

CYC-Online

A Journal for those who live or work with
Children and Young People



Issue 174
August 2013





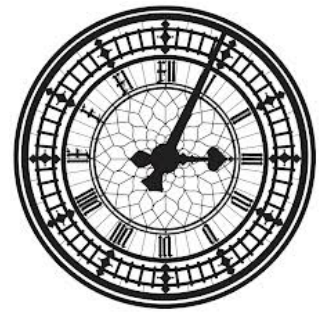
ISSUE 174: AUGUST 2013

Contents

Editorial: The Times they are a-changing!.	/ 3
Moments of Growth in Child and Youth Care	/ 5
<i>James Freeman</i>	
The Value of Simplicity	/ 8
<i>Jason Carter</i>	
Connecting Under Crossfire	/ 12
<i>Cedrick of Toxteth</i>	
Reflections on my viva	/ 15
<i>Laura Steckley</i>	
Lunch 101 Grilled Cheese	/ 19
<i>Mark Krueger</i>	
Interview	/ 22
<i>Brian Gannon</i>	
What Can We Learn from Social Pedagogy?	/ 26
<i>Kiaras Gharabaghi</i>	
Love & Laughter	/ 33
<i>John Digney and Maxwell Smart</i>	
Postcard from Leon Fulcher.	/ 39
EndNotes	/ 42
Information	/ 45



The times they are a-changing!



With all appropriate apologies to Bob Dylan, *the times they are a-changing* for Child & Youth Care. The signs are all around us. The only question is whether or not we will take this opportunity to move the field forward.

Laura Steckley noted in a recent column, that CYC is reaching a critical mass – a mass that could become one of influence and as she also noted in her last column here on CYC-OnLine, there are many reasons to be optimistic about our potential future – I say ‘potential’ because it remains to us to realise that future. As Kiaras Gharabaghi said, ‘the World as I know it is over’. If so, what might the future hold?

I don’t know, really – for it is not me, and my generation, who will determine the future. Our time, those of my generation, is over. Don’t get me wrong, I am not saying that the folks of my generation will drift away and do nothing. We will continue to contribute. But our time of influencing, in whatever small way we might have, to the future is well over. The CYC World Conference was, in many ways, a time of transition – or at least a public transition, to the next generations. It is our job now – my generation – to draw back, be supportive, and cheer the field on into the future, whatever it might be. While I guess I speak only for myself

really, we have great faith in the future.

Many years ago, when opening the 1st international CYC Conference in Vancouver, I talked about Fritz Redl and his amazing contribution to our evolution. Afterwards, an academic instructor approached me and said ‘thanks for reminding us all about Redl. We have forgotten him and he is not even a part of our teachings’. Larry Brendtro once said in a personal communication – ‘when we forget our past we lose ourselves’; a thought still worth consideration even today. We need to move forward and not be ‘anchored’ in our past, but rather be cognisant of it as a foundation.

Don’t get me wrong. This is not about ‘wanting to have a place in the future’. Frankly, it does not occupy me much, this consideration. Rather, what interests me is how, as a network, a group of people made some, however minor, contribution, to wherever we are going. Whatever country you live in, wherever you practice, your current practice is influenced by those who came before you – just like your mother, grandmother, great grandmother came before you and were a part of you being who you are today. If you do not believe that, please hit the delete button now. If you believe it, hang in for a few more moments.

So, where am I going with all this wallowing?



I want to acknowledge some of the transitions which are currently occurring in our field. And the first, of course, as I have referred to above is the transition of generations – moving from one to the other. But there are more!

There is also an important gender transition occurring. Historically the field was dominated by men, as is the case with so many fields. But if we look around the world – South Africa, New Zealand, USA, Scotland, Europe, Canada, etc., we notice that the people who are leading our field are mostly women. It is the women who are currently shaping the future. Is it a coincidence that as women began to lead the field, we moved from a behavioural to a relational approach? I don't think so. Women are much more relational than men who are, typically, concerned with 'solving the problem', more than they are concerned with understanding it. Women – sorry to generalise – seem to be able – more able than men – to take the time to connect before intervening – and that, friends, is a significant change in how we work. Yes, yes, there are men who do the same but in general...

There is also a solidification, and transition, of knowledge occurring. The solidification has to do with all the research and writings which are being presented which indicate, as our pioneers said so long ago, that the relationship is central to any long lasting change – and we are finally getting it. The transition also has to do with the entry of much new information, especially as it relates to the brain and how the brain influences change and development – this 'new frontier', as some call it, has challenged us to think dif-

ferently about what we do and how we do it. And the new constructivists, who bid us to think outside of our current box, also beckon strongly to us to consider an alternative way to consider the relationship between self and other.

But perhaps the biggest new frontier for our field is the frontier of connectedness. As others have noted, we, as CYCs have begun to make the connections we should have, perhaps, made many years ago. Just think, for example, that the next CYC World Conference will be in Vienna, co-hosted with FICE International, and maybe others. This alone speaks to our growing connectedness – and look at the articles in CYC-Online where, for example, we see people talking about the connectedness between CYC and Social-Pedagogy. (By the way, the most recent issue of the *International Journal of Social Pedagogy* is available through CYC-Net – see the connectedness?)

The times they are a-changing, indeed. And our field is changing – evolving, growing, shifting – and I just want us all to be aware of, and enjoy, and support this transition into the future. It's either that, I think, or stay stuck where we are today.

So, here we are at the end. And I am really only spending this time to come to this point: what is your choice – stay with what we have, or push forward? Take risks? Try something new? Reach forward, or reach sideways?

All I know is that the choice is yours. The future will be as you construct it.

Thom



Moments of Growth in Child and Youth Care

James Freeman



Abstract

This article describes a personal example of an interaction between a father and daughter and considers the presence of some characteristics of relational child and youth care. Examples are highlighted including developmental responsiveness and rhythm. Questions for consideration by practitioners or in groups are included.

Key words: Child and youth care, family, relationship, growth, development

Moments of Growth in Child and Youth Care

On a recent summer weekend, my eight year old daughter opened a lemonade stand on a busy street corner. I didn't have much to do with the operation itself, but through it I learned something about both of us. When she first announced her plans for the afternoon, I found myself hesitating, feeling it was a bad idea. After noticing my hesitation and reflecting on why it was there, I realized her request

had brought up one of my own childhood memories.

Awareness of self

When I was around her age a neighborhood friend and I set up a lemonade stand with the same hopes and excitement. It was a similar warm, summer day. Just as we finished setting up, from around the corner come the neighborhood bully and his two accomplices on their bikes. They rode by and in choreographed fashion each one grabbed a pitcher of juice we had carefully prepared. They took our sign and kicked over our table. There in that moment, we were left feeling ripped off and helpless.

So, in my hesitation, I found aspects of my self and my own experiences spilling over in my initial response to my daughter. I was experiencing how we all do in child and youth care that children and young people can "offer many clues to the unresolved issues of our own fragmented



experiences of childhood” (Fewster, 1990). Aware now of my memories, I sat back and watched her.

Meeting basic needs

My daughter had a wonderful and positive experience that day. Moving trucks stopped on the street for crews to buy a cup of lemonade. Moms stopped with their kids. People were excited. One young woman pulled up to the stand and enthusiastically declared, “Let’s do this!” She soon ran out of cups (we got her more) and was proudly sharing how people had supported her and raved about her success.

She was experiencing the developmental support of a caring neighborhood (Search Institute, 2006) and perhaps even developing the spirit of belonging (Brendtro, Brokenleg & Van Bockern, 2001) as she connected with people from the neighborhood. Another significant connection for her was the source of her lemonade. The lemon tree she was using was from my granddad. He is a significant person in my life who passed away before my daughter had the chance to know him. It was a reminder of the presence of elders and past generations in our life beyond the physical and something that connected her to an even bigger world.

Developmental responsiveness

As the moments were unfolding for her, I found myself wanting to draw in and work with her. What would she do when she ran out of cups? How would she handle when one of the pitchers was spilled? What would she do when her little brother tries to buy a cup for a penny?

Would someone attack her efforts as mine were years ago?

Relational child and youth care involves interacting in a developmentally responsive manner (Garfat & Fulcher, 2012). Knowing her and following her cues, I stayed back and let the experience on the corner become fully hers. She seemed comforted that support was there if she wanted it and enjoyed exploring her independence at the same time.

As I watched, I wondered how often in child and youth care we miss opportunities to promote growth and change for someone because we draw in too close or pull back too far at the wrong times. Recognizing which approach is the most developmentally responsive for a given moment is a powerful skill our field offers to young people and families.

Rhythm and being with

There was a great rhythm to the day. She would move out to the curb for a time and then come back to be close and give a report on the happenings. It was a clear example of the greater moving and ever widening of independence our young people experience as they grow. She also experienced rhythm in moments of activity and excitement contrasted with moments of (what I thought at the time) boredom and waiting.

Later that day we made some time simply to be with each other. For me this is something that easily gets lost in the busyness of life if I am not intentional. In the rhythm of our conversation I found myself curious about how she had experienced the events of the day. It was an opportunity to learn about her and how



she was thinking in this stage of her development. So, I said to her, "In those moments where no one was stopping for lemonade and people were just passing by, what were you saying to yourself?" My fear was that at best she would say she was bored and at worst that an internal dialog of "nobody wants my lemonade" or "nobody even really sees me" was reinforced. What I learned surprised me.

She thought for a minute and then said, "I was thinking that all those people are missing out. They could really use some of this good lemonade! They are going to be sorry they didn't get some." She said this with such empathy. She really cared. She viewed herself as there to make a difference in the lives of others even if it was in some small way.

In child and youth care we aim to be like "a skilled hunter [who] seeks out the strengths of the other(s) in whatever context she encounters them" (Garfat & Fulcher, 2012, p. 26). I was noticing in her the roots of strength and resilience. She was describing, in part, an "experience of feeling hopeful and encouraged...an internal element of resilience" (Pikes, Burrell & Holliday, 1998) and the character strength of "expecting the best in the future and working to achieve it" (Peterson & Seligman, 2004).

I was surprised by optimism in an unexpected place. It changed something in me that day and I am finding that I see things a bit more clearly than before. Perhaps this personal impact young people have on us is one of the many reasons we are all in this field of child and youth care together.

For reflection and discussion

What have you learned from a young person that surprised or changed you lately? Thinking of a recent moment or event you shared with a young person, what characteristics of relational child and youth care did you see in action? What questions might you ask a young person in order to learn more about their inner thoughts and perspectives?

References

- Brendtro, L., Brokenleg, M., Van Bockern, S. (2001). *Reclaiming youth at risk: Our hope for the future*. Bloomington, IN: Solution Tree.
- Fewster, G. (1990). A postscript from the edge. *Journal of Child and Youth Care*, 5(2), 65-70.
- Garfat, T. & Fulcher, L. C. (2012). Characteristics of a child and youth care approach. In T. Garfat, L. C. Fulcher & J. Digney (Eds), *Readings for the therapeutic use of daily life events* (12-34). Cape Town: Pretext Publishing.
- Peterson, C. & Seligman, M. (2004). *VIA Classification of Character Strengths*. Retrieved from <http://www.viacharacter.org/www/en-us/viaainstitute/classification.aspx>
- Pikes, T., Burrell, B. and Holliday, C. (1998). Using academic strategies to build resilience. *Reaching Today's Youth*, 2(3), 44-47. Retrieved from <http://www.cyc-net.org/cyc-online/cycol-0205-resilience.html>
- Search Institute. (2006). *40 Developmental Assets*. Retrieved from <http://www.search-institute.org/research/developmental-assets>



Recently, I participated in an interview at Fleming College for a full-time teaching position in the Child and Youth Worker Program (CYW). For the interview I was expected to develop a 30-minute lesson in which 10 minutes was to be shown. The emphasis of this lesson was on why I was passionate about the field of CYW.

While preparing my lesson I realized that my main reason for being passionate about this field is based on allowing children/ youth to discover/rediscover the pure pleasure of imaginative play. Furthermore, to show that adults can and should access their own imaginative ability, as this generation still needs role-models who see the value of and the need for simplicity. In a review of Dr. Toy's work on imaginative play (2003), I noted that this paper addressed the significance of creating moments for children to experience make-believe play.

So, to demonstrate this, I decided to incorporate regular everyday recyclable materials that people tend to just discard without any thought of it possibly having any additional purpose (e. g., Tim Horton's coffee cup, Tim Horton's Timbit box, Tim Horton's ice cap cup, Tim Horton's cup holder, box (small sides), two



The Value of Simplicity

Jason Carter

water bottles, a can of coke, and colour duck tape, paper, etc). The purpose of using the Tim Horton's supplies was simply to integrate some items that Canadians tend to identify with, and this included duck tape — Red/Green would be proud! Canada is considered to be a multicultural landmark for embracing diversity, but it seeks symbols that represent what it is to be Canadian, such as Tim Horton's and duck tape (Unknown, 2012). These two symbols can at times represent for Canadians a sense of meaning and belonging, as Canadians generally have some story they can tell about Tim Horton's or duck tape. This then allows for storytelling as Canadians with diverse experiences who can now relate together. So, why introduce/relate the Canadian symbols to the imaginative play experience? Because if the child/youth or CYW is struggling with the concept of make-believe in that moment, they can turn to Tim Horton's or The Red Green Show for fun, interest, and sometimes weird stories to tell. This will exercise both the frontal lobe and the limbic system of the brain, which might generate another make-believe experience, as their brains are being exercised, and everyone involved is now settled into the idea of working together in another relational context.

The activity I developed was to capture the moment and space in the time in which I was engaged in with the interviewers. For instance, it was important to immediately provide each interviewer with a task so that they felt connected and part of the process (i.e., cut the cup holder into four sections, rip pieces of the paper and then crush it, cut and roll the duck tape into small balls, etc). Next, to begin to explain what the activity was and how I would incorporate my use of imagination with these different items (i.e., to place the Tim bit box in the centre of the larger box, and again inside that larger box to place in each of the four corners a piece of the now four individual cup holders turned upside down and the water bottles placed outside the structure, etc). Each item was used together to form a castle shape image. Then the duck tape and paper were crushed up to represent little and large bombs. At first when the interviewers were told to throw the pretend bombs at the castle they were a little apprehensive, but the moment I provided them with a scenario (e.g., release their stress from a busy work week or incident that had occurred that week), they all participated with great enthusiasm! As stated by Nell (2002), Piaget would see this experience as a demonstration of how children become familiar with their environment, which then allows for the play to continue. In this case, it appears even adults can experience the same type of moment when they allow themselves and are given the opportunity. You could feel the release and the energy of each person coming out, as they all appeared rejuve-

nated and understood after taking part in this activity.

What was emphasized during the process of this activity was how simple it is to interact/engage in a moment that builds a rapport and relationship with children/youth. To further demonstrate this, even the adults who participated in the group activity had fun and experienced the imaginative/relational moment. Another key, was the fact that it cost nothing other than gathering the supplies. In fact, the cost was time and connection. Furthermore, the additional cost might have been using art supplies (i.e., paint, crayons, pencil crayons, glue, etc.) to further enrich the moment and to allow for further development of the child/youth's imagination. This is significant in a time when children/youth tend to be *consumers* of technology while at times missing out on an experience where role-models, such as CYW's demonstrate the pure enjoyment in creating their own fun. In Roberts and Foehr's (2010) research on trends, they point out how children/youth spend more time watching TV, playing on computers, on digital music players, and cell phones than any previous generation. This is significant, because it shows how much and where children are spending the majority of their free time. So, they need role-models to show how they can be entertained by doing other things, such as engaging in imaginative play.

Being in the moment

What is important about imaginative play is that it allows children/youth/adults to participate in a genuine moment that they can legitimately experience, in the



present time, together. It enables everyone to stay on task and to further the course of the creative experience. This interactive adventure allows everyone to let go of rational reasoning or concrete thinking for a moment, and to embrace a world that they are constructing together, so that they feel a sense of accomplishment/satisfaction as well as a connection to the world they have developed.

This activity is a reminder to CYWs that they are still able to access their imaginations no matter what age they are. Moreover, in the field of CYW it would be considered quintessential to model the essence of imaginative play while recognizing the developmental benefits which children can experience during the process, such as cognitive, social, emotional, educational, language development, independence, and responsibility (Altman, 2002). Also, this shows the bond that could potentially be established between the child and/or youth and the adult.

Seeing in the moment

This is a practice whereby the CYW takes time to address/connect the learning that is going on during the imaginative interaction. For instance, during the attack of the castle, I pointed out how each person was initially apprehensive, but when provided with clear direction how fully

they engaged. Then I explained how their behaviour towards the activity changed and how everyone went from being unsure, to standing up and throwing the duck tape/paper balls hard while laughing and talking to each other during the activity. What was emphasized is how the mood and the environment changed once

they were given direction and the permission to let go and feel the experience for what it was — the opportunity to release present-day stress into an imaginative world where it was safe to express what they were all feeling. Also, it

created an opportunity for the group to bond and realize that they were all experiencing similar feelings/experiences.

In summary, it is important to not lose sight of the fact that this entire experience occurred during an interview, but for a brief few minutes it was an opportunity to relate, connect, participate in an enjoyable moment which engaged every person. Also, this activity demonstrated and allowed the adults to capture moments where they could 'be in' and 'see in' the moment, so that children/youth are encouraged to imagine and create a world with others. What was specifically important was realizing and understanding that under pressure to perform, a person is capable of setting that aside to allow for what is important — for embracing op-



portunities to notice others and bond with them through an imaginative experience which is created by everyone involved.

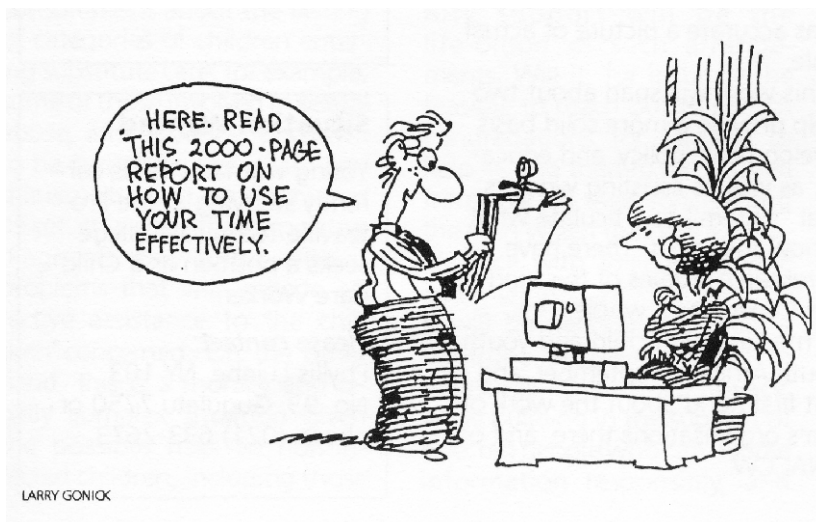
References

- Altman, B. (2002). Working with play. *International Child Youth Care Network* (36). Retrieved June 20, 2013 from: <http://www.cyc-net.org/cyc-online/cycol-0102-altman.html>
- Nell, O. (2002). Children at play. *International Child Youth Care Network* (40). Retrieved July 15, 2013 from: <http://www.cyc-net.org/cyc-online/cycol-0502-nel.html>

Roberts, F., R. & Foehr, G. U. (2010). Trends in media use. *International Child Youth Care Network* (134). August 10, 2012 from: <http://www.cyc-net.org/cyc-online/cyconline-apr2010-roberts.html>

Unknown. (2012). Tim Horton's and the Canadian Identity. *Iron Warrior*. University of Waterloo, ON. Retrieved July 15, 2013 from: <http://iwarrrior.uwaterloo.ca/2012/02/15/14083/tim-horton's-and-the-canadian-identity/>

Unknown. (2003). Science of play. *International Child Youth Care Network*. Retrieved July 15, 2013 from: <http://www.cyc-net.org/today2003/today030401.html>





Connecting Under Crossfire

Cedrick of Toxteth

The First World CYC Conference in St. John's: what an extravaganza of euphoric energy that turned out to be. My unreserved compliments to the organizers, my heartfelt appreciation to the delegates and my insincere apologies to anybody I might have offended. I could wax eloquently about my many encounters but I'd probably end up on more shit lists than the CIA has tucked away.

So, being a master of diplomacy and discretion, I've decided to share with you the details of a reunion with my old spar-

ring partner Calibash from Clostrovio. We were in 'school' together many years ago when we took great delight in pissing each other off. Now we are much older and wiser. Without his permission the meeting was recorded so, apart from some judicious editing, the following dialogue is almost verbatim:

Hey Calibash, you Clostrovian cannibal, how, are you enjoying the conference?

I like it very much. Lots of lovely people who care about children. That is very nice ... very nice indeed.

I haven't seen you around in years, what brings your cuddly corpus to Newfoundland and Labrador?

I came because they talk about connection. This is a very important idea Maestro Cedrick. Back home in Clostrovio we believe all bad things come from broken connections. The only answer is to reconnect. Very simple thought, don't you think?

A simple thought from a simple mind Master Cal.

Of course, my esteemed Cedrick, but perhaps yours is so cluttered that you can't see the barnyard for the baranna (a Clostrovian word for farm animal droppings).

O.K. you were always good at shovelling, so clear the way and leave me enlightened.

My simple mind tells me we are poisoning the planet because we have bad connection with nature. It says the econ-



omies are falling apart because people want more and more things, rather than connect with the unexplored delights of being alive together. They fight over religions because they're detached from the spirit on the inside. So they compete with each other instead of finding ways to live in harmony. Am I doing good shovel so far?

Indeed Cal, simple-minded shovelling at its best. I bet you're going to tell me this is why so many kids are in trouble these days.

You're nobody's fool Ced. If you stuff your scientific and psychological baranna into your poke for moment, you'll see what I mean. The simple truth is that that the young people you're talking about don't come into the world as infant trouble makers or babies with deficits. These things arise in the way the world meets them. Is that too simple for you?

Do you know anything about genetics, or are they still talking about demonic possession in Clostovia?

Into your poke with it Cedrico. You might find biology fascinating but it doesn't tell us what we need to know. If you're interested in why children think and behave like their parents, or do the very opposite, take a look at the connections of parents, grandparents and great grandparents. Its all in there. You don't need to meddle with brains to make things right — this only causes more disconnection on the inside.

Ah, but what about individual differences? Aren't we all unique from the get-go? Isn't it important for kids to express their uniqueness no matter what others want or expect from them?

At last, a nice simple thought from a jumbled mind. But if this becomes a problem it's caused by those who refuse to accept young people for who they really are. It's the adults who must learn how to connect, not the other way around.

But we need to know the difference between connecting behaviors that reflect uniqueness and disconnecting reactions to what others expect? Otherwise,, we don't know what we're dealing with.

There you go again, back up the old psychological alleyways to obfuscation.

To where? Is that the capital of Clostovia?

To the simple mind, there is no difference. Where there is good connection, there are no such reactions. It all comes back to where you stand when you look at the world — Einstein, I think. If you find yourself confused, why not satisfy your curiosity by changing your perspective rather than poking deeper into the quagmire? Case closed.

So you think we should re-frame the whole problem.

I don't know what that means. Connection is not the solution to a problem, it's simply opening up to all life has to offer. If there is a problem it's in the solutions.



Do you expect me to know what that means?

Yes, but let me spell it out anyway. In the west your psychology keeps you stuck in defining problems and seeking solutions. What you fail to see is that the solutions only feed the problem. From my simple perspective, most of what passes as psychological or psychiatric intervention creates disconnection. When you classify and label children you disconnect them from the social network. When you set out to modify their thoughts, feelings and behaviors, you disconnect them from their internal experience. And when you use drugs to meddle with their brains, the whole system begins to unravel from the inside out — body, mind and spirit. Oh come on, you know exactly what I mean, don't you Cedrick old bean?

Yes. You're saying that we need to change our perspective on everything we've come to see and believe. Well good luck Dr. Calibash.

You make it sound like an impossible task but it's really very simple. All you have to do is to work toward creating connection in your own life. The rest will follow.

Well if you say so. Now, can you put this into the context of Child & Youth Care.

Of course, that's precisely why I came to St. John's. I've met so many people, many of them younger than I ever was, who have chosen to look at the world from a different place. They understand that we are all connected at the deepest

level of consciousness. They know that the work they do should be an extension of the lives they live and whatever they do to a child, they do to themselves. When they relate to children, they are more concerned with exploring possibilities than forcing pre-conceived outcomes. They weren't taught to think this way, their wisdom comes from within. In many cases they are still struggling to find the words to express what they know.

Does this put them on the pathway to becoming more professional in their work?

Yes, absolutely, but we're talking about a very different kind of profession from those that currently call the shots. Along the way they will be met with resistance but I want to assure them that they're not alone. The old world view is dismantling itself and there are people all over this planet who are seeking reconnection in body mind and spirit. In the New Science conscious connection is as real as matter and, in time, scientists will give us the language we're looking for. Meanwhile, I'm just happy to be part of the evolution. How about you my learned friend?

You're a raving fool

And so are you — you old baranna peddler.

Nice connection eh?

Couldn't be better. How about a mug of ale.

Now you're talking. At least we didn't go on about relationships.



Reflections on my viva

Laura Steckley

Well, I defended my PhD in my viva this week. It was a really good (albeit nerve-racking) experience. It got me to thinking about my research, my writing and my monthly column here on CYC Net. Some of the questions asked by the panel of examiners have inspired this month's column.

My PhD is based on a large-scale study that explored the views and experiences of children, young people and staff about physical restraint in residential child care in Scotland. I wrote articles, chapters in books and a guidance document that discussed the findings of this study; some of these I authored by myself, and some were co-authored. I selected some of these publications into a 'portfolio' and then wrote a 15,000 word 'critical appraisal' that established their coherence, and contextualised and analysed them (in the UK, this is called a PhD by Publica-

tion). The whole lot (11 publications and the critical appraisal) constitutes my PhD.

This endeavour has taken quite a lot of time. I started the study in 2003, and the first related publication came out in 2005. I had the luxury of doing very in-depth interviews and many layers of methodical analysis over the years, and I call this a luxury because I have been able to collect and remain with a large and fascinating body of data for a significant amount of time. There was so much richness in what my participants had to say, and so much complexity related to the subject itself, that

I still have two more articles to finish before I can draw a line under it.

Anyway, one of the things that I've been thinking about since the viva is why I haven't written about physical restraint in my column. To be fair, many of my columns have been about issues relevant to my writing about physical restraint, includ-



ing containment, touch, care, meaning making and notions of micro and macro. Writing these has helped me with some of my other writing, and doing that other writing has often helped me to write this column. But I'm still not totally clear why I haven't written directly about physical restraint here on CYC Net. I guess my best effort at an answer is that, from the beginning back in 2003, I've been uncomfortable with the possibility that I would become pigeon-holed as the one who writes about restraint – especially as I quickly became aware that some of what I was finding and writing was not what some people wanted to hear. My writing for this column has a more personal voice than any other public writing that I do, and maybe I've just wanted to preserve this space somehow.

I even included the three-part column I wrote on containment as one of my publications in the PhD portfolio. I argued for the inclusion of this and a few other publications because I wanted to include more than just pieces from academic journals and books. I have always felt it important to write for (and communicate with) academics, policy makers and practitioners and I'll even go so far to say that this is the responsibility of all academics whose discipline is relevant to practice. Fortunately, the panel was comprised of academics who were formerly practitioners and so they were not irritated but pleased to see the range of publications. This was one of the high points of the viva for me.

The examiners asked two questions that I want to address here: one, if I were to tell a person who has no knowledge of the subject what I found out in the study

in just one or two sentences, what would I tell him or her?; and two, what is the key message (in a sentence or two) that I would like readers to take from this study? I was prepared for the second question, but not the first. Even for people who understand what a physical restraint is, it is a deeply complex issue. Even the phrase I just wrote, 'for people who understand what a physical restraint is', is complicated. On the one hand, people who have worked or lived in a place where people are restrained (or have been restrained) will understand the term 'physical restraint' in a way that people who don't have that experience will not. On the other hand, the understanding or meaning making among those who have experienced restraint varies significantly. Not only is it deeply complex, it is contentious and emotionally charged. The way that physical restraint is practiced is affected by so many things, from what is going on between the people involved in the moment to what is going on in society – and all the layers in between (including past and present). Holding all of these complexities together in a way that helps us to make better sense of things has been one of my aims in all of this, and containment theory has been enormously helpful. So how would one explain all of this to some Joe on the street? The best I could offer, given it was the opening question and my head was swimming in adrenaline, was that the practice of restraint is neither wholly negative nor wholly positive, and is very complex. I then waffled some of what I wrote above. If I had it to do over again, I would add that children, young people and staff spoke of negative, deeply



concerning, and even damaging experiences of physical restraint, and that, also, a significant minority of children and young people also had positive things to say about their experiences of restraint and/or about how the restraint impacted on their relationships with the staff who restrained them.

Because I was prepared for the second question, it came much more easily. I have boiled down this key message in a few different publications, and I invariably deliver this message in my teaching. Having said that, as I was discussing it with the panel, I heard myself describe the repeated experience of realising that, no matter how clearly I think I communicate this message, sometimes a student clearly misunderstands it. This usually happens either in class discussion or when I'm reading student essays (though it has happened with practitioners and even other professionals as well).

So I guess this brings me to the main point of the column. In mulling over these moments of the viva, I realise that I still need to find ways and places to clearly communicate this message, and I guess it is time I make the effort to do so here in my column. If you're interested in a more comprehensive discussion of the study, probably the best article written for practitioners is here:

<http://www.goodenoughcaring.com/Journal/Article110.htm>. The key message from it and some of the other articles is this: the development of therapeutically containing environments holds powerful potential to reduce and, where possible, eliminate the need for physical restraint. When restraints do occur, they are much more

likely to be experienced as an act of caring. For all of this to be possible, staff's needs for containment must also be met.

If you're not familiar with containment theory, then this message won't mean much (which is part of my difficulty). If this is the case, please don't assume; the word 'containment' is usually misused in a way that means 'constrainment' (which isn't really a word but still conveys my meaning). The article I mentioned above offers some information about containment theory, as do the three columns I've written in this journal. There's also a great special feature on it in CYC Net here:

<http://www.cyc-net.org/features/ft-containment.html>.

Here's the thing: one person's containment can be far too constraining for someone else, and can feel too loose or boundary-less for yet another. The cultivation and maintenance of containing environments is a complex and sophisticated endeavour that requires consistent attention – especially if we work in places that are seduced by simplistic notions of consistency for consistency's sake. It is imperative that we address the issue of physically restraining children and young people in a way that still meets their needs, and I am convinced that containment theory is profoundly helpful in this respect.

References

- Brendtro, L., Brokenleg, M., Van Bockern, S. (2001). *Reclaiming youth at risk: Our hope for the future*. Bloomington, IN: Solution Tree.



Fewster, G. (1990). A postscript from the edge. *Journal of Child and Youth Care*, 5(2), 65-70.

Garfat, T. & Fulcher, L. C. (2012). Characteristics of a child and youth care approach. In T. Garfat, L. C. Fulcher & J. Digney (Eds), *Readings for the therapeutic use of daily life events (12-34)*. Cape Town: Pretext Publishing.

Peterson, C. & Seligman, M. (2004). *VIA Classification of Character Strengths*. Retrieved from <http://www.viacharacter.org/www/en-us/viaainstitute/classification.aspx>

Pikes, T., Burrell, B. and Holliday, C. (1998). Using academic strategies to build resilience. *Reaching Today's Youth*, 2(3), 44-47. Retrieved from <http://www.cyc-net.org/cyc-online/cyc02-05-resilience.html>

Search Institute. (2006). *40 Developmental Assets*. Retrieved from <http://www.search-institute.org/research/developmental-assets>



“One of you has to have custody! Can’t you just spin a coin?”

Lunch 101

Grilled Cheese

Mark Krueger

Often when I refer to a story *Grilled Cheese* I wrote several years ago, youth workers can relate. They remember the grilled cheese lunches they had with the kids. So do I. Every once in a while I make myself a grilled cheese sandwich, in part because the aroma takes me back to those moments of both happiness and struggle. I remember how much we (kids and staff) all looked forward to those sandwiches and tomato soup after an active summer morning. I also remember arguments and food fights. Most of all, though, a grilled cheese sandwich just tasted good. So when I get the urge again I make another one.

Someday I want to teach a course called Lunch 101. In my university courses we talk about and/or practice many activities like transitions, bedtimes, kickball,

painting, etc., but I have never devoted a whole semester to one of these very important activities. Lunch would be a good place to start I think. During the course we might begin with a role-play then spend our time constructing, deconstructing, and practicing the activity while making connections to readings and other aspects of the work.

After a role-play in which one person was the worker and the rest of us mimicked youth (acting the way we have experienced or think youth act at lunch) we could ask what do we need to conduct a successful lunch? An understanding of the significance of food in human development and how trust and attachment are often rooted in feeding might be where



we begin. The worker who learned this would not take food away or use it as punishment or reward, but rather see it as a vital part of building trust and connections with youth who might have experienced little of either. Tak-

ing food away would be the same as taking away development to this worker.

We could also discuss stories youth bring to lunch. For example lunch (or breakfast or dinner for that matter) might not be familiar to some youth, at least not the way it was conducted at the youth center or group home or residential facility. These youth might have had to scrounge up what they could for lunch or dinner — a bottle of pop, or a bag of junk



food someplace. Sitting down with others and having manners during what is a very sophisticated social experience might also be foreign to these youth. Lunch at home, if it was held together with other family members, might have been filled with fights or arguments, or absent or angry parents. When the bowl of potatoes was passed the youth might have had to dig in for fear of not having enough to go around.

We could also consider culture, and the related meaning of food. Questions we could ask would be: Is the food being served and the way it is being served familiar or unfamiliar based on the food, rituals and customs of the youth's culture? Is the youth used to eating meat and potatoes, or beans and rice, or pasta, or all of these? How is the meal paced and celebrated or not celebrated in the cultures the youth come from? What does food represent? Is mealtime a spiritual experience? Or has the youth ever had a chance to experience meals the way they are customarily served in his/her and other cultures?

While preparing for lunch, decisions about where to sit and how to pass or not pass the food could be given careful attention. Do we have sit-down or cafeteria-style meals? If the latter were chosen people behind the counter serving the food would be seen as playing a significant role. I would encourage sit-down meals where workers served the food because I think it is more personal and creates excellent additional opportunities to form attachments and relationships during the meal. We would discuss in detail how a connection was formed as the

worker passed and/or served from the bowl, the movement of the arm and smile saying "I am here with youth having this lunch, making sure you are fed."

As we practiced lunch, pacing would be given special attention. The beginning and ending and in-between parts of lunch as well as the transition to and from it would be seen as significant learning opportunities as would meal planning and preparation — getting and leaving lunch as important as eating together, the fears and/or joys of coming to lunch, which could be loaded with happy or unhappy memories as suggested a moment ago. Making meals together would be seen as a golden opportunity to further connections, skills and relationships for the present and future.

During lunch 101 we might make lunch together, each student and professor could lead making a lunch from his or her culture. Then we would eat together and talk about all the above, practicing as we went along. For several years, I have either gone out to eat or made a meal with the students for our last class together. This seems to help pull everything together and help us transition on to the next meal (class).

I could go on and on of course, making connections with the research and literature in our field as I went along. We might even have a course called Advanced Lunch. But I think you get the point, especially if you work in a program that pays attention to these practice issues that one might argue are the crux of our practice (we used to say if you could get the daily routines down you had 50% of the work mastered), and are often unfortunately



missed in many programs and classes today that have forgotten our roots.

I know for example after we talk about lunch in our undergraduate and graduate classes and the students go on to their field placements they either come back discouraged or encouraged by the attention given to feeding and food at their placements. We usually try to eliminate those places that do not get it, and strengthen our list with places that do. Generally if lunch is a good experience so is the field placement. When workers in our continuing education classes who are already working in the field share examples of the attention they pay to meals, we try to weave these examples into our discussions with the undergraduates. On the other hand when workers speak about depriving youth of meals as a policy at

their agencies we usually ask, "Have you really considered what you are doing?"

In the discussions it seems we are all having these days with funding agencies about outcomes, I like to say, "Lunch would be a good outcome. If a kid could have a good meal, this would be a very good outcome." You can imagine the response this gets from the funding sources while at the same time if there is a committed and competent youth worker in the discussion, his or her eyes will light up. Anyway, wouldn't it be great if we could have more courses and conversations titled Lunch 101?

I'm hungry. Lunch anyone? How about grilled cheese?

markkrue@uwm.edu





Interview

Brian Gannon



Would I please see Trevor?

Doing less and less online work and more and more supervision and admin, “senior” child and youth care workers can find themselves in the anomalous position of having less practice experience and more responsibility. We came into the work with all sorts of physical and emotional energy, holding a candle for the kids and a pile of noble, idealistic and rather superior views. Now we find ourselves doing something essentially different: still *in* the field, yes, but not really *of* it.

Whether we like it or not, we grow a protective shell which protects us from much of the heady skirmish on the front lines, yet are assigned an authority which we no longer earn from day to day.

Would I see Trevor? The assumption is that online staff are taking some flak from Trevor, and wearing my field-marshal’s uniform I should be expected to put him firmly in his place. It’s a wild card which staff can produce, however much it may be a betrayal of our team principles. Kick-

ing the ball away from the field of play where it should really stay, and by-passing the learning and moderating opportunity of supervision — because we seem to have a crisis.

We of greying temples and balding pate assume a new role in the hierarchy as a long-service medal. It is assumed that we have a history of service and a stock of war-stories which qualify us to pull rank ...

* * *

I am at my desk compiling one of those “to-do lists” which, for me, always draw the sting out of an upcoming shift.

Knock-knock. Trevor is already at the door. How punctual the staff are at times like this! No turning back now. No time to reconsider the sacrifice we seem to have decided upon: “that it is expedient for one man to die for the people, so that the whole nation perish not.”

Why *is* he here? These referrals up the chain of command are invariably couched in vague, systemic terms. Not the good,



old-fashioned Anglo-Saxon words — “He punched James’ lights out” or “he told Sally to —off!” No, at this level on the food chain the charge is ‘deviousness’ or ‘subversiveness’, unthinkable sins which threaten to undermine the whole ship. Though, come to think of it, there was some mention of his encouraging a younger kid to disobey staff instructions.

* * *

“Friend or foe?” I shout in reply to the knocks, pretending not to know who is there. Buys me a little time. A clever volley deep into his court to put him on the back foot.

“I think that’s your call, Jeremy,” he replies as he peers round the door. “They said you want to see me.”

A brilliant lob. Damn. His use of “they”, “you” and “me” in a single short sentence draws all sorts of heavy lines through the playing field (to mix our metaphor). And this “Jeremy” thing throws into confusion the whole egalitarian “first-names” policy we have always promoted. Makes a mockery of the hierarchy he has found himself in through this referral to a senior staff member.

And he is wearing a very negotiable peer-oriented smile which just proves that ... well, that he is a socially competent seventeen-year-old who is an enormous credit to our program, remembering how far he has come in his short two-and-a-half years with us. Ball now decisively back in my court. I almost feel that I should be offering him a whiskey and soda!

I am in a fix before either of us has even started the actual “interview” which has been foisted upon us. I can’t bring myself to say “I hear that you have been behaving badly and the staff team feel that you should be punished/sanctioned/reproached ...” — can’t even think of the right words for the indictment! And of course I can’t use the wheeler-dealer co-option approach of “I know those silly old child care workers get their noses put of joint now and then ...” which is nothing but a cowardly collegial back-stab.

“Come in, come in,” I say.

Even now I feel like Solomon sitting in judgement. Am I really going to do the *audi alterem partem* thing and deliver my verdict?

* * *

I am out of touch with Trevor. It’s over a year since I worked with him directly “on the floor”. We had a tough time with him. He had lived with an abusive and rejecting mother for twelve years. His father had been electrocuted in an accident when the boy was only two, and the mother’s unhappiness and despair had been firmly displaced on to Trevor’s head as she struggled to keep a job and a home going for herself and the growing boy. In turn, going home had become a pain for him, and he had accumulated a rap sheet which reflected what was going on in his life — with neighbours, school, shops and police giving him a round E-minus in all departments. Our job had been a stringent rebuilding exercise — of trust and belonging, of safety and significance, of language and social ability, of skills and responsibility, of self-determination ... and



we were clearly getting there. There are critical balances to manage when a kid who was dealing with five-, seven-, nine-year-old backlogs and growing tasks was simultaneously working at fifteen-, sixteen- and seventeen-year-old adolescent tasks ... The close supporting, monitoring, loving, talking, teaching work which our team had been putting in was amazing.

He stands now, respectfully, a pace or two from my desk.

“Oh, for goodness’ sake, sit down,” I wave him into an easy chair, though he chooses to sit forward on its edge. “You’ve got yourself into some trouble, I gather?”

He looks down.

* * *

There are a whole lot of things which might have gone wrong.

One is that we child and youth care staff have gotten a bit out of phase in our socialisation timetable with Trevor. I know that sounds very mechanistic, but in our team it’s part of talking a lot about what we’re meant to be doing, and knowing how we’re doing. The jigsaw puzzle of damping down his aggressive and anti-social stuff while encouraging his self-assertive and self-confident middle adolescence can easily get a few pieces out of place. Even our own policy is confused here: always err on the side of positiveness and respect towards the kid, yet at seventeen we should have him nearer and nearer to the expectations of the real world. It’s a close race. But then it is with most youngsters, I guess. Except most kids have had the full 17 years to get

there, while Trevor has had about three. Nevertheless, if he gets inappropriately uppity, at his age we still need to say this.

Another possibility is that Trevor is joining the ranks of your standard seventeen-year-old emancipating adolescent, and we should be pleased to see him flexing his muscles and trying it on with the adults in his life. And that’s us, for the most part. Haven’t we always believed about teenagers: “When adults win all the battles, we reduce kids to impotent yes-men; when the kids win all the battles we are turning monsters out into the world”? So we should be expecting to lose some battles.

Then again, maybe the on-line staff are reluctant to let go of their “clinical” role with Trevor, which in a sense maintains him as a “receiver” of what we have to offer, and we aren’t ready for our “Pinnochio” to assume his own independent life, however full of doubt and risk that might be?

Whatever, here I am cast in the role of a schoolmasterly disciplinarian, having been asked to “see” Trevor.

* * *

I do realise that I am committing the cardinal sin of child and youth care workers: concentrating on my own anxiety and assembling my own agenda for this meeting before I have listened to a single word from Trevor! One of the earliest lessons I learned was to realise that, each time I engage with any youngster, I know *nothing*.

“Tell me,” I urge.

A pause.



His story was one of those unremarkable narratives with which all childhoods and young years are filled, made of unsuspected insights and hopes, and acts of great generosity and concern — which we adults can so easily wreck by our anxiety and suspicion. Trevor had befriended one of the younger kids in the program, Andy, a boy of 14 who had also been removed from an abusive home. Andy had longed to visit his own home, but this had been forbidden by the welfare agency (and therefore by our program) until it was known to be safe. It seems that while we were helping him hold together the rest of his life, he was pining for his mother — and hiding his feelings because of his “boys-don’t-cry” embarrassment. But Trevor recognised the younger boy’s feelings, and because of this was able to lend him a level of understanding and support far greater than anything our team had to offer.

“But then I landed in a predicament,” confides Trevor. “I knew from my experience that Andy probably didn’t want to go back and actually live with his mother, but he badly wanted to see her. Even with my mother, I could understand that.”

I am learning all the time, listening to the boy in front of me.

He goes on. “I remembered something that you said to me a while back: that there are times when we must listen to ourselves, and sometimes, even though others disagree or would disapprove, we must take the responsibility to do certain things, to take the risk.”

He pauses. “I told Andy about this.”
“That’s true,” I say. “I remember our talk. But I was talking to you as a seventeen-year-old getting near to independence ...”

“I realised that,” responds Trevor.
“That’s why I agreed with Andy that he should get to see his mother ... and why I went with him.”

“You went *with* him?”

“Yes, it was safer for him because I was there — and the visit went OK and it helped him. And it was also safer for him because I sort of lent him some of my own ‘risk’ as far as you guys are concerned. I could share some of the blame and responsibility.”

* * *

The whole tangle of my earlier inner debate collapses. The great crisis hasn’t come to pass. It is we adults who have been subversive, not listening, not reading between the lines, not being open to cues nor creative with the raw material to hand. And Trevor, on the carpet for all his deviousness, has acted with kindness and courage — if with risk. Short of a mild reprimand about taking us into his confidence when he considers rewriting our programs, and whatever his other achievements may be as he goes out into the big world next year — he would be a good friend to have.



What Can We Learn from Social Pedagogy?

Kiaras Gharabaghi

Over the course of the next five months, I am going to focus my attention on this one singular question: given my life-long entrenchment in the field of child and youth care practice, primarily as articulated in North America, what, if anything, can we learn from the field of social pedagogy, primarily as articulated in the German-speaking world (Germany, Austria and Switzerland)? Social pedagogy is a framework for being and working with young people (and all ages, really) that is fundamentally focused on a co-created therapeutic experience, with considerable effort placed on the joint exploration of the 'biography' (the personal story) of the young person. Many of my colleagues are increasingly getting interested in this topic. Mark Smith, for example, has made extensive reference to social pedagogy in his recent books on residential care in the UK. Iain Miligan and CERIS are very much exploring the role of social pedagogy in youth services too. My new friends and colleagues at the University of Hildesheim will undoubtedly teach me a lot about social pedagogy, especially Wolfgang Schroer, Stefan Kongeter and Maren Zeller. And in Austria, Bettina Twerp and Hermann Radler have an especially advanced understanding of how social pedagogy relates to everyday practice with children and youth.

I am especially interested in how the theoretical and conceptual elements of social pedagogy, as well as the embedded values of this approach, might impact on the manifestation of residential care provision and the everyday experiences of young people living in residential care. My interest stems from the observation that we have struggled significantly in North America with the infusion of child and youth care principles in residential care provision, resulting in systems and programs that are often constructed in iterative fashion, without theoretical foundations and with often somewhat random collections of practice principles based on part intuition, part the 'good' ideas of supervisors and managers, and part on some version of evidence-based or evidence-informed practice.

This question, therefore, has great significance. One might argue that the fragmented incorporation of child and youth care principles in residential care provision in North America, usually within a context of more generalized principles and expectations of other disciplines, has mitigated the potential of child and youth care practice and child and youth care professionals to make their mark on how to care for and promote the interests, rights, wants and needs of young people in care. One might argue furthermore that in North America, the field of child and



youth care has struggled to establish itself fully in part because of an on-going love affair with the concept of 'treatment' (and all things 'clinical'), arguably one of the last of the rhetorical masterpieces of the 'scientific helping communities' to maintain its strength and legitimacy.

Social pedagogy, in contrast, has a long and rich history in the helping communities of central Europe, and the German-speaking countries of Europe in particular (but also the Netherlands, Denmark, Sweden, Belgium and others). The legitimacy of Social Pedagogy as a field of research, theory and practice is well-entrenched. And unlike in North America, social pedagogy appears to trump any of the other disciplines seeking to take ownership of residential care provision, including those that have as their starting point a more clinical or medical orientation. This has far-reaching consequences for those wanting to become engaged with young people in relational ways (ie: the North American version of child and youth care practitioners). For one thing, regulations ranging from the staffing of residential care facilities, to the qualifications of front line workers, and to the supervision of such workers are far more developed in social pedagogy settings than they are in child and youth care settings.

What isn't entirely clear to me at this point is how any of this makes any difference to how residential programs are constructed and how the everyday experience of young people living in residential care is impacted. But somehow I suspect there that there must be a difference, and that therefore there must be value to exploring social pedagogy in greater detail.

My hope is to find useful ways of enriching child and youth care practice in North America with some of the theoretical and practical foundations of social pedagogy, and perhaps there might even be ways of enriching residential care practices in Germany and other social pedagogically-oriented settings with some of the concepts of child and youth care practice.

To this end, I will be spending the next five months in Germany, based at the University of Hildesheim (near Hannover), working and conducting research with colleagues at the Institute of Social Pedagogy there. My hope is to connect with as many service providers as possible, tour as many residential care programs as possible, and engage all kinds of different people, including young people themselves, in conversations and discussions about how it all works. So please stay tuned and I hope to be able to provide exciting columns over the next little while exploring what for North Americans surely is a new framework, a new language and a new possibility for advancing our much-loved profession. To some degree, this work is also timely, inasmuch as the next CYC World Conference (as follow up from the just completed inaugural CYC World Conference in St. John's Newfoundland, and as distinct from the International CYC Conference) will be held in conjunction with FICE (the European-based association of social pedagogy-informed services for children and youth) in 2016 in Vienna, Austria.



A response to

“Rethinking CYC Education”

by Kiaras Gharabaghi in the July 2013 issue of *CYC-Online*

I have just finished reading the article Rethinking CYC Education from CYC-Online, and I have a couple thoughts (ok, maybe a lot) stirring in my head.

As a CYC-student, in some capacity or another for the past 7 years, I have experienced quite a lot of CYC education. I have had a similar experience to the one mentioned in Ontario, but I have also had a taste of quite a different (as least to me) CYC learning experience with the University of Victoria.

I actually have quite a number of comments, concerns, or suggestions with regards to that article, so please bear with me. I hope that some of these ideas can continue the dialogue that has already started with Kiaras’ article.

Perhaps my primary concern is in regards to the question Kiara poses about the sustainability of the field given that the small group of founding leaders may soon ‘move on’ or ‘slow down’. Kiara speaks of a growing concern for following cohorts to step up, especially with regards to students’ abilities to write and articulate their ideas coherently. I would like to note that, in my experience, there seems to be quite a lot of gray area with regards to the legis-

tics of how newer professionals can become involved. I have just recently become engaged in the CYC-Net community. Although CYC-Net has been bounced around and mentioned here and there over the past 7 years of my education, I never felt an urgency to spend time with it, nor did I have an understanding of what it really entailed. Perhaps an idea here is to integrate CYC-NET into more activities and assignments. It wasn’t until I had to post a question to the e-mail forum for a class with the University of Victoria, that I really got excited and became engaged and curious with this community (thank you Janet Newbury for making this a class activity).

On the same thread, and this really may just be a reflection of myself and my personality (exploration of the self!), but becoming more involved or making connections with the CYC community can be quite intimidating. I don’t really like the word ‘intimidating’ but I will continue to use it here for now. I recently attended CYC-World and absolutely loved the experience. However, as a student and new professional, there is an overwhelming sense that everyone in this community ‘knows each other’, or is divided into smaller groups who ‘know each other’. At the opening reception, I found it really hard to mingle – and again, this is also a reflection of my shy personality. So I would find it helpful to have more opportunities to connect with this community, its leaders, and opportunities to become more involved. I don’t know what this would look like, but it’s an idea for somewhere to focus on to close the gaps identified.



It's a challenge grouping my reflections into a more organized response, but I will try! I may just have to revert to point form in response to the issues raised in the article. I think that a lot of differences in my educational journey thus far speak to the differences between my education as a college student and university student (and naturally there would be differences across these two domains). I do have to say beforehand, that I have found both areas of education quite fulfilling and helpful. I do not mean to put one over the other, but it has been my University experience with the University of Victoria that has been most helpful in the areas identified in the article – exploration of self; critical reflection of theory; and being present. And this is not to say that my college education did not incorporate self-reflection, relational practice, and mindfulness activities, but for some reason or another, the integration of theory and activities has been much stronger at the University level (or in Victoria as opposed to Ontario).

Field Placements: I would agree that field placements are a tricky source of learning given the varied experiences that students can have. I would like to also propose another challenge that I have experienced. Sometimes, because a field supervisor has been in the field for quite some time, they are unfamiliar with the theory being discussed in class. This is not their fault per se because I'm sure the theory that was discussed when they were in school has evolved. But sometimes it is core CYC competencies that supervisors

are unfamiliar with (yes, CYC-based supervisors), which may speak to the need for graduates to continue to keep up or refresh themselves in core theories. Perhaps this touches on what was mentioned with regards to core CYC competencies not being reflected in some field placements.

Writing: There certainly are varied writing capacities in any CYC classroom, be it at the college or university level. I don't really have an answer for this one, but opportunities to encourage professional writing, like contributing to CYC-Net, might help. I also wonder if there is a difference between the writing skills of an online and on-campus student. As a distance student, I have had only a handful of quizzes or exams (given that it would be open book) and have had usually three papers per class. Distance students also need to write a certain number of online discussion posts per week, which may also help with practicing writing. I cannot speak to the on-campus experience, but wonder if those students would have more exams or rote learning experiences.

Applying theory to practice: I have to say that this is where, I believe, Uvic has really excelled. As a college student, I do believe that there was a lot more regurgitation of facts and theories. Again, I did go on camping trips with my college class and did have plenty of opportunities to practice being present in relationships, and to critically reflect on theories, but the integrative (and application to practice) approach was missing. I



remember focusing on a theory, critically or not, writing a paper or exam, and then moving on to the next.

I have noticed that at the University level, or in BC, that there is a much bigger emphasis on critically engaging and applying the materials in class. We don't just learn about developmental, change, or ecological theories, we spend time with them and apply them to practice scenarios. I have had very little opportunity to simply regurgitate theory or facts. Because of this, I can see a huge difference in my own level of engagement with theories and the CYC arena. Several classes also include a lot of critical reflection of the self. I have had to complete an assignment where I had to engage in a change process as means to reflect on the self and to also have a deeper appreciation for the change that our clients may or may not experience. When we are forced to sit with these theories and manipulate them with relevant practice scenarios, it is much harder to forget them and move on to the next lesson. My Uvic courses have also done an excellent job of integrating theory so that what I've learned in other classes continues to be relevant moving into the next classes. As I finish up my fourth year at Uvic, I often find myself using textbooks, course packs, and resources from previous classes and using them in current assignments. Overall, I feel more engaged with my studies here. And, it's true, I do wonder about the gaps that exist between the Uvic students and the students who graduated from my college program. Both would be employed in similar areas of practice, but (I believe) the two students would be vastly different.

I recently completed a weeklong on-campus portion of a course called Applying Assessment and Case Planning in Child and Youth Care Practice and it has been one of the most useful classes that I've taken to date. We had the opportunity to spend a week very much in relationship with others (as we were divided into groups of three for daily counseling activities); to learn how to apply theory (from a CYC-based instructor [Janet White] with a wealth of practical experience); and to critically engage with the self (the approach was not about external assessments done to clients, but how assessment and counseling appears in our practice because of our 'self'). Every assignment in this class requires us to critically engage with our self, values, experiences, and to identify how these shape our intentional practice with others in assessment and counseling scenarios. These are the kind of classes that take the focus away from the final grade, and more on the learning experience (and that is hard for a student like me who is focused and grades and wants to pursue a masters).

World Knowledge: I completely agree and I do feel unprepared both as a college and university student in this regard. Perhaps Skype sessions with professionals in other countries might help?

Very little exposure to theory from the CYC field: There certainly have been opportunities to engage with CYC theory in my education, but I agree that there could be more. Micheal Burn's



Healing Spaces immediately comes to mind as the CYC-based text I had in college and continue to use today. It would be great to learn more about the leaders in our field and what current CYC's are doing in practice. There can easily be a disconnect between reading a non-CYC-based text and CYC practice sometimes. I think that Carol Stuart's Foundations of Child and Youth Care Practice will certainly help close that gap for future students. I wish I had that as a text for an intro to CYC class.

Post-graduate professional development: I completely agree that many students graduate from CYC programs to specifically fill a certain role or job description. I have felt like the odd one out when I haven't felt immediately motivated to jump into a specific job and, instead, want to explore theory further and perhaps engage in the research or development of new programs. I can see how grads would find comfort in their employment and not seek further professional development opportunities – as evident in Ontario with the push by OACYC to get more individuals to register. I have often heard 'what's the point?' (to register). I don't know what the magic key is here to push ongoing professional development, but I can certainly agree that it would be a challenge! I wonder again here, are messages regarding professional development opportunities far-reaching? I can see the aim to get more registrations is certainly strong. I wonder if once new professionals have settled into their groove at a specific organization, if

their future professional development experiences are very specific to that organization rather than perhaps rooted in CYC approaches.

CYC vs. other undergraduate degrees: "in fact, the experience of a post-secondary program in child and youth care is not all different than the experience in any other academic program, in the arts, the social sciences, or the natural sciences.

I can appreciate that they all have an external focus on grades and graduating with the piece of paper that says you've mastered an undergraduate degree, but I do think that a CYC education is vastly different from any other. The focus on the self and the development of communication, team-building, and critical reflection skills, I believe, is quite different from other courses. I have been envious of peers at times who have had a midterm or two and then are finished a course. Or, of other peers who do regurgitate information and pass. I have had several friends say "man your course seem so much more demanding or practical!" I know I haven't really provided a specific answer here, but I do believe that a CYC-based education is quite unique in the grand scheme of post-secondary studies. I really appreciate the level of personal growth (along with professional growth) that transpires.

Moving forward – my thoughts on proposed recommendations



a) **CYC programs rooted in relationships rather than courses:** I certainly appreciate more opportunities for programs to focus on the self, but I do believe that a focus on courses and acquiring competency in relation to particular courses is important too. At the end of the day, we are still struggling to 'be taken seriously' in our communities. If I were to graduate from a program specializing in relationships rather than courses, I imagine the battle to be respected might get a little more chaotic. However, I do believe there are plenty of opportunities to focus on the self, and to critically reflect on the self in relation to the theory, in each course. In my experience, it's these courses that have been the most valuable to my practice. A focus on relationships with self, others, and communities should certainly be integrated into the courses. If we hope to articulate our theory base and become certified, unfortunately we do have to get specific at one point or another about the courses.

b) **Assessments based on exploration of self rather than regurgitation of facts:** I completely support this idea, but would suggest that there exists an integration of self and facts. The method of evaluation should not be about regurgitation but application and critical reflection of those facts and theories. I image it might get difficult measuring growth of self, but measuring critical engagement with self in relation to a practice question or scenario might be easier. As much as the self and relationships are at the core of our practice and should remain the root focus of learning, the theories and facts

should exist on the periphery so that we practice from a space of intention of evidence-based practice. We need the facts and theories for praxis.

c) **Giving ourselves permission to accept that we could be doing more:** I will wrap up this exhaustive reflection up and say "I whole heartedly agree".

Thank you for starting this discussion; it's such an important one. And again, I am a new professional and a student, so I understand that my reflections here represent only a very small part of the puzzle. However, I do think that involving students in this discussion is important.

Thanks,
Mariel Ridgeway

The Twitter logo, consisting of the word "twitter" in a lowercase, sans-serif font followed by a blue bird icon.

Follow CYC-Net at
@CYCCareworkers

Love & Laughter

John Digney and Maxwell Smart

*But deep this truth impress'd my mind: Thro' all his works abroad
The heart benevolent and kind. (Robert Burns)*

They lived and laughed and loved and left. (James Joyce)

A Preamble

At the recent CYC World Conference, delegates gathered from all over this globe to discuss CYC practices (good and bad) and to share and to learn. One thing that became apparent (as if we didn't already know) was that children and youth are the same wherever you go. Troubled kids face challenges every moment of every day, they behave in ways that cause them even more pain and generally they don't know why.

A second observation made and shared is, CYC staff tend to be quite similar wherever you go (well, it seems like that) and they also deal with similar issues. A Celtic Connection rekindled at the 'Crossroads' has brought us together to review some 'universal' issues. To test if this 'universality' is true (at least in a Celtic context) we have agreed to co-write on some of these issues and push the geographical and other boundaries to see how far we go before we find some differences. Our first two topics are 'biggies'

and close to both our hearts, so, let's get started and see where we go!

Lightning Strikes

Our connections with clients through humor, love, and pain contribute enormously to our growth as individuals, add complexity to our lives, and increase our capacity for empathy and understanding. Harvey (2003).

It appears at times that internationally, in the world of CYC, things operate in a state of flux with many changes and movements in systems and kids. There are lots of new rules, policies, guidelines and regulations. And of course lots of fear, risk avoidance, buck-passing and ignorance. Whilst we recognise the frustration, this mild tirade isn't directed toward CYC people; it is directed toward the politicians and policy makers, those removed from direct care, that may never have worked with troubled youth. It is easy in this environment to be reminded of the movie 'Idiocracy'. Faced with this lack of understanding and a universal corporate



desire to “ass-cover”, we frequently have to make the call to arms; ‘What about the kids? An observation is that the landscape may have become somewhat toxic with emphasis on apparently all the wrong things (ok, this may be subjective), but why, why, why as a profession do we often feel the need to overcomplicate matters?’

A frequently used quotation, attributed to Einstein, declares, *‘It can scarcely be denied that the supreme goal of all theory is to make the irreducible basic elements as simple and as few as possible without having to surrender the adequate representation of a single datum of experience’* (Calaprice, 2010). So, taking its own principles, this quotation is distilled to the short phrase, ‘make things as simple as possible – but no simpler’. Well that concept hit home a few minutes ago and brings us back to the ‘lightning bolt.’

Yet, occasionally something happens or you hear something that draws you out of a place of being partially present and it forces you to stop daydreaming – it’s when that metaphorical lightning bolt hits you and something stirs within; all of which happened 5 minutes ago.

The Reality Check

During a discussion on the condition of our profession and the direction in which we are being driven, a colleague stated, *‘I don’t know why they have to over-complicate things, when the truth is that for us to have good outcome we have to keep remembering it’s all about love and having some fun’*.

And it is true that many problems occur with love at the root (a lack of love, a distorted love, chaotic love, unrequited

love) with a solution to these most human of conditions also involving love (loving relationships, trust, belonging, connectedness). Additionally, there are few who would disagree that everyone has a better experience of life when there is some fun and laughter included. Yet the word ‘love’ scares CYC professionals and the concept of ‘fun’ or the experience of ‘laughter’ are deemed inappropriate or ‘not professional’.

And so to Love

*Keep love in your heart.
A life without it is like a sunless
garden when the flowers are dead.*
– Oscar Wilde

As practitioners we have been asked by kids in our programs, ‘we know you care for us but do you love us’. Writers like Smith (2006) & Ranahan (2007) have taken up the challenge about talking about love in CYC, which could either be seen as brave or foolhardy. Ranahan asks, “how far do child and youth care workers have to go in caring for their clients? Does caring include loving”? We don’t know but the question is important. Smith (2006) in his article about caring advises that, caring is not love, although caring sometimes encompasses love.

However, through the current lens of ‘child protection’ and the prism of historic abuse in our care regimes, we see a climate of anxiety in our care systems where the word love has almost been ‘engineered out’. At times even the word ‘care’ can evoke negative professional concern and often these concerns have



led our profession unhelpfully towards interventions like reverse timeout policies, spin-offs from policies like 'no-touch' when dealing with very troubled children who clearly require human connectedness, kindness and love and not isolation and despair.

And yet the love debate continues quietly in CYC, whispered in internal discussions, somewhat covert and underground over recent years, but re-emerging like a plant tentatively putting its head above ground when winter is out to see if the climate is ready to receive it. This is a complex issue for our field and as a profession we need to discuss the concept of love much more and be honest and unafraid of the word.

Laughter

*Sometimes I laugh so hard
the tears run down my leg.*
— Anon

Edna Jenkins, Laughter Therapist in the USA reports that laughter is the human gift for coping and for survival, laughter is believed to be beneficial in healing as it can reduce anxiety and stress and medically is felt to be able to render pain manageable and possibly even bolster one's immune system. Laughter is recognised as having therapeutic benefits for people, yet laughter in a context of working with troubled youth is still relatively under-considered in CYC circles.

Digney (2005) considers for instance how humour can demonstrate notions of human caring when he stated, '*Sharing a laugh, for example can be a non-threatening*

demonstration of empathy and caring...It is often easier for a young person to accept that someone cares about them if it is not explicitly stated and presented in a humorous manner'.

Henry Maier (1981) said that laughter is a human need similar to the human needs to have novelty and fun'. It can connect an adult and youth to a moment in time and space and be held onto as a connected and shared moment in human relationships. If that need is not met positively it is our experience that people can meet the need by exploiting others with humour to their detriment.

Humour can be positive or negative depending on its use, but laughter at the absurdity of life-space situations and the seeking out the humour in serious situations can promote well-being by relieving overwhelming stress, ridding us of our masks and pain about situations encountered in CYC environments.

This article is not about reviewing all the previous research on laughter and humour, it is about drawing attention to the concept and asking us all to consider it some more and to look at its relevance and the therapeutic value it brings.

The Story of Mankind

Affection is responsible for nine-tenths of whatever solid and durable happiness there is in our lives.
— C. S. Lewis

The human fear of not feeling loved can be at the base of mankind's destructiveness; when we believe we are loved it can seem that we are less likely to de-



scend to baser instincts. To make sense of our fear about talking about love it is imperative that we search for some understanding of the human condition. John Steinbeck, (1952) in his book “East of Eden” p270, wrote “*The greatest terror a child can have is that he is not loved and rejection is the hell of all fears. I think everyone in the world has felt some rejection, and with rejection comes anger and with anger some crime in revenge for the rejection and with the crime guilt. And there is the story of mankind*”.

Steinbeck’s prophetic words in the mid-twentieth century resonate some sixty years on. In our complex world of cause and effect, politicians and policy makers seem to make judgements about caring and carers that are incongruent with the beliefs and knowledge possessed by those doing the caring. Lack of love, lack of laughter, lack of joy can all create a series of negative emotions, a sense of rejection, a sense of hurt and a sense of hopelessness. Why are we feeding into this nonsense – ‘a professional distance must be maintained’ – rubbish!

Let’s reconsider the actions of Janusz Korczak, who walked with his Jewish orphans in the Warsaw ghetto to the train taking them to a death camp. In spite of an offer of asylum, he demonstrated his love by staying with them all the way to the gas-chambers and said for all the world to hear, “Who would abandon children at a time like this”? If Korczak could act in such a loving way, then it must be legitimate to ask why we are so reticent to talk about love today.

The Full Circle

It has been reassuring to the writers that in two recent conferences (CYC World Conference and SIRCC Conference), there was an apparent willingness for CYC’s to reclaim the concepts of love and laughter. There seemed to be tentative steps taken by our field to at least talk about love without looking through solely a child protection lens. It may now be the time for that metaphorical plant to open into the sunlight. Maybe now we should stake our claim on these concepts and have the confidence to talk openly about what we mean by love and laughter.

Digney (2008) stated, ‘So, tell the kids we care, and show the kids we care. Live the caring with them and do it with a smile’. Can we build on that statement and ask the reader whether it is not now time to step it up and use more powerful words. Should we say, ‘Tell the kids we love them and show them this is true, live our lives together for the time we are together and do it with a lot of fun and laughter.’

Is this Celtic observation one which travels well across the globe? Let us know.

Digs & Maxie,
July 2013.



References

- Calaprice, A. (2010), *The Ultimate Quotable Einstein*, Princeton, New Jersey: Princeton Press.
- Digney, J. (2005). Towards a comprehension of the roles of humour in Child and Youth Care. *Relational Child and Youth Care Practice*, 18, 4. pp. 9-18.
- Digney, J. (2008), retrieved from <http://www.cyc-net.org/cyc-online/cyconline-oct2008-digney6.html> on July 14th 2013
- Harvey, M.A. (2003). www.audiologyonline.com/articles/pf_article_detail.asp?article
- Maier, H.W. (1981). Essential components in care and treatment environments for children and youth. In F. Ainsworth, & L.C. Fulcher (Eds.). *Group Care for Children: Concepts and Issues*. (pp. 19-70.) New York: Methuen.
- Ranahan, P. (2000). Reaching beyond caring to loving in child and youth care practice. *Journal of Child and Youth Care*, 13 (4), pp.55-65
- Smith, M. (2006). Act justly, love tenderly, walk humbly. *Relational Child and Youth Care Practice* 19 (4), 5-16.
- Steinbeck, J. (1952) *East of Eden*, (p.270). Viking Press.

IN SYMPATICO

I recently lost my Father-in-law, Bill, at age 89, to cancer.

I loved the man....he was a master of many things...husband...father....grandpa...great grandpa....farmer...business owner....could drive and fix anything....could make roses grow from concrete.

But, I swear to God, the man could NOT dance.

I spent many a party or reception attempting to make ANY sense or finding ANY pattern to his steps.....solving Psi definitively would be a simpler mathematic challenge.

The man could NOT dance.

A large imposing man; I have seen him trample and crush the feet of many well meaning women attempting to navigate the dance floor with him for even the briefest of moments, often leaving the dance floor looking like a bloodied battle field.

Loved doing it....but I was CERTAIN the man just COULDN'T dance.

Until Charlie Pride's "Crystal Chandelier" was played and Bill and his wife Gladys took to the dance floor.

Then something magical happened.

What previously looked like a meat grinder on two legs suddenly transformed into a graceful matador...with the right partner.



Here they were, moving across and around the floor..... in total *Sympatico*....mesmerizing to the naked eye.....as graceful as two ice dancers.
Predicting the lotto numbers would still be easier than figuring out where Bill's feet would land next.....but Gladys' feet would be right there with his...moving in perfect synchronicity.....totally attuned to each other.
And all those watching would come out from under cover from Bill's previous disastrous forays onto the floor and just smile and nod...
A social menace and pariah one minute.....a charismatic marvel the next....with the right partner.
Perhaps he COULD dance after all.....I just hadn't been able to see it.
Jack Phelan likes to quote Mark Krueger about child and youth work being like a dance.
Is this what Jack and Mark are talking about?
Not strutting our stuff on "the floor" like some flamboyant contestant on *Dancing with the Stars*...
But rather being attuned..... being a better and more responsive partner...being *In Sympatico*?
How many times have I said over the years about the children and youth with whom I have worked, " He can't do this....She just doesn't get it.....he needs to do it this way....she is doing this intentionally to be difficult.....he is being oppositionalshe is being manipulative...."
I was CERTAIN that they just could NOT dance....
Perhaps I have needed all along to just be a better dance partner.....I needed to start responding to their world the way that they saw it, not the way I did.
I needed to try harder to figure out what they were trying to say...or trying to do....instead of attending to how I was feeling...or what I was doing.
I needed to accept unconditionally that they were doing exactly what they NEEDED to do and I needed to figure out how I needed to respond to be helpful.... to be "*In Sympatico*"....
Then we could have celebrated together the dancers that they were.....instead of criticizing the fact that they were not the dancer I thought they should be....or perhaps needed them to be.
As Thom Garfat says, "I needed to be 'in the moment'.... attending to the 'in between' between us"
Isn't that what dancing is?
Don't we have an obligation to be better dancers?
Fred Astaire.....Barishnikov.....Michael Jackson....Bill Brown....all geniuses and clearly ahead of their time.
Sorry I couldn't keep up, Bill.....I was dancing as best I could!

Rest in Peace.

Unknown





Post Card from Leon Fulcher



From Aberdeen in the Northeast of Scotland

August, 2013

Hi Everyone! I hope those of you who travelled to Newfoundland for The World have now begun to settle back into your work and family routines. But hey, wasn't it cool?!! For those of you who couldn't make it to The World in St John's please be assured that it isn't the end of The World. Symbolic of 3 words embedded in that historic name, Newfoundland represented *new* and *found* child and youth care connections across *lands* and seas reaching towards all parts of Our World! Have you started saving for Vienna in 2016?



At the back of Camphill Aberdeen on Deeside in
Northeast Scotland]

Before Newfoundland, I had opportunity to visit old friends at Camphill Aberdeen where some exciting work in being carried out through a social pedagogical approach to working with young people presenting with autism spectrum challenges along with family members and health, education and welfare professionals. Consistent with a Rudolph Steiner orientation, and with the philosophy of Camphill Trust, I was happy to live in the community and take meals with living groups of young people and their social pedagogue workers. Check out the article written by Chris Walter called *Working Inclusively with Outcomes that Matter* in the *International Journal of Social Pedagogy*:

<http://www.internationaljournalofsocialpedagogy.com/index.php?journal=ijsp&page=issue&op=view&path%5B%5D=3>. The other articles are also good reads!



Wisdom for Today: Tomorrow Special Just Like
Today!



Any visit to Camphill Aberdeen is incomplete until one visits the coffee shop. This treasure trove collection of social spaces clustered amidst art, sculpture, greenery like bananas and figs found growing nowhere else in the NE of Scotland. Add to this a nice mix of social media and general bonhomie – the experience is truly remarkable! Accessible to all – staff and young people – who visit, with beautiful espresso coffee at this magical greenhouse workshop!



Key Outcomes that Matter

Another sculpture consisted of old keys hanging from the ceiling surrounded by faces. This got me to thinking about how key European social pedagogy praxis traditions parallel those characteristics of a child and youth care approach that Garfat and I write about. Camphill does more with art and music.



O wad some Power the giftie gie us. To see oursel as ithers see us – Robbie Burns

Whilst admiring sculptures and paintings, I couldn't resist an image with 4 faces. It made me think of the Robbie Burns poem written in 1786 entitled 'To a Louse – On Seeing One On A Lady's Bonnet, At Church'. Roughly translated, it asks 'What if God gave us the gift to see ourselves as others see us'? Do we spend some time each day trying to 'see ourselves as others see us'?



Nurturing Resilience, Capability Skills and Living Together in Harmony

Camphill Aberdeen continues to seek ways of working with young people in their Rudolph Steiner community that are more focused around nurturing resilience and daily living skills where young people experience living-learning opportunities that reinforce belonging, mastery, independence and generosity.



One of the Social Pedagogue Wizards at Camphill Scotland!

Thank you Suzanne, and Manuela, Elisabeth, Chris & my Camphill Aberdeen Family!



Dinner with Legendary Camphill Aberdeen Family!

A handwritten signature in black ink that reads "Silon". Above the letter "i" is a simple smiley face drawn with a dot and a curved line.

EndNotes



You'll be responsible for developing spiritual maturity among our young people, who are the futur of this church. We also need you to drive the van.

"I am not fond of the word psychological. There is no such thing as the psychological. Let us say that one can improve the biography of a person."

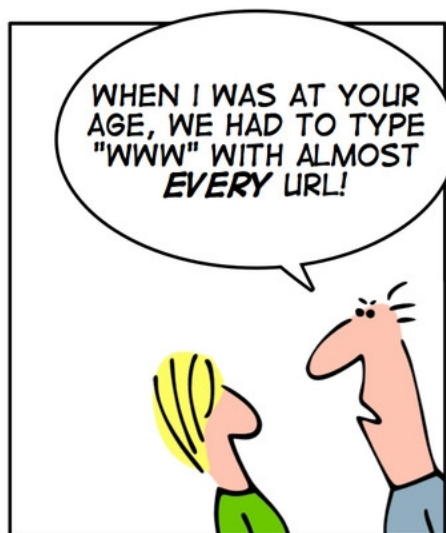
— Jean-Paul Sartre

"Accept the children the way we accept trees—with gratitude, because they are a blessing—but do not have expectations or desires. You don't expect trees to change, you love them as they are."

— Isabel Allende

"Instead of being presented with stereotypes by age, sex, color, class, or religion, children must have the opportunity to learn that within each range, some people are loathsome and some are delightful."

— Margaret Mead



If A equals success, then the formula is: $A = X + Y + Z$, where X is work, Y is play, and Z is keep your mouth shut.

—Albert Einstein

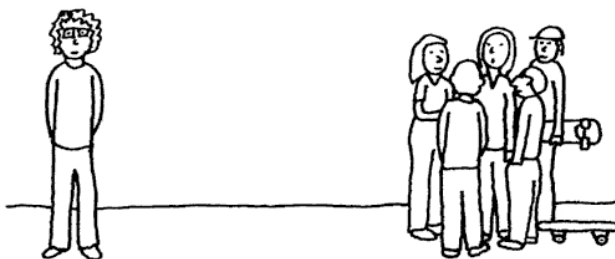


You're not a victim of identity theft..
You're a twin.



“I think when you become a parent you go from being a star in the movie of your own life to the supporting player in the movie of someone else's.”

— Craig Ferguson



7 YEARS OF INCESSANT
TOIL ON THE
YOUTH WORK FRONT LINE

If A equals success, then the formula is: $A = X + Y + Z$, where X is work, Y is play, and Z is keep your mouth shut.

— Albert Einstein

Life is a sexually transmitted disease and there is a 100% mortality rate.

— R.D. Laing



“I can never remember — Are we uniting *for* something or *against* something?”

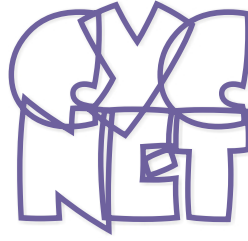
Have you noticed that life, real honest-to-goodness life, with murders and catastrophes and fabulous inheritances, happens almost exclusively in the newspapers?

— Jean Anouilh,
The Rehearsal, 1950



“The best times of our life are wasted on activities that destroy memory.”





THE INTERNATIONAL CHILD AND YOUTH CARE NETWORK

CYC-Online Direct Advertising Rates

Size	Standard	x3 insertions	x6 insertions	x12 insertions
Full page	\$250.00	\$200.00	\$150.00	\$100.00
1/2 page	\$187.50	\$150.00	\$112.50	\$ 85.00
1/4 page	\$125.00	\$100.00	\$ 75.00	\$ 50.00
1/8 page	\$100.00	\$ 75.00	\$ 50.00	\$ 30.00

Price is per monthly issue, per insertion. Full amount payable at first insertion. Deadline - 7 days before monthend.

MATERIAL SPECIFICATIONS

Please send all relevant artwork to admin@cyc-net.org

Files: Only TIFF, PDF, EPS or high resolution JPG will be accepted. All images should be CMYK.
Image resolution 300 dpi at 100%
Fonts: If using PDF, either embed fonts or please supply ALL fonts with the documents, or convert fonts to paths.

TECHNICAL INFORMATION

Size	Layout	Width	Height
Full page	Portrait (5mm bleed)	200mm	260mm
1/2 page	Portrait	95mm	260mm
	Landscape	200mm	125mm
1/4 page	Portrait	95mm	125mm
	Landscape	200mm	60mm
1/8 page	Portrait	40mm	125mm
	Landscape	95mm	60mm



information

CYC-Online is a web-based e-publication and therefore not available in printed form. However, readers are always welcome to print out pages or chapters as desired.

Editors

Thom Garfat (Canada) / thom@cyc-net.org

Brian Gannon (South Africa) / brian@cyc-net.org

Correspondence

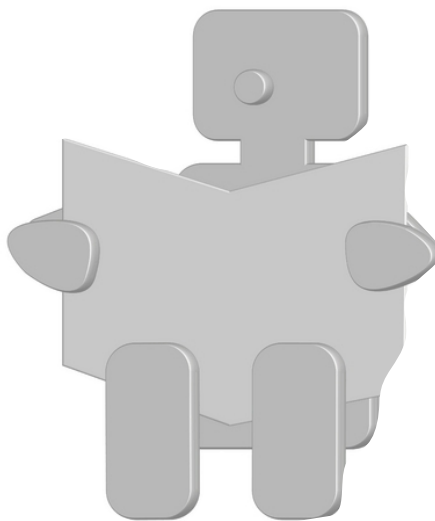
The Editors welcome your input, comment, requests, etc.

Write to cyconline@cyc-net.org

Advertising

Only advertising related to the profession, programs, courses, books, conferences etc. will be accepted. Rates and specifications are listed over the page, or email

advertising@cyc-net.org





ONLINE JOURNAL OF
THE INTERNATIONAL CHILD AND YOUTH CARE NETWORK (CYC-NET)

www.cyc-net.org

ISSN 1605-7406