumbe ku khumba swin’wana swilo leswi nga kusuhi na vona. Vanhu lava vabyaka va na swikombiso swaku hisa ka miri, ku khohlola naswona vangaha tikeriwa ku hefemula.”

“Xana leswi swi vula leswaku ahi nga koti ku lwa na xona hikuva axi vonaki?” ku vutisa Sara.

“Hinga kota ku lwisana na xona” ku vula mhani wa Sara. “Hikokwalaho ndzi tsakela leswaku u hlayiseka, Sara. Xitsongwatsongawa lexi xi khoma vanhu vaku tala, naswona vanhu hinkwavo vanga pfuneta ku lwisana na xona. Vana iva nkoka naswona va nga pfuneta. U fanele ku hlayiseka hinkweru. Ndzi lava wena u va nhenha ya mina.”



Hi vusiku byebyo loko Sara a etlele emubedweni anga titwi ari Nheha naka tsongo. A ti twa moya wa yena wuri hansi. A tsakela kuya exikolweni kambe xikolo axi pfariwile. A tsakela ku vona vanghana va yena kambe a swinga hlayisekanga. Sara a lava leswaku xitsongwatsongwana xa corona xi yima ku chavisa misava ya yena.

“Tinenha tina matimba yo tala” I Sara a ti byelaka sweswo, ari karhi a pfala mahlo ya yena a etlela.
“Xana mina ndzina yini?”

Hi xinkarhana- nyana rito rale hansi ri hlevetela vito ra yena exinyamini.

“Imani a nga kweleho?” ku vutisa Sara hi rito rale hansi.

“Hi kokwalaho ka yini u lava kuva nhenha, Sara?” rito rin’wi vutisa.

“Ndzi lava Ndlela ya kubyela vana hikwavo laha misaveni leswaku vanga ti sirhelerisa kuyini xikan’we naku sirhelela vanhu van’wana...” ku vula Sara.

“Xana u lava mina ndziva yini?” rito ri vutisa.

“Ndzi lava xin’wana lexi hahaku...xin’ wana lexi nga na rito leri kulu ...Xikan’we na swin’wana leswi nga pfunetaka!”

Hi xiva na moya wa whoosh, xilo xin’wana xo saseka xi humelela eka rivoni ra n’weti...





“Xana wena u yini?” ku hlamala Sara.

“Hi mina Ario,” a hlamula.

“Andzi se tshama ndzi vona Ario,” ku vula Sara.

“I khale ndziri kwala”. ku vula Ario. “Ndzi huma embilwini ya wena.

“Loko ndziri na wena...ndzinga kota ku byela vana hinkwavo laha misaveni mayelana na xisongwatsongwana xa Corona,” ku vula Sara. “Ndzita ta va nhenha. Kambe yima Ario, xana swi hlayisekile ku famba famba na xitsongwatsongwana xa corona?”

“Na mina ntsena, Sara” ku vula Ario. “Kuhava na xin’we lexi nga ku vavisaku loko hiri swinwe.”





Kutani Sara a tlulela Ario hile ndzaku, hivumbirhi bya vona vava va humela ehandle hiku tirhisa faritere ra kamara ya yena. Va hahela exibakabakeni va ngongomile tinyeleti kutani va fika va xeweta n'weti.

Loko dyambu ri huma, va phatsamile e mananga yaku saseka laha vanga hlangana na ntlawa wutsanana wa vana vari karhi va tlanga. Vana va huwelerile hi ntsako va tlhela va yimisa mavoko eka Sara na Ario wa yena.

"Ha mi amukela, mina hi mina Salem" ku huwelela un'wana wa swifanyetana. "Xana u ta endla yini lahawani? Ndzi khomeli, a hi nga koti ku tshunela kusuhi na n'wina, hi fanele ku tshama kule na n'wina ku ringana mitara yin'we!"

"Hi yona mhaka hiri kwala!" ku huwelela Sara. "Mina ndzi Sara kasi loyi I Ario. Xana ami swi tiva leswaku vana vanga swi kota ku hlayisa vaakelani va vona, vatsvari, vanghana xikan'we na vakokwana eka xitsongwatsongwana xa Corona?"
"Hi fanele kuswi endla hinkwerhu"

"Hi fanele ku hlamba mavoko hi xisibi na mati" kuvula Salem a ri karhi a n'wayitela. "Ha swi tiva Sara. Naswona hi khohlolela eka xikokola xa hina loko hi vabya - naku xewetana hiku tlakuselana voko kungari ku khomana hi mavoko. Ha ringeta ku tshama endlwini, kambe hi hanya eka matiko lawa ya taleriweke hi vanhu a hi vanhu hinkwavo lava tshamaka ekaya".

"Hmm, kumbe xana ndzi nga kota ku pfuneta hi sweswo" kuvula Ario. "Ava koti ku vona xitsongwatsongwana xa corona kambe hambi swiri tano vanga swikota ku vona mina! Khandziyani eka mina, kambe ndzi kombela leswaku mi tshama eka timpapa ta mina hikuva tona ti hambinile ku ringana mitara yin'we"



Ario u haherile emapapeni ari na Salem na Sara eka timpapa ta yena hi timbirhi. U hahile exikarhi ka doroba laha anga sungula ku bonga atlhela a yimbelela! Salem u huwelerile eka vana lava avari xitaratini a ku:

"Fambani miya byela mindyangu ya n'wina, leswaku hi hlayisekile loko hiri endzeni ka tiyindlo. Hinga kota ku hlayisana ku atswa loko hi tshama ekaya."

Vanhua va hlamarisiwa hi leswi vaswi voneke. Navona va tlakusa mavoko xikan'we naku pfumela ku ya etindlwini ta vona.





Ario u hahile a ya ehenhla emapaeni. Salem a huwelela hi ntsako. Le henhlaleaku ri na xihaha mpfhuka lexi a xi hundza xiri na vakhandziyi lava a va langutile vari karhi va hlamala.

“Vanhu vata fanela ku yima ku famba kungari khale” kuvula Salem. “Vale ku pfaleni ka mindzelekano ya matiko kasi sweswi I nkarhi lowu ahi fanele ku tshama hinkwerhu nava rhandziwa va hina.”

“Swi tele swilo leswi twalaka swi cincile” ku vula Sara. “Minkarhi yin’wana swa ndzi chavisa.”

“Swa chavisa, naswona munhu anga titwa a hlangana-hlangana loko swilo swi cinca, Sara.” Ku vula Ario. “Loko ndzi chava ndzi hefemula ka tsanana- se ndzi humesela handle ndzilo.”

Ario a humesela ndzilo lowu kulu ehandle!

“Xana mi endlisa ku yini loko mitwa mi chava” Ario avutisa Salem na Sara.”



“Ndzi ehleketa munhu un’wana loyi andzi endlaka ndzi titwa ndzi hlayisekile” kuvula Sara.

“Na mina ndzi ehleketa hi vanhu lava ndzi pfunaka leswaku ndzi titwa ndzi hlayisekile, tani hiva kokwani wa mina” kuvula Salem. “Ndza va tsundzuka, andzi koti kuva vukarha hikuva ndzi ngava tluleta xitsongwatsongwana xa corona. Hi tala kuva vona vhiki rinwana na rinwana, kambe eka nkarhi wa sweswi hi fanele kuva hlayisa.”

“Xana awu nga koti kuti hlanganisa na vona hi riqingo” I Sara a vutisaka munghana wa yena.

“Ina” ku vula Salem. “Mina vandzi foyinela masiku hinkwawo naswona ndziva byela hinkwaswo leswi ndzi swi endlaka loko ndziri kaya. Swi ndzi endla ndzi titwa ku antswa naswona swi endla leswaku na vona vati twa va antswa.”

“Switolovelekile ku tsundzuka vanhu lava hiva rhandzaka kambe ahinga kotiku kuva vona eka nkarhi wa sweswi” kuvula Ario. “Leswi swi kombisa leswaku ha va rhandza. Xana swinga ku endla utwa u ntswa loko wo hlangana na tinenha tin’wana?”

“Ina” ku huwelela Sara na Salem.

“Hi swona swa kahle, munghana wa mina Sasha nayena una matimba yaku hlawuleka” kuvula Ario. “Ahi fambi!”





Hi loko va hahela hansi emisaveni laha vanga fika va yima eka muganga wu tsanana. Akuri na xinhwanyetana ehandle ka yindlo lexi axiri karhi xi khayela swiluva. Loko xivona Ario na vana va tshamile eka timpapa ta yena xi nwayitela.

“Ario” a huwelela. “Hi fanele ku tshama eka mpfuka waku ringana mitara yin’we, leswaku ndzita ku hoxela kuku vukarha, xana mi endla yini lahawani?”

“Ndzi switwile ku vukarhiwa hi wena loko undzi byela Sasha” ku vula Ario. “Ndzi rhandza ndlela leyi hinga tirhisaka marito ku kombekisa leswaku ha rhandzana xikan’we na swiendlo swa hina. Andzi lava vangahana va mina kuva va dyondza hi matimba ya wena lama kulu.”

“Xana hi wahi matimba ya mina lama kulu?” ku vutisa Sasha.”

“Ku sukela loko kuri na un’wana eka ndyangu waka n’wina loyi a vabyaka, u tshama kaya ku tiyisisa leswaku awu tluleti munhu un’wana hi xitsongwatsongwana xa corona” ku vula Ario.

“Ina, I tatana wa mina naswona u tsama eka kamara yo wisela eka yona, ku fikela loko a titwa a ntswa swinene,” ku vula Sasha.



"Kambe a swibihanga ngopfu! Hi tlanga mintlangu, hi sweka, hi tlhela hi tshama nyana nkarhi e xirhapeni xa hina naswona hinga tlhela hi dya swin'we. Mina na vabuti wa mina hi khoma swikun'wana hicina. Hi hlaya tibuku naswona ndza dyondza hikuva minkarhi yin'wana ndzi tsundzuka xikolo. Ku tshama kaya aswi nga ndzi khomi kahle kambe sweswi ndzi twa ndzi toloverile."

"Aswi olovi, Sasha," kuvula Ario. "Ule ku kumeni ka tindlela ta ku tiphina xikanwe na ku ti hlanganisa na varhandziwa va wena ekaya. Sweswo swi endla leswaku uva nhenha ya mina!"

"Xana wa tshuka u lwisana na vandyangu wa wena?" ku vutisa Salem.

"Minkarhi yin'wana ha lwa," ku vula Sasha. "Kambe hi fanele ku kondzelela, ku twisia xikan'we na ku hatlisa ku kombela ku khomeriwa. Sweswo hi swona kuva nhenha, hikuva leswi swi endla hina, xikan'we na vana van'wana vati twa vari kahle. Kambe hambi swiri tano ndza wu lava nkarhi nyana waku ti kuma ndziri ndzexe. Ndza swi rhandza ku yimbelela naku cina ndziri swanga, minkarhi yin'wna ndzi vitana vanghana va mina....."

"Kambe, Ario, hiri yini hi vanhu lava ngale kule na le kaya kumbe lava ngariki na tiyindlu?" ku vutisa Sara.

"I xivutiso xa kahle lexi Sara," ku vula Ario. "Ahi fambi hiya vona."





Va lerile eka Sasha va famba vara eka yin'wana
ndzawu nakambe. Moya wu sungule ku kufumela
loko va ehla eka xihlala lexi axi rhendzerile hi
lwandle.





Va vonila ntshungu wa vanhu.

Un'wana wa vanhwana uva vonile va thlela va pfuxelana empfhukeni.

“Avuxeni Ario, ndzi tsakile kuku vona nakambe!” a huwelela. “Hile ku ringetenku tshama eka mpfuka waku ringana mitara yin’we, leswi swi vula leswaku ndzita burisana na wena ndzi yime lahwani. Kambe ndzi nga tsakela ku tiva vanghana va wena! Vito ra mina hi mina Leila.”

“Avuxeni Leila! Vito ra mina ndzi Sara, kasi loyi I Salem,” Sara na yena a huwelela. “Switwala ingaku ule ku ringetenku kaku ti sirhelea eka xitsongwatsongwana xa corona. Xana hi swihi swin’wana leswi u ngale ku swi endleni kuti sirhelela?”

“Hile ku hlambeni ka mavoko hi mati na xisibi!” Leila a huwelela.

“Xana na wena u khohlolela eka xikokolo xa wena?” ku vutisa Salem.

“Xana unga hi komba kuri u swi endlisa kuyini?” Leila a huwelela nakambe. Hiloko Salem ava komba.

“Hinkwehu hile ku ringetenku viva na matimba, kambe ndza vilela hi swi n’wana,” ku vula Leila. “Xana ndzi nga burisana nawena hiswona? Ndzi twile leswaku unwana a vabya naswona uhundzile emisaveni, leswi swindzi endla ndzi tela hiku chava. I ntiyiso vanhu vanga hundza emisaveni hikokwalaho ka xitsngwatsongwana xa corona?”



Ario a hefemulela ehenhla athlela a tshama ehansi.

“Ina, tinenha ta mina, a swi tolrevelekanga,” kuvula Ario. “Van’wana vanhu a va vabyi naka tsanana, kambe van’wana vanhu va vabya ngopfu naswona van’wana vanhu vanga hundza emisaveni. Hikokwalaho hinkwerhu hi fanele ku hlayisa swinene vanhu lava dyuhaleke xikanwe na lavanga na mavabyi ya nwana hikuva hi vona vanga eka nxungeto waku vabya swinene. Minkarhi yin’wana loko uti twa u chava kumbe kuka unga hlayisekanga, swa pfuna leswaku u hleketa ndzawu leyi nga hlayiseka. Xana minga swi tsakela ku ringeta leswi na mina?”

Hinkwavo va pfumela, hiloko Ario a kombela vana ku pfala matihlo vasungula ku ehleketa hi ndzawu leyi vanga titwaka va hlayisekile.

“Landzerisia mi ehleketo kumbe nkarhi laha awu titwa u hlayisekile” kuvula Ario.

Ario uva vutisile leswaku xana va vonile yini, vati twa njhani naswona vangava va nuhetela yini eka ndzawu leyi va hlayisekeke eka yona. U tlhele a va vutisa leswaku xana kuna munhu loyi va tsakelaka ku n’wi rhamba eka ndzawu ya vona yaku hlayiseka na leswaku xana vanga burisana hi yini.

“Ungaya eka ndzawu ya wena leyi nga hlayiseka loko utitwa ungari kahle kumbe ku chava,” ku vula Ario. “Lawa hi wona matimba ya wena yale henhla naswona unga avela vanghana na vandyangu va wena, tsundzukani leswaku ndza mi rhandza na vanwana vanhu switano. Leswi swita mipfuna.”



"Hi nkwerhu hinga swikota ku hlayisana" kuvula Leila.

"Hi swona, Leila" kuvula Ario. "Hinga hlayisana, ku n'wana na kun'wana laha hinga tshukaka hiri kona. Xana unga swi tsakela ku famba na hina eka riendzo ra hina ra makumu?"

Leila u teke xiboho xaku famba na Ario na vanghana va yena lavavantshwa. Sara a tsakile hikuva Leila u pfumerile ku famba na vona naswona aswi tiva leswaku minkarhi yin'wana hi fanele ku seketelana. Va hahile va miyerile vanga vuli nchumu, kambe Leila aswi tiva leswaku vanghana va yena lava vantshwa van'wi rhandza swinene.



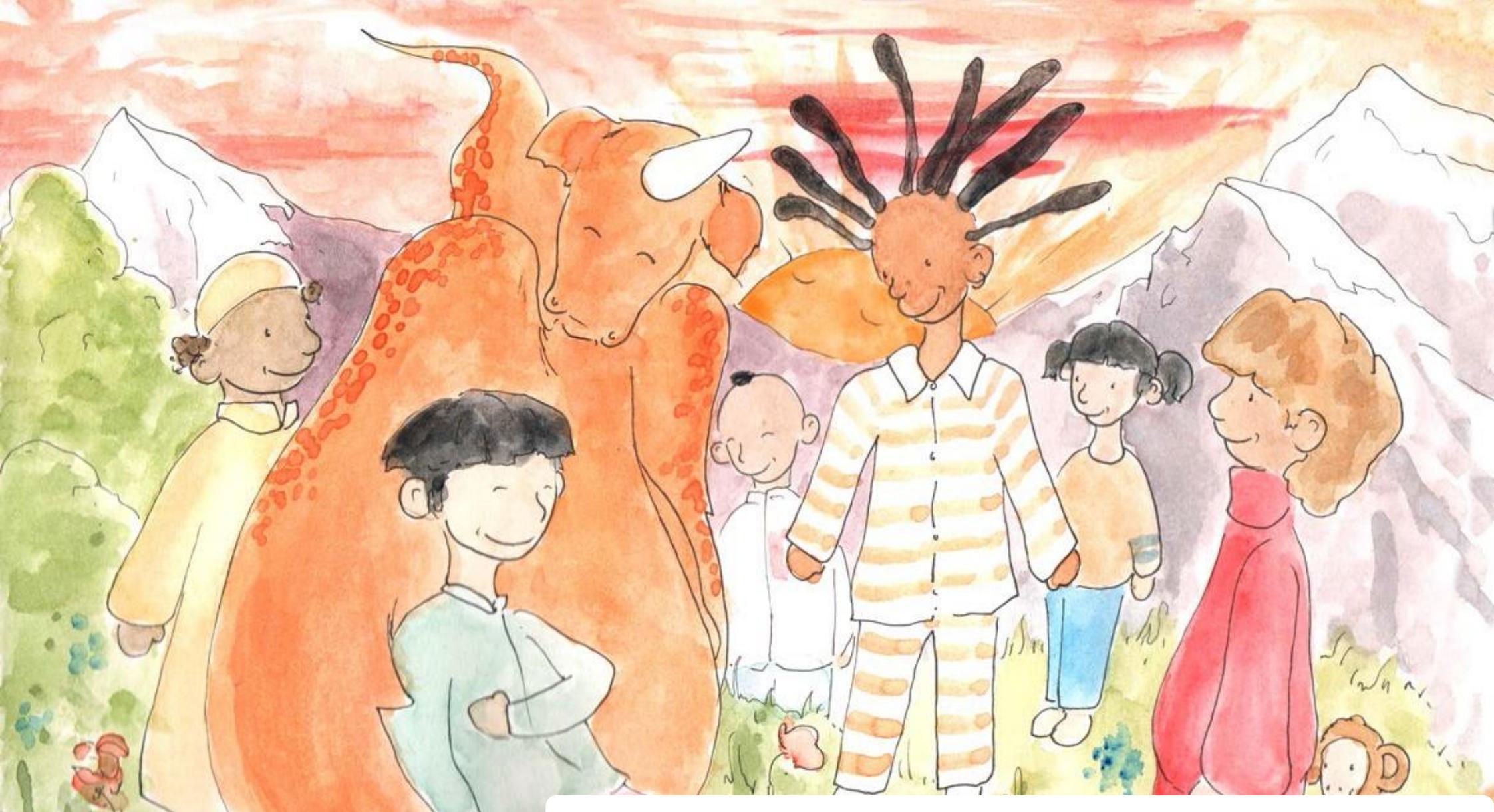
Tintshava leti ngana gamboko hi katsongo tisungula ku vonaka, kutani Ario a phatsama eka xidorobana, Laha aku vonakala vana lava ava tlanga enkoveni.

“Ario!” unwana wa vona a huwelela a thlela a yimisa voko.

“Avuxeni Kim” ku vula Ario. “Hinkwerhu, andzi tsakela leswaku mi hlangana na vanwana va vanghana va mina lava nga tshama va khoma hi corona, lava va antswaka.”

“Xana aswiri njhani?” ku vutisa Salem.

“Andzi khohlola ndzi tlhlela ndzi twa naku hisa eka nkarhi wun’wana. Andzi twa ndzi karhele swinene naswona andzi nga tsakeli ku tlanga masiku yaku tala” ku vula Kim. “Andzi etlela ngopfu naswona va ndyangu wa mina ava ndzi hlayisa. Vatswari na vakokwana va hina a va fanele kuva vaya exibedlele. Vaongori xikanwe na vadokodela ava ri na musa swinene, naswona vanhu vale migangeni wa hina ava hi pfuna ekaya. Endzhaku ka mavhiki matsanana se ahi lulamile na kambe.



"Mina ndzi munghana wa Kim," kuvula un'wana wa vana. Kuva Kim akhomiwe hi xitsongwatsongwana xa corona aswi endlanga leswaku hi tshika kuva vanghana - hambi leswi andzi nga koti ku n'wi vona. Andzi tshikanga ku ti karhata hiyena naswona hi tsakile hikuva hita kota ku tlanga swinwe na kambe.

"Minkarhi yin'wana xa nkoka lexi hinga xi endlaka tani hi vanghana I ku va hi hlayisana," kuvula Ario.. "Na loko swi vula leswaku hi fanele ku tshama kule na kule swa xinkadyana."



"Hinga kota ku endla swilo leswi eka unwana," kuvula Leila.

"Naswona siku rinwana, hinga kota kuthlela hi tlanga swin'we na kambe na ku tlhelela exikolweni kufana nale ku sunguleni," kuvula Salem.

Akuri nkarhi waku famba vaya kaya, naswona akuri nkarhi eka Sara kuva a lelana na vanghana va yena lavantshwa. Va endlile swi tshembiso swa leswaku avanga rivali riendzo ra vona.

Sara ati twa ari hansi leswaku swinga endleka leswaku yena na vanghana va yena vanga ha vonani swa xinkadyana. Kambe ati twa a anstwa loko a tsundzuka leswi swinga vula hi munghana wa kim. Kuka unga koti ku vona vanhu aswi vuli leswaku u tshika kuva rhandza.



Ario u va siyile hinkwavo emakaya ya vona, a thlela a yimela Sara leswaku a etlela angase famba.

"Xana hinga tlhela hi endla swaku fana na leswi mundzuku?" ku vutisa Sara.

"Ee Sara, sweswi I nkarhi wa leswaku uva na ndyangu wa wena" kuvula Ario.
"Tsundzuka xitori xa hina. Unga kota ku hlayisa lava uva rhandzaka hiku hlamba vavoko xikan'we naku tshama ekaya. Andzile kule. Unga kota kuva na mina loko uya eka ndzawu ya wena yaku hlayiseka."

"U nhenha ya mina," a n'wi hlevela.

"Na wena u nheha ya mina, Sara. U nhenha eka vanhu hikwavo lava vaku rhandzaka." ku vula Ario.



Sara a etlela kasi loko a pfuka hi siku leri landzelaka, u kume leswaku Ario u fambile. Sara ufambile eya eka ndzawu ya yena ya ku hlayiseka kuya vulavula na yene, laha anga sungula ku dirowa hinkwaswo leswi anga swivona na kuswi dyondza eka riendzo ra yena. U tsutsumele eka mhani wa yena ku yan'wi byela timhaka ta riendzo ra yena.

"Mhani, hinkwerhu hinga kota ku pfuna vanhu leswaku va hlayiseka" ku vula Sara, "ndzi hlangane na tinheneha to tala eka riendzo ra mina!"

"Oh Sara, u tiyisile!" kuvula mhani wa yena. "Kuna tinheneha taku tala leti tiyisisaka leswaku vanhu va hlayisekile eka xitsongwatsongwana xa corona, kufana na vadokodela vahina va koka xikanwe na vaongori. Naswona u ndzi tsundzuxa leswaku hinkwerhu hingava tinheneha, masiku hinkwawo naswona nhenha ya mina leyikulu hi wena."

