CYC-Online

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

CYC NET

Contents

A Rant on Being the Least Intrusive

The following is a rant. If rants annoy you, please flip the page and move on.

I was at a conference recently listening to people talk about residential care and treatment as the *most intrusive intervention* and it got me to thinking. How is removing a child from her family, more intrusive than barging into their everyday life, meeting in their family home, and inserting yourself into all aspects of their daily lives? It seems to me that intervention into a family's daily living is much more intrusive than just removing the child and leaving the family alone –which, wrong as it maybe, is the typical placement approach. I know, I know. It depends on what one means by 'intrusive'. (Merriam-Webster OnLine: *intruding where one is not welcome or invited* – sounds a lot like the typical in-home family intervention experience, to me.)

Now, in one sense, it is totally irrelevant to me because I believe in 'the best, most likely to be effective, approach for this child and family at this time'. Notice how 'intrusiveness' is not a part of that statement?

Don't get me wrong – I do not want to challenge the 'prevailing wisdom' that somehow invading a family's life is 'less intrusive' compared to an appropriate out of home placement– hah! Not much I don't!

When I go to the doctor, yup, I agree, try some medicine, before surgery if that is what is advisable. But when the specialist looks at my condition and says "really, we have to go in there and cut that out before it kills you" and a second opinion backs up the first, I am unlikely to say "Well, couldn't we try something like a hot bath and a mustard compress at home first?" Well, I might if I was temporarily out of my mind or under the oppressive fist of an autocratic regime. Hans Skott-Myhre would say the latter is definitely true, while many of my friends would vote for the former ☺

I don't know how we ended up developing this philosophy of 'the least intrusive intervention' without the important *qualifier* of 'which will be effective'. I have worked in this field for years, spent decades discussing this idea with colleagues and end up here: The 'least intrusive intervention' (without the important *qualifier*) into the daily lives of

many young people typically translates into "Sorry. You have to fail a lot, and keep on failing, until we will actually provide you with the service you need."

'Oh, you 'need' residential care – it is the service option which will help you succeed most efficiently? Well first you have to prove to us (by failing): that counselling doesn't work; that community interventions are unhelpful; that in-home family intervention is not enough; that Foster Homes can't do it for you, and; that Group Homes are ineffective for your particular struggle. Any, boy, once you have done that we will work to see if we can find the 'least intrusive' residential care environment possible.'

Oh, and by the way, you also have to go in and out of multiple 'helping relationships' – failing in them all of course – so we can be assured of your 'inability to create connections with significant others' which means we should forget about relational approaches and instead focus on simple, and usually ineffective, behavioural approaches which deny your humanity.

God! This is, so often, all such crap. (I know I am ranting and, hey, I am enjoying it!) We engage young people in helping contexts in which they, and the staff working with them, simply cannot succeed. Until failed, injured, abused and unsuccessful, they finally get to the place they need to be – except often by the time they arrive at what would have been the wisest choice in the first place, we discover that they need 'more than

what the current program can offer'. Damn, if we had just offered them that residential program in the first place, maybe they could have succeeded, but now it is not enough. Well, ship them on then!

Okay, I am olding, been in the field for a long time and, heck – hate to say it – but maybe I am even cynical.

I remember being the Director of Residential Treatment for a large youth caring agency – and in that role I would sit on many 'assessment committees'- sometimes we would discuss a child and for whom, to me, residential care seemed to be a perfect fit. I would say "No problem. Send her to us." And I would be met with a wall of protest – "No. No. She should benefit from family support. Maybe some community intervention. And then if that does not work, maybe…"

Eventually, she would end up being sent to the residential treatment centre angry, misused, discouraged and adult wary and I would say to her "Listen, Sorry. The system screwed up. You should have been here long ago."

And I would be so angry that we had bounced this child around for so long, causing her additional pain, in the service of some wacked-out philosophical imperative that has no basis in the reality of care and treatment; some politically correct initiative that makes a lot of people feel they are doing 'right' while causing the young person and family unmeasurable and unnecessary pain.

Young people in pain need what they

need – what stops us from hearing that? Why are we so blinded by the philosophical theory of people who, likely, never worked with young people? Why can't we just – horror – give young people what they need, when they need it, in a manner that fits for them? Do we not realise how much extra pain we are causing?

So, here we go – I am going to end with this, which I (and many others) have been saying for years – what is needed is *the most effective intervention* – and in case anyone is confused, that means the one most likely to succeed – *for this young person at this time*. If you disagree with me, I have to say that I really do not care about your personal philosophy- what I care about is what is needed by this young person at this time – and if that conflicts with your 'personal philosophy of graduated intervention' I really do not care – go impose it on someone else – like your plumber ("oh, no, before re-soldering the break that is causing the flooding in my kitchen, can't we see if a little transparent tape will work? Gurrr.")

Don't get me wrong here. Community intervention, school interventions, in-home family support and many of the other creative CYC interventions are valuable – as long as they are the intervention that will be effective with this young person and family at this time.
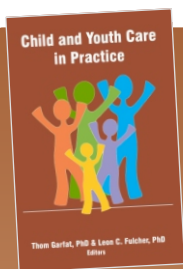
And residential care is sometime the right option. But if we continue to approach young people's needs with the idea that we want to 'avoid' a certain type of intervention, then we will forever be unable to see what might be needed. The same is true when we want to 'promote' a certain type of intervention, of course. So, if you have a bias against any particular form of intervention, please stay off the assessment committee.

So, back to my original point. How is forcing a young person and /or family to jump through the failure hoop multiple times, less intrusive that giving them what they need when they need it?

Kids need what kids need. It is our job to provide it.

Well, I did say it was a rant.

tg

A New Institute – Children's Lives Away From Home

Kiaras Gharabaghi

School of Child & Youth Care, Ryerson University
k.gharabaghi@ryerson.ca

As those who read my column may remember, last year I had the good fortune of spending six months at a German university in an Institute of Social Pedagogy. During this time, I observed many interesting things, but perhaps the most notable observation was that the preoccupation with the lives of children and youth facing adversity in Germany is much more global than it is in Canada. My colleagues there had no problem weaving through local group home issues, the experiences of unaccompanied minors, and transnationalism in one breath. They worked through partnerships with colleagues from the UK, the US, Canada, Israel, Russia and many other places, including in one project trying to develop a multi-country on-line social pedagogy post-secondary diploma program. And they were involved in projects ranging from midwifery to youth transitioning out of care to the education journeys of young adults who had lived in care many years ago. Their work is oriented toward practice, policy, theory and research. In other words, I observed a field of 'youth-related studies' that was inclusive of multiple life-stages, life contexts, professional contexts, and geographies.

Child and youth care in Canada is all of these things too, but not always in a systematic or coordinated manner. Here, these things depend largely on the interests of individual researchers, scholars, or practice leaders. In fact, I suspect that there is no one in Canada who has a good overview of everything that goes on in our field. One outcome of this is that too much emphasis in our work is placed on what are increasingly stale debates. Residential group care versus foster or family-based care. Evidence-based practice versus relational practice. Clinical interventions versus being with young people in a more humane, less 'othering' fashion.

In my discussions with German colleagues we came to the conclusion that a meaningful, global perspective in child and youth care and/or social pedagogy must identify a truly global phenomenon

and then place it at the centre of research, advocacy, and practice activity. So we started asking ourselves different questions. Specifically, we wanted to explore what areas of young people's experiences are such that they can meaningfully be considered through a lens of both child and youth care and social pedagogy, that they can be tackled regardless of cultural, geographic or policy contexts, and that they allow for global partnerships that are more than the sum of its national partners. This last point was especially important to us, because we found that far too many international partnerships ultimately produce fragmented knowledge about each national (or provincial/regional/local) jurisdiction, but very little knowledge about a global experience. Indeed, a cursory review of some of the literature produced by international partnerships demonstrates the tendency to publish edited books or special journal issues that simply present each national context chapter by chapter.

One drawback of this approach is that we never really get to a point where we can identify the scale of a phenomenon, much less work together to mitigate the impact of a phenomenon in a global context. We also continuously perpetuate the myth that children and youth are somehow different across boundaries, and that their experiences can only be understood, and therefore responded to, in the specific national context in which they unfold. This is debilitating in terms of working

across boundaries to affect change in the way young people live their lives.

Our discussions were of course influenced by our individual research and practice interests, many of which are centered around issues of residential care, foster care, refugee studies, homelessness and transnationalism. As we explored these kinds of issues, it occurred to us that each of us struggled to identify even a remotely accurate number of young people who might be impacted by any of these kinds of issues in our limited geographic contexts. I don't know anyone, for example, who can pinpoint the number of children and youth living in foster care in Canada at any given time. Nor can we say with confidence how many group homes there are in any of Canada's ten provinces, even though group homes are licensed by provincial governments and it ought to be simple to identify how many licenses each government currently has on file. The Germans similarly cannot identify how many young people are impacted by living away from 'home'. When we asked questions such as 'how many group homes are there across the world', or 'how many children and youth are currently living away from their biological or adoptive families, or their bands, tribes, or communal caregivers, around the world', we quickly realized how little we know about young people globally. Even questions such as 'are there group homes in Gabon', or 'is there a foster care system in Bolivia' are difficult to answer with any sort of confidence.

At a more theoretical level, we struggled to identify more than a handful of concepts related to 'out-of-home care giving', almost all of which were various articulations of Anglo or Anglo-Saxon linguistic and cultural contexts. We realized that we don't have a global perspective on what constitutes a 'group home', or what 'foster care might be', or how 'kinship care' might fit. We have some idea of indigenous ways of child rearing and responding to young people with particular adversities, but we cannot really say much about this either.

All of this is just a long way of saying that we determined together to form a new institute; we called it 'CLAH – Children's Lives Away from Home', and we decided on one central focus: Is there a way of developing an understanding of the experience of living away from home that has common features for all children and youth across the world? How much does it matter that Abdul is living away from home because his parents died in war and he is currently living in a refugee camp in Tanzania, and Jennifer is living away from home in rural Manitoba because her single mother is currently struggling with severe addiction issues and thus unable to care for her? Are there common elements in institutional responses to young people living away from home that cut across context? For example, how different is a large, orphanage-type institution in urban Shanghai from a small, community-based group home in Karlsruhe, Germany? Are there research approaches that could help in-

form advocacy, policy development, or practice ideas relevant to children's lives away from home across boundaries, cultures, geographies? Have we formed the necessary networks between the right people to tackle the issues faced by children and youth living away from home? What might a child and youth care practitioner educated at an Ontario university, with some experience in the Ontario residential care system, be able to contribute to a street outreach worker in an extremely violent neighbourhood in Caracas, and vice versa? Could a global approach to engaging children's lives away from home finally provide the springboard for developing something akin to 'youth work without borders'? Is what we have learned about residential group care potentially useful in designing refugee camps that will likely become temporary homes for thousands, perhaps millions of children and young people?
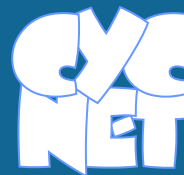
We know that these kinds of questions are not in and of themselves new questions, and that what we are embarking on is neither revolutionary nor particularly creative. But we also know that currently, there is no global initiative to answer these questions for all children and youth; there are instead many national, and sometimes international (meaning several national groups working together) to address child and youth care questions in specific contexts. Therefore, we think there is an important place for our institute; CLAH will provide an opportunity for interested

people from many different walks of life to come together and approach these questions again, albeit this time with a global view from the start. Our hope is that this will lead to new kinds of collaborations, between new kinds of partners as well as those who have always been part of the child and youth care / social pedagogy networks. We are looking to engage practitioners from around the world, researchers and scholars, policy makers, entrepreneurs, journalists, refugees and those responsible for designing refugee camps, as well as myriad others involved in some way in children's lives away from home.

For now, we are setting up a virtual platform for this initiative, which likely will somehow be linked to CYC-Net; after all, the CYC-Net community is perhaps the only global community of child and youth care-interested folks from around the world. We are also planning several face-to-face gatherings with a wide range of possible collaborators from the groups listed above, and perhaps from other groups. And we are starting to scan existing literature and work that might correspond to the spirit of the Institute, so that we can identify a starting point, or a foundation, for what promises to be an exciting area of exploration. For the time being, the principle contacts for the CLAH Institute are, in Canada, myself (k.gharabaghi@ryerson.ca) and in Germany, Dr. Wolfgang Schroeer (schroeer@uni-hildesheim.de). So if any of this sounds of interest to you, please email us and get involved.

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Power in the Relational Exchange

James Freeman

Abstract

This article discusses the presence and use of power in even the smallest of our relational encounters. With an understanding that power is a motivator of behavior, examples of the use of power in small, momentary relational exchanges are provided from both film and personal experience. Readers are encouraged to reflect on their awareness and choice as it relates to the presence of power in their relational exchanges.

Keywords: *relational care, power, privilege, self-awareness*

I recently participated in a few events that have me thinking more about power and how it exists between us and the young people with whom we have the privilege of working.

The first of these events was a public showing of the film Valentine Road (Alpert, Cunningham & Schmidt, 2013), a documentary chronicling the relationships around two young boys whose conflict escalated into one shooting and killing the other. Part of the conflict involved gender and ethnicity. The boy who passed away was living in the short-term shelter run by the organization where I work. Over lunch with the director after the showing of the film, we talked more about her making of the film. She was very sharp, passionate about her work, and a fantastic communicator. She described in detail the experience of going into neighborhoods known for their white supremacy sub-culture to interview people for the film. I got me reflecting on the imbalances of power in the culture so close to my own work and home.

A few weeks later two friends of mine facilitated a thought provoking workshop on advocacy for my colleges and community. Through the course of the day we learned about balances and imbalances of power and about the differences between earned and unearned power in relational care (De Monte & Sago, 2014). They helped us realize how relevant and impactful these elements are in our work with young people.

Shortly after that my organization hosted a workshop from the National Institute for Permanent Family Connectedness. As a part of this three day training - which was focused on equipping us with strategies to engage family members for the benefit of young people in care – we discussed the many subtle ways we can lend power to a young person, supporting their voice in the process. Together, these three events, perhaps because of their closeness in time, have had me thinking a lot about power.

Use of Power

Power is a basic human need and motivates us, in varying measures, in our choices of behavior (Glasser, 2005). How we decide to use power in our everyday exchanges with one another is an important part of who and how we are choosing to be with others in the world. In our work of child and youth care it is present in even the smallest of our relational exchanges. The level of our awareness and the intentionality of our action determines the positive or negative effects of the use of power:

> *The powerful person does not impose or try to give power to or take away power from someone else. He or she believes in the power of his or her self and therefore the power inherent in other selves. The powerful person cares for, plans and implements activities, and relates with others in a way that they can feel and take advantage of the sense of power that is within them. These workers do not empower youth but rather create opportunities for youth to empower themselves.*
> – (Krueger, 2006)

So the positive use of power become less of something we give and more of something we uncover in our momentary exchanges with one another. It is about opening up moments for others to experience their own sense of empowerment.

I think of the exchange between Valjean and the local bishop in one of the film adaptations of Victor Hugo's *Les Misérables* (Gormon & Radclyffe, 1998). Shortly after Valjean is caught stealing some valuable belongings from the bishop's home, the two are thrown into a moment of decision. The bishop has the power to prosecute, to condemn. He has the power in that moment to manipulate. Yet, he uses his power with intention, opening a moment for Valjean with the words, "I have ransomed you from fear and hatred". He actions cause law enforcement to free Valjean and he is sent off to discover his voice and calling. From his place of power the bishop offers courage and meaning to the relationship. He turns a moment of shame and loss into one of restoration and redemption. And he does it in the way in which he brings meaning out of his intentional, directed use of power. He opens an opportunity for Valjean to begin to discover his own power.

A Moment of Awareness and Choice

A few days ago I was entering a small, local Chinese restaurant. As I entered the door and stepped forward, a young Latino girl stepped aside to allow me to pass. This fleeting, seemingly inconsequential moment suddenly became full of meaning. I did not know her, yet here we were connecting in this moment. As I interpreted our exchange I wondered, did she feel she should step aside because of our age difference? Our gender? Our ethnic background? Was it simply a part of her personality or an act of kindness?

I wondered how to best respond, especially with the idea of power on my mind. If I respond to her action and step forward what message am I sending? Would I in some way contribute to or nurture a worldview or belief she had developed through past relationships? What role does privilege and power play in this small moment? If I hesitate for her step forward is that a use of power in itself?

You might say I was overthinking the moment, but as I practice becoming more aware of my own interpretations of events as they unfold I don't think so. I was, perhaps, just in tune or aware of what could be in that exchange. And although that didn't provide me with any answers about power in that split second, it did remind me that power, for better or worse, is present even in our smallest interactions.

As I motioned forward gently and smiled, she smiled back and joined the line forming just ahead of me.

Watch for your next seemingly unnoticeable use of power. How will you use it with intentionality?

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JAMES FREEMAN has been in relational child and youth care in some form or another for over two decades. This month he'll be joining with others in Cleveland, Ohio USA at the recertification conference for Life Space Crisis Intervention — and perhaps make time for a ball-game or stop by the Rock & Roll Hall of Fame.

"The Art of a Moment"

by Carrie Edwards

I wrote this poem about a young girl I had only a few minutes with to convince her to stay at our shelter. She ended up leaving anyway, but she promised me that she'd never forget what we talked about. All I could think to tell her – over and again – was to "think past today". I could envision a college education and career and family in her future, but all she wanted in that moment was to take off on her own to follow a detailed plan she'd concocted that would almost certainly have a bitter end, and she wanted to do it NOW. When the "Moments" theme was discussed at the Retreat, I immediately thought of the brief moment I had with her and how I really hoped she had listened.

...

This past month I facilitated a retreat with child and youth care workers from across the state of Texas. About 30 of us gathered in Austin, spending two days learning and reflecting on the topic of the Therapeutic Use of Daily Life Events. During one afternoon I gave the participants some time alone to read and reflect on their experiences. Having asked them to being something back to present to the group, some brought stories, some brought pictures, and one brought the following poem. Alongside is Carrie's poem, "The Art of a Moment", along with her explanation of it's context. She works overnights at a youth shelter and it is about a momentary encounter she experienced with a young girl. I hope you enjoy it as much as the group did a few weeks ago.

– James Freeman

*Bring me closer in
I end, you begin...now.*

*I want to make a difference,
but this is not my canvas*

*This is your journey -
your garden
I'm only a flower
You're the blossom...
your pain is power
that is not in vain*

*And you can choose to change
(or don't)*

*I wish you success
and happiness
But you can have much less
if you'd give me a moment…*

*Look in my eyes.
I know you don't believe it,
but you're my mirror
and I can promise
when life gets clearer*

*You'll remember I told you -
Life is more than today.*

*Just like fine art up close
Nothing but a mess…
and dear, I must confess
I'm trying hard to listen but I can't hear over my fear.*

*Because I want to make a difference
but this is not my canvas.
You are not a brushstroke
Not a token, not a goal.*

*I end. You begin…now.
Your moment.*

*And I wish you success and happiness
But more than ink and paint
Make it grand…and deep…and beautiful.
A moment is more than today.*

Supervising new CYC staff – the next three months

Jack Phelan

After 90 days on the job, the new worker is slowly getting better at managing his/her personal safety fears. The new worker still has a high self-focus, but this is slowly shifting. External control skills and strategies are needed and there already are some successful behaviors that should be highlighted. Job demands can be overwhelming, and the supervisor can support some more realistic goals here. Training can begin to be useful now, the "deer in the headlights" is gone.

CYC supervision should still focus on personal safety and discussions can highlight successful interactions with youth/families to create awareness of good approaches. It is important to focus on the staff's behavior and emotional process, not the behavior of the youth/family, creating better responses by heightening self-awareness. Supporting successful moments is a key, since there is still a lot of improvement still needed. Another issue here is to solidify the need to act and sound like an adult, since the temptation to be liked as a friend may still exist. The supervisor should openly discuss the developmental journey that the worker is experiencing, and stress that it takes a long time to become professionally competent.

The 4-6 month period of CYC experience is the time when frightening and unfamiliar behavior starts to become more normal and after work discussions talk about what was interesting at work, rather than what crazy stuff happened. Training in physical skills and some expanded awareness of neglect/abuse can be helpful, but theory and sophisticated assessment issues should be minimized.

Performance expectations for this stage of development are;

- Act and look like an adult
- Anxiety management skills developed
- External control skills are emerging and training efforts should produce results
- Skill focus is less important than reducing self-focus.
- Highlight successful interactions to create new learning about useful approaches
- Behavior reports, genograms, basic assessment data reports and other reports which are factual, not theoretical should be the expectation
- ecreational skills focus instead of clinical skills.

When the worker has completed the developmental processes of the first 6 months, they are ready to become capable care givers, which is key to a safe, nurturing environment.

Mapping CYC
Part I

Hans Skott-Myhre

Brock University
hskottmy@brocku.ca

For a while now, I have been trying to make sense of what we do as CYC theoreticians and practitioners. I am particularly interested in the ways in which how we think and conceive of what we do, influences and justifies our behavior in our work. In that light, I was recently taken by the concept of mapping as a way of thinking about our thinking and corresponding actions or justifications for actions. Korzybski famously asserted that the map is not the territory. This caveat warns us to be careful not to confuse the way we map our world with the world in its actuality. This is, of course, to say that we should be cautious about the assumptions we make about what we perceive to be true about the world in which we live. Science continuously points out to us that our world is actually quite difficult to get a definitive set of definitions that will hold still over time. The bio-physicist Dr. Sylvia McLean reminds us that

There are more theories in the graveyard of science than theories that stand the test of time. Why? Because new data is always emerging and theories have to be adjusted. Theories are only as good as theories are, until new data comes along and ruins them. Theories give a best guess at what is going on based on things we observe (data), but they are not immutable.

— The Guardian, Sept 17, 2013

The epidemiologist John Ioannidis also noted this tendency of scientific theory to be proven false over time. Indeed, he suggested that statistically it was hugely optimistic to think that only 5% of every paper published entails a false positive (a commonly assumed error rate). In fact he argued, "most published research findings are probably false." The editor of the journal *Nature* was recently queried on how many of the papers in

his journal were wrong and he is reputed to have replied one hundred percent. He did not mean that they were fraudulent. Rather, that over time they would be proven wrong and replaced with new knowledge that in its turn would be proven wrong.

This is not to say that science should be abandoned as a way of making sense of things. It is only to point out that the maps that it creates for us are experimental and contingent. They are premised in our understanding of things at a particular moment in time. That, understanding will inevitably change and become unreliable as an accurate mapping of an evolving world.

How then, might we think of our cognitive, affective and sensate maps of the world in which we live? Deleuze and Guattari in their book *A Thousand Plateaus: Capitalism and Schizophrenia* propose two different kinds of maps. The first map is what they call a tracing. A tracing they suggest attempts to render the world by replicating its features. In other words, a tracing attempts to reproduce a model of the world as it is. To do this, Deleuze and Guattari tell us, we would have to radically slow down time, so that the infinitely proliferating heterogeneity that comprises the ever shifting kaleidoscope of living things and geophysical matter might appear to hold still long enough to be accurately represented as they are, rather than as they are becoming. This can only be done through imposing a set of abstract structuring elements that can compose the

world as a set of universal and unchanging laws and principles. Deleuze and Guattari refer to this kind of structuring as molar.

Molar tracings have to be premised in abstraction because, as we have noted above about science, the world is simply too complex to be reflected in actuality through representation. That is to say, we can't use the way we make sense of the world through language in order to capture it in real time. We have to take slices of it and assemble them into what Deleuze and Guattari call territories. In a term, we have to order the world by creating boundaries that contain and define through systems of taxonomy and hierarchy. We create molar definitional boundaries through taxonomy by classifying things according to a pre-figured set of distinctions.

We look at a tree and we decide that the trunk has characteristics that are different from the branches and the branches are different from the leaves and so on. Or we decide that this tree is different from that tree because its leaves and bark have different characteristics. Similarly, that this species is different from that species or that this group of humans is different from that group of humans.

Difference, in and of itself, is actually quite productive and interesting to note in the world. However, when we molarize difference, that is when begin to structure difference according to pre-set abstract values, we begin to get ourselves into a bit of trouble in terms of

any kind of accurate mapping of physical actuality. This is for a couple of reasons. In the first instance, the differences that we note between things are rather large and unwieldy approximations that only take into account what we know of things observed at the time of the observation. For example, science argued for taxonomies of human beings based in race for quite a long time and used such taxonomies to scientifically justify social practices such as colonization, genocide and slavery. Similar taxonomies of gender have been deployed historically to justify sexist practices of exclusion, appropriation and subjugation of women and children. In an even trickier bit of taxonomic slight of hand we have ignored new taxonomic evidence that would erase the differentiation of species between humans and chimpanzees. Recent scientific evidence shows that there is not sufficient genetic difference to warrant humans as a separate species. Imagine the social and cultural implications if we took this seriously.

Taxonomic molar tracings are then quite problematic in terms of scientific error as to what constitutes difference. However, significantly, they become even more problematic when organized hierarchically. When we take difference and create preferences or rankings based on ideal features, we begin to create maps that have immense implications for social and cultural justifications for oppression and exclusion. While this may be somewhat obvious to most of us in Child and Youth Care in the case of race and gen-

der, perhaps it is less clear when applied to taxonomies of children and adults, or in the case of those bodies, both child and adult that experience mind-body-emotional difference. To what degree are we comfortable mapping children's bodies as taxonomically inferior to adults and then use this map to justify modes of discipline and control we would never accept as reasonable for adults? Do we map children's bodies as taxonomically different, in that they are knowable, while insisting that our own adult bodies can never be fully known by another?

The molar taxonomic and hierarchical maps of colonization have been noted as specifically problematic in relations between settler colonizers and aboriginal peoples in the work done in Child and Youth Care at the University of Victoria. Veronica Pacini-Ketchabaw, Fikile Nxumalo, Sandrina deFinney, Vanessa Clark, Scott Kouri and others have written powerfully about the complex legacy and living colonial practices extant in our work with children and young people. This living set of taxonomic and hierarchical mappings extends from the way that the bio-sphere is mapped, the manner in which division and renaming of geographical features has occurred, the appropriation and exploitation of resources on the basis of such mappings, the unsuccessful genocidal attempt to eviscerate language and culture, and the current faux negotiations over sovereignty in an era when those who are negotiating on behalf of the nation state

have no sovereignty of their own, but can only mediate on behalf of global capitalism.

I would argue that all of these colonial molar mappings are replicated and exist as living practice in the current configurations of the field of child and youth care. This can be seen perhaps most clearly in the way we map our relations with young people premised in generalities and taxonomic categories. As Deleuze and Guattari point out molar maps can only be based in statistical generalities. There are no general characteristics that map seamlessly onto any individual body. There are always variations and anomalies in which all bodies experience mind-body-emotional difference from the norm. Indeed, I would suggest that we take a great deal of pride in our uniqueness and idiosyncratic qualities. They are mappings of what we consider to be our individuality.

However, in our work with young people we have an unfortunate tendency to start with generalities that create them as known quantities. To the degree their behavior mystifies or trouble us, we seek an abstract taxonomic category to make sense of what we are experiencing in our relationship with them. Diagnostics of various types, generalized applications of neurological or brain science, archeological explorations of common experiences such as trauma or failures of attachment, developmental mappings of normative biological progression all give us ways of explaining young people from the outside in. Of course, like all colonial projects, these modes of explanation are not premised in the language or culture of the people being taxonomically designated. We impose such descriptions without permission, overcoding and in some cases obliterating self-descriptions or invalidating experiential accounts that don't fit our descriptions of young people.

In this way we impose a hierarchy of knowing, in which we know young people through the maps we have made of them. We do this often on the basis of the truth-value of scientific theories and the evidence of scientific studies. However, we should remember that the territories mapped by science have constantly eroding boundaries and shifting topographies. As we have noted, science is, at best, an approximation. Perhaps, even more importantly we might remember that the map is not the territory mapped. Young people are not the descriptions we have of them. They exceed any and all mapping of their capacities and characteristics. To bound our experience of the encounter that we have with them through the imposition of abstract, hierarchical, taxonomic molar tracings is to do both young people and ourselves a disservice. (next month molecular maps as a partial antidote).

SIRCC National Conference 2014

In June 2014, over 320 delegates came together for two days in Edinburgh, Scotland to discuss *Aspirations and ambitions: changing lives through learning* for children and young people living in group care. The annual SIRCC National Conference, hosted by the Centre for Excellence for Looked After Children (CELCIS) is the biggest event of its type in Scotland and attracts participants from across the world.

The discussions, workshops, keynote speeches and seminars centred on children and young people living in child and youth care group settings and examined how they are often affected by a disrupted educational experience. It looked at how child and youth care practitioners can use opportunities to contribute to their learning, play, and conversation, and nurture creative pursuits in their day to day lives.

Jennifer Davidson, Director at CELCIS said: "it's a real injustice to see the massive potential and wide-ranging abilities of these children and young people, and know that despite these things, many will also be less likely to achieve at school. The barriers this creates for them in finding future life-fulfilling opportunities can be immense. How do we respond to this?

"At the SIRCC conference, we explored what we can do to improve the

Keynote speaker Kriss Akabusi, MBE

life chances and educational attainment of these children and young people, and how we can use learning moments as opportunities to contribute to their learning."

The keynote speakers were Kriss Akabusi MBE and David Cameron. Kriss, himself a care leaver, overcame adversity to become an Olympic and Commonwealth medal winner and David is a leading voice in education and children's services in Scotland.

The conference challenged people's thinking and shared examples of good practice. Children and young people were an integral part of the conference, speaking, performing, taking part and advising.

The SIRCC Awards were presented on the evening of the first day. These awards recognise good, new and innovative practice in the provision of child and youth care services for children and young people in care in Scotland.

Celcis Director, Jennifer Davidson (far left), with the award winners

You can view presentations and information on the awards at the CELCIS website at
http://www.celcis.org/news/sircc_awards_2014

Celtic Connection

Kindness & Generosity:
Creating a space for altruism

John Digney and Maxwell Smart

Do it now. It is not safe to leave a generous feeling to the cooling influences of the world. – Thomas Guthrie, Scottish divine, philanthropist and preacher.

For your own good, you understand, for the man who lifts his pud to a woman is saving the way for kindness. – James Joyce, Irish Playwright

The Phantom Menace

Standing in the wings, watching us as we give our best performance, as we do our best to be therapeutic and helpful, useful and hopeful, there looms a persistence threat, a menace. These are the naysayers and NIMBY'ist, those in society who demand we 'keep our distance' for those in need. Additionally, there are those who wait for us (or our kids) to 'trip up' so that they may use this for political gain, or to ridicule or say, 'I told you so, rotten kids, rotten families, can't be helped'. These are the folk who seem to have never grasped some of the 'old knowledge' espoused throughout history, particularly in many spiritual and philosophical manuscripts, they have either never read these works or just don't care.

A tree is known by its fruit; a man by his deeds. A good deed is never lost; he who sows courtesy reaps friendship, and he who plants kindness gathers love. (St. Basil)

This is a threat to the good work we do, they can hinder, and they are a menace.

Attack of the Clones

But even as this menace exists, there too is present a bunch of wonderful practitioners, across the disciplines, not afraid to stand and proclaim the need for love, for kindness and for generosity. This army of like minded people question the status-quo when they see something wrong and seek to bring more and more 'humanity' into the caring professions. Two such generals that have served in

this army are, Martin Seligman and Nick Long, they understood the power of kindness and love. Seligman (2002) in his discussion about emotional intelligence advises 'love includes kindness, generosity, nurturance, and the capacity to be loved as well as to love'. Long (2007) stated, 'kindness is envisioned as a vital force to our well-being and in our therapeutic work with troubled students. Just as sunlight is the source of energy that maintains organic life, kindness is the source of energy that maintains and gives meaning to humanity'.

> If you have the chance to be exposed to a loving, understanding environment where the seed of compassion, loving kindness, can be watered every day, then you become a more loving person. (Nat Hanh).

Following in their footsteps are many others, across the ranks and across the planet.

Revenge of the Sith

Our task can be stressful: for us and for our 'clients'. In the potentially stressful ecology of any care setting it can be all too easy to become the mirror of unresolved conflict; all too easy to slip into conflict cycles which can replicate unresolved conflicts and to fall into the way that is easy; one of blame and rejection, of apathy and surrender - but this is the 'Dark-Side'.

The hard earned progress made in our field can be undone in times of scandals, where there are reports on poor outcomes and such like. This fuels the onslaught from those who do not understand the complexity of the task; those who have lost sight of the fact that we are dealing with 'other people'. This can cause people to overdose on pessimism and selfishness. But there is an antidote, a defence system which lies in knowledge; having an understanding of what actually makes a difference, what works in our profession, seeing the power of 'doing for others' and helping to show a better way.

> There is no need for temples, no need for complicated philosophies. My brain and my heart are my temples; my philosophy is kindness. (Dalai Lama)

Let kindness and generosity become a greater part of the task, creating a space for empathy and altruism has always paid dividends.

A New Hope

Jenni Randall (Social Worker) during an interview about her working style and approach with her 'clients', emphasised the importance of relationship. She also questioned the approach (frequently taught) to workers – where it is demanded the we maintain 'professional boundaries' and told 'don't get too involved'. She asked the question: 'I am the social worker, but that doesn't mean I can't have a human relationship. Why have we moved away from love, affection

and caring being part of the social worker's role'?

Well, we would contend that Jenni is right to pose such questions, to question a teaching which can undermine the true mechanisms for positive change; relationship, kindness and generosity. As the bible says, 'Do not be deceived … for whatever one sows, that will he also reap'. Galatians 6:7

Of Camp Reflections 1 – Plant the seeds and watch the shoots appear

On a recent 'field-trip' with a group of young people from different residential programmes, we get a chance to see this up close. The trip (over a 5 day period) brought together kids and staff from two separate programmes, some were known to others but not all.

> *When we try to pick out anything by itself, we find it hitched to everything in the universe.* (John Muir)

Well, as we all know it can be really risky for residential programs to venture out with young people, with risks related to all that can go wrong and how judgments and consequences will befall staff if things do go wrong. However when we avoid the risk of going away on trips with young people we all lose out on opportunities of growth – this can be a space for altruism.

Judy, a young girl who has faced extreme adversity in her life is seen to share some chewy sweets (candies) with John on the train. (Judy / John are not the real names). This is their first contact with each other and immediately a moment of connection is created. John has mild intellectual difficulties and a physical disability – he is notably 'different' from the other kids. This moment of generosity seems to open a door for both youngsters; they share a joke and start a conversation. A friendship has begun.

This is John's first holiday, he is excited and excitable. He is also easily distracted, which is hazardous in a crowded busy train station – a place where there is a risk of him getting separated from the group. But Judy takes charge of John's ticket and guides him through the gates and crowds. This might seem a very mundane example of simple kindness, but both young people have suffered greatly in their young lives and faced so much adversity that they have become highly wary of others. We observe as both young people embrace this new relationship and gain confidence from their 'embryonic friendship'. John holds Judy's bag for her as she searches for her sunglasses. The first kindness becomes reciprocated by another act of kindness. We will return to Judy and John later.

> *Teach love, generosity, good manners and some of that will drift from the classroom to the home and who knows, the children will be educating the parents.* (Roger Moore)

The Empire strikes back

As a profession, those of us involved in the looking after of children, youth and families, have begun to gain a confidence, a confidence that has sprung from our experiences of seeing what works well and also learning from others in similar and disparate professions. Those of us with the confidence (and support from our managers) have seen the benefit in questioning the 'old beliefs' and taking the risks. We are becoming united and starting to strike back and strike out' at the authoritarian, frigid and dispassionate approaches that exist within the "Establishment". We see how kids such as John and Judy thrive and grow and this keep us going.

Of Camp Reflections 2 – Bend the rules and go with the flow

The boss makes this point as we sit round the campfire at 04.50 in the morning. I'm tired and having had only a couple hours sleep, I'm grumpy. A group of our youngsters had got up in the middle of the night and reignited the campfire outside our cabins. They had not behaved in any way that was otherwise problematic but had gotten a bit boisterous and loud, waking up another part of the camp.

Having dragged myself from my bed to calm their over exuberance I found myself unintentionally going into grouchy mode. Consequently the response from some of our young people was to justify their actions and respond defensively. My

boss and another manager joined me round the campfire with our group of young people. We impressed on them that they had pushed the boundaries and infringed our trust. They had taken risks relighting a previously extinguished fire, waking a camp site and possibly having complaints made about our group.

> *I believe in kindness, also in mischief, also in singing — especially when singing is not necessarily prescribed. (*Mary Oliver)

Like many potential conflicts the situation could have deteriorated into a "tit for tat" youth/adult conflict. Feeling tired could have led to an inappropriate or disproportionate response to the situation. It could easily have gone down a conflict blind alley (for where ones thoughts go, so do you). However, rather than the situation becoming overwhelming, we sat in silence for a while and this calmed the group. Just being there had its own effect.

Eventually, Jenny (not her real name) made a bold bid for reconciliation, 'what can we do to make it good'? We looked at each other recognising the bid for repair and we reciprocated. We made cups of tea and coffee bringing the situation to a more relaxed place. We gently explored the motivations of our young people by having their 'all-nighter'. They indicated they had wanted fun and the excitement of the camp. At that fire we gently explored the need for responsibility and sensitivity to the needs of others, whilst having fun and excitement. Jenny's

overture opened the door for situational repair.

Recognising the bid for what it was, we were able to respond to it. It was not about winners and losers, care or control; it was about learning. The situation calmed and the boss's remark about bending rules and going with the flow facilitated a space for relational repair. It also facilitated reflection with our young people and staff. The situation is reminiscent of Manso (2011) who noted, 'a relationship with a trusted adult [can alone] become a corrective experience'.

Goodness is about character - integrity, honesty, kindness, generosity, moral courage, and the like. More than anything else, it is about how we treat other people. (Dennis Pragger)

Return of The Jedi

Is it reasonable to therefore consider ourselves champions, advocating for those more vulnerable than us. Are we the new crusaders, the contemporary 'Knights Templar', the real world Jedi? Perhaps this is a stretch, but one thing we know and understand very well is that the young people we work closely with are learning from us every moment of every day, they are our apprentices, our squires. We need to understand the power we have by the very virtue of being 'trusted adults' and therefore we need to have the message right and be able to articulate this in our words and

deeds if we are to 'pass it along'.

One message many of us have grown up with, as seen in the multitude of movies and television series, is that of advocacy, standing up the underdog and speaking up for those without a voice … this is the paragon of kindness and generosity. This is one of the major personality traits that young people don't get exposes to enough; this is a 'muscle' which often need strengthening.

Of Camp Reflections 3 – Tending the shoots, gives better fruits

Barry is an under confident youth who also is wary of all the adults he come in contact with. He came on the trip highly anxious; conflicted about his abilities to cope. Experience has taught us that his internal dialogue includes questions such as; 'will I be bullied', can I cope with being so far from home' and 'will anyone like me'. Yet Barry thrived on this trip.

He was greeted with kindnesses from the staff and kids who constantly included him in conversations and activities. He played 'keepy-upy' with a football, he demonstrated competence in many areas and displayed a sense of humour – Barry found deep comfort in the acceptance he found on the trip. He noticed a staff member making hot chocolate for him 'just the way he liked it', he noticed Jenny teaching another girl how to weave luma-bands together. He noticed how shared their possessions and their space, and he noticed how others were patient with John when he was

being argumentative.

Barry showed himself to be a very sensitive kid who was aware of and responsive to kind acts from others. He was attuned to these acts, probably because he had been exposed to these things in his childhood. Despite his own adversity he was able to see and respond to the kindness and generosity of others.

For children to develop kindness, they must know what it looks like, feels like, and sounds like. As noted by Hobbs (1982), 'in order for children to know love and joy, they must experience it for themselves'; similarly people learn and experience kindness in the same way.

Barry came out his shell in this camp. He watched and noticed how people did things for other, how they said 'thanks' and behaved in a way that demonstrated that they felt valued. Barry also felt valued when other people recognized his kind actions. He reflected that it was good to see Gemma smile when he brought her a cold drink during a soft ball game, he commented about the kindness of Judy in helping John and he made the observation about Jenny's actions towards John stating, 'Jenny must feel pretty good about herself as she is able to help someone else in that way'.

Of Camp Reflections 4 – Small acts of kindness when witnessed, lead to oceans of generosity

Barry's observations and reflections reinforce to us the vital nature of moments of kindness; these moments teach kids about how their behaviour contributes to the welfare of others. Kindness is modeled and learned, remodeled and passed on. As helping adults we must be able to notice and reflect back kind acts. These acts are usually small but of huge importance in social learning and re-learning.

To that end the writers must reflect the kind contributions of Judy, Jenny, John and Barry. 'Thank you all, for your kind acts and deep wisdom'. We want to leave you with the words of the great philosopher, Richard Gere ... 'Everyone responds to kindness'. We could try and say it in the language of "Jar Jar Binx" but we are sure everyone has had enough of the Star Wars metaphors and as Celts we struggle enough with English. So we will simply end with:

Kind Regards
Digs & Maxie, August, 2014

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I have been away for a good portion of this month, but I didn't want to lose all momentum in developing further thoughts about boundaries, limits and punishment. So for August, I offer here a very brief introduction to a concept that is also central, I think, to the non-punitive setting of boundaries and limits. This concept is called *holding in mind* and I referred to it in my column back in November 2010. There, I referred to the therapeutic importance of holding children and young people in mind when they are not physically present, and then conveying this back to them. I used examples of "bringing in a clipping from the paper about something that is of interest, telling a kid we wondered how they got on with something they were challenged by or letting a kid know we thought of them when we heard their favourite song on the radio." These simple, natural acts have sometimes felt powerful to me; this feeling was based on the response of the young person and my experience of connectedness to him

Holding in Mind: another key element in setting boundaries and limits

Laura Steckley

or her in those moments.

Holding in mind is a part of the process of containment – of absorbing the uncontainable, processing it, and giving back something more containable, whether to a young person we are working with or to a friend in distress. It is something we often do naturally without being aware of it, and it is something that can be difficult and complex under certain circumstances. This act of mentally processing received communication necessarily involves holding feelings, thoughts and experiences in mind and then communicating something back that is helpful. This communication back can sometimes be via direct interpretation, symbolic communication or simply meeting needs. So on the one hand, this concept of holding in mind is very simple as illustrated by the examples above. On the other hand, it is part of a sometimes subtle and complex process. For Clare Winnicott (cited by Sayers, 2005, n.p.), this holding in mind is important so that "when [a child] sees

us, he can find that bit of himself which he has given us." For Bion, holding in mind can be done by more than one person (Cartwright, 2009) and this has significant implications for staff teams.

When attempting to hold a boundary or set a limit on a child or young person's behaviour, it seems to me that the degree to which we can hold his or her thoughts, feelings and experience in mind *during the process of holding that boundary or setting that limit* significantly influences the effectiveness of the attempt. It also likely affects the degree of rupture to the relationship (the concept I introduced last month). So this is a holding in mind that is usually done in the presence of the young person, often under trying circumstances. When primitive instincts of control, retaliation, or flight are triggered, holding in mind the thoughts and feelings of the one who is doing the triggering is a very tall order indeed. Conveying that holding in mind with empathy, while also responding with necessary firmness, adds another layer of challenge to the process and can be a confusing experience to the young person. It cannot be faked and therefore requires significant emotional maturity and resilience on the part of the adult(s). It is easy to get this wrong and react out of those primitive instincts; this can take the form of angry, punitive reactions or cold withdrawal (a different kind of punishment, but punishment nonetheless).

So the very same consequence or sanction can have very different effects,

depending on the way it is communicated and, more importantly, depending on the state of mind of the adult(s) doing that communication. This is probably obvious in the calm, detached space of reading this column, but is easy to lose sight of in the heat of the moment. It is also easy to rationalise our own reactions and the motives behind them and much harder to see our imperfections with unflinching clarity and compassion.

As stated above, this is only a very brief introduction and there is more to be said on the topic. Until next time, have a good month…

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Characteristics of a CYC Improviser: approaching with "Yes, and..."

Wolfgang Vachon

Like many who call themselves a child and youth care (CYC) practitioner, I came to this vocation circuitously. I started in theatre, and discovered that the more I created theatre with people; the more I wanted to spend time in the process. I moved from actor, to director to *animateur*. Each one of these was an evolution in my working with others.

As an actor, I memorize the script, bring my ideas and follow the guidance of the director. I listen and respond to what the other actors do in the moment. I help reveal the world of the play. As a director, I analyze the script, I create a vision for the world on stage, and I bring people together. My job involves listening to their ideas and suggestions, structuring and guiding these ideas and then watching as the curtain rises and the cast faces the audience. I am present in their choices but ultimately it is they who are acting within the world on stage. Hilton Als, the New Yorker theatre critic, re-

viewing Neil Patrick Harris in *Hedwig and the Angry Inch* wrote "I have no doubt that Harris will mature in the role and, eventually, outgrow, as all stars must, his need for the director's approval" (Als, 2014). This eloquently captures my approach to directing. As an animateur I work with others to create the world of the play, collectively. I start not with an existing script but rather with a group of people, usually connected by age, geography or experiences. Together we explore and discover what is unique and similar about all of us, what each wants, needs, and can do. As an ensemble we create a common vision, a world that belongs to all of us and that can hold everyone. As an animateur I am one member of the ensemble. I have something crucial to offer and I recognize that every other person does also.

Over a series of short essays in *CYC-Online* I will look at intersections between theatre and CYC practice. The

pieces will introduce various theatre concepts and discuss how they can enrich our work with children and youth. Specifically, I'll examine several theatre approaches that align with and enhance CYCs ability to "act with purpose" (Krueger, 2002).

While technical skills are necessary when working with children and youth, for many practitioners and writers these are not seen as sufficient to be effective. Stuart (2013) identifies "core characteristics of practice" (p. 7) which include passion and caring. Indeed, "care" is so essential to *who* we are, that it's the characteristic which anchors how we describe ourselves. *The Competencies for Professional Child and Youth Work Practitioners* (Mattingly, M. A., Stuart, C., & VanderVen, K., 2010) includes "Foundational Attitudes" which focus upon values, beliefs, and morals along with practices. There are also the "characteristics of a relational child and youth care approach" identified by Garfat and Fulcher (2011) along with many attributes beyond technique. What these characteristics and attitudes indicate is that practitioners are not primarily technicians. At the core of child and youth care is a set of attitudes and characteristics, which are essential to our efficacy with children and youth.

Some of the approaches which Garfat and Fulcher (2011) explore in *Characteristics of a Relational Child and Youth Care Approach* include "being in the moment" (p.8), "the co-created space between us" (p.8), and "both parties to the relation-

ship create and are influenced by it" (p.8). Stuart (2013) writes "Our techniques and strategies for change are unique to the moment and to the individual because, in our practice, timing, location, and relationship allow us to support change in young people's life space" (p. 16). Krueger claims "workers and youth act with purpose in time and subsequently what they are doing and where they are headed are in harmony. Their goal is to be in the moment or to do something purposeful for themselves or others, and consequently time is embodied in what they do. Their movements together connect them." (Krueger, 2002, par. 5-6). These approaches of working together, being in the moment, having a goal, doing something purposeful, being situated within a particular time, moment and location, are all concepts that are foundational to theatre, and in particular to improvisation.

Offers

Central to effective improvisation is the action of "offers". The Improv Encyclopedia defines an offer as "Any action or dialog that may advance a scene. Usually a good thing. Offers are supposed to be accepted. A strong offer is an offer that clearly gives a direction into which a scene might evolve. An Open Offer is an offer that leaves a lot of possible directions for the scene to evolve in." (Offer, n.d.). The purpose of an offer is to create an opportunity for the other person to

act. It opens up the possibilities to do something. Accepting the offer is saying, "yes" to what is presented. My earliest memory of this concept was during an improvisation workshop I was taking. In the scene, I was waiting at a bus stop and desperate for a smoke. Another character walked by and lit up a big cigar. I looked at him with hunger and longing in my eyes, I smelled the smoke, I moved towards him and asked if he had a cigarette. He took a long draw on his cigar and smiled. Becoming slightly frenzied I asked again if he had a cigarette. He blew smoke in my face and shook his head. I said, "Oh, never mind" and turned away. The facilitator was incredulous; he stopped the scene and stared at me demanding to know "Why the hell did you turn away?" I told him that my character did not smoke cigars, only cigarettes. This is called blocking. Blocking is when a person does not accept the offer, and (as in my case) frequently destroys the offer (Improv Encyclopedia). My turning away is a rejection and destruction of the opportunity created. Blocking makes it very difficult to continue in the scene.

Young people make offers to us, as CYC practitioners, many times a day. These offers, like that above, are frequently in the form of non-verbal behaviours: The smile when we ask a question, the walking by while doing something, the "lighting up" (both in the illicit sense and in the sense of brightening) and watching our reaction to their behaviour. Being in the moment when these offers are made creates an oppor-

tunity to act with purpose. If we are aware of the co-created space between us, if we notice (Garfat & Charles, 2010), we respond to these offers. I propose we have three primary ways to respond to an offer. We can block the offer. We can acquiesce without communicating care. Or we can embrace the offer as an opening to "participate with people as they live their lives" (Garfat & Fulcher, 2011, p. 9). An engaged practitioner notices, is influenced by, and sees every offer as an opportunity.

An improvisation idea that illustrates this point is known as "yes, and…". A concrete way to understand this concept is the game "Yes, let's…". I use this game to teach the above concepts to CYC students. There are several variations to this game; the structure I find pedagogically most useful has three phases to it (Salinsky and Frances-White, 2013). The game starts with everyone finding a partner; once they are in pairs I tell them they are going on a picnic. Each partner is going to take turns deciding what to bring. For the first version of the game, each person blocks every offer their partner gives. Person A makes the first offer and person 1 blocks (rejects) it, gives a reason for the rejection, and then makes a different offer. Person A blocks this with a reason and makes a new offer. (I like to use the terms "A" and "1" that way there is no "B cast" or #2. I know that's very CYC of me.) The scene might look something like this:

Person A: 'Let's bring Greek salad.'

Person 1: 'Gross, Greek salad. The feta cheese is going to get all watery and the cucumbers will be soft by the time we arrive. Let's bring roast beef sandwiches

Person A: 'Roast beef? No way, I hate red meat and it's terrible for you. Let's bring a cold bottle of cola.'

Person 1: 'Ugh, I'll just go right from the picnic to my dentist's office. Do you know what that does to your teeth? Let's bring a basket to carry everything in.'
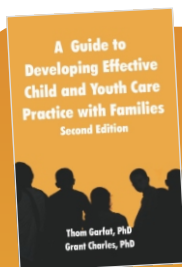
Person A: 'How clichéd can you be? A basket! Do you have a gingham table-cloth and champagne flutes as well? I don't want to look like Mary Poppins. Let's bring an iPad.'

This goes on for several minutes, with each person making an offer and the other blocking it. This first stage requires the approach of "no, because…". "No, because" is justifying your block. "*No, we're not going to do that, this is why we are not going to do that…*". "No" can be readily substituted by sarcasm, insults, jokes, dismissive comments, etc. Each person is rejecting the other's idea and trying to convince them that their idea is best. The reason each person is "listening" to the other is only to find reasons to reject their idea.

"No because" can be an easy approach for CYC practitioners to slip into. In some locations our work is framed as being enforcers of rules in order to shape/encourage/punish/teach particular behaviours. "No, you can't stay out until 10, because curfew is at 9." "No, you can't have desert, because you didn't eat all your dinner." "No you can't go bowling with everyone else, because you're 'off program'." "No, you can't come into drug rehab because you have a mental illness." "No, seeing your friends is not allowed because they are bad for you." "No, because… I said so/those are the rules/it's how we do things here."

I'm not suggesting we don't need to have parameters, and explaining the rationale for these structures certainly has value. However, starting with no (sar-

casm, insults, jokes, dismissive comments, etc.) and listening in order to find reasons to dismiss is unlikely to create opportunities to move in harmony. How does our work shift if we see everything a person does or says as an offer to be embraced?

The second round of Yes, let's… involves the same people returning to their pairs. This time each partner agrees to bring to the picnic what the partner offers, but does it reluctantly. Partner 1 is going to make an offer. Partner A takes the suggested item on the picnic but they don't want to and they show they don't, they then make a new offer. Partner 1 acquiesces in A's offer, clearly communicating that the offer is wrong; perhaps "1" rolls their eyes and sighs; maybe "A" shows a little hostility. The scene might look something like this:

Person A: 'Let's bring egg salad.'

Person 1: 'Okay, I suppose we can bring egg salad. Let's bring knives and forks.'

Person A: 'Yeah, I guess we can bring knives and forks to a picnic. Let's bring chips.'

Person 1: 'Huh, chips, sure, if you want. Let's bring swimsuits.'

Person A: 'Yes, alright. Let's bring drumsticks.'

As you can see, the scene moves but no one is particularly enthusiastic and things tend to be slow as they try to think of what random thing to bring next. "I guess we can do that, okay, if you really want" The undertone is "it's a stupid idea". What is often heard is "you're stupid for suggesting it". The message is "I know what's best". Out of the three phases of the game, this tends to be the phase that people enjoy the least. It's not much fun, it can be tedious to stay in the scene, and it's difficult to come up with ideas. The game tends to rather drag.

I suspect everyone who works with young people has been in the position of being with a child or youth who makes an offer they don't agree with. Maybe you've seen an idea tried and watched the young person fail. But you've also seen that person learn through the failure. Maybe you figure "they'll learn as well" (or in our less kind moments "that'll teach 'em"). You know they should have the opportunity to fail, you also know you are going to have to deal with it when they do. You agree but clearly let them know through your words, body language and tone of voice that you think it's a bad idea. "Yes, I guess you go outside without mittens, just don't blame me when your hands get cold." "Alright, be 'creative' with the recipe. But you make it, you eat it." Maybe you're tired of arguing "Okay, fine don't study for your test tomorrow. We'll see what happens." Maybe your mind is elsewhere and you think you don't have the time to deal with the situation. "Yeah yeah, put whatever you want on TV."

The final round of the game is embracing the offer. Person A makes the offer and person 1 says "yes" with en-

thusiasm; they then extend the offer by saying "and" and building upon it. Person A then accepts the offer with equal, if not more, enthusiasm and extends the idea. I suggest that when people do it they open their eyes wide, they smile, and do it with as much excitement as they can. The third phase may sound something like this:

Person A: 'Let's bring Greek salad.'

Person 1: 'Yes! Greek Salad, that's an amazing idea. I adore Greek Salad. And, let's bring anchovies to add to it.'

Person A: 'Yes, Yum!! Anchovies, they are so salty and delicious. They'll really make the salad pop. And let's bring some juice.'

Person 1: 'Yes, juice!!! Juice is so delicious on a hot day. And let's bring ice to keep it cold.'

Person A: 'Yes, that will be perfect!!!! I love ice-cold juice on a hot summer day. And I'll bring two straws for the one bottle so we can drink it at the same time and look into each other's eyes.'

Person 1: 'Yes!!!!! I love looking into your eyes; they are the most beautiful things I've ever seen. And let's bring a blanket so we have something to lie upon as we sip and gaze.'

Person A: 'Yes!!!!!! You are always thinking, that will be perfect; otherwise I'll end up with grass prickles. And let's bring big hats to keep the sun out of our eyes so nothing will block our view of each other.'

This last version of the game tends to be the loudest and has the most joy. People start to move around the space, grabbing each other's hands in excitement at the other person's great ideas. Looking around the room I witness the positive impact of saying yes, of ideas building upon each other. Every offer is seen as an opportunity to affirm and move forward. Participants "act with purpose … what they are doing and where they are headed are in harmony. Their goal is to be in the moment (and) to do something purposeful … Their movements together connect them." (Krueger, 2002, par. 5-6).

One of the things that frequently come out in the debriefing is that when players build upon the previous offer, the game is much easier. If A suggests beer, then 1 could suggest a bottle opener, then a funnel, a taxi home, massage, pregnancy test, wedding, etc. Building upon the previous offer is an essential aspect of improvisation. When there is a natural connection participants don't have to work hard to find the links, each person is freed up to be as creative as they can, knowing their ideas will be enthusiastically supported. This is fundamental to the concept of yes, and…, we start with the offer the person has made and then we build upon it. "We meet them where they are at" (Garfat and Fulcher 2011, p.9).

Yes, let's… embodies many of the characteristics of relational child and youth care practice. When we start with a "yes" we are telling the person across

from us that they have something to offer. We acknowledge that their contributions are essential to the work we are doing together. Our actions communicate we will accept who they are and what they bring. In order to support change in young people, we must enter their life space. Responding to offers is the core of life space moment-to-moment interventions.

When explaining Yes, let's…, Salininsky and Francis-White (2013) refer to John Grottman. Grottman, a clinical psychologist, writes about, and works with, couples. Salininsky and Francis-White equate his "bids" with offers. According to Grottman (Gottman & Driver, 2005), "bids for emotional connection" (p.64) are how individuals within couples reach out to their partners. Grottman focuses specifically on verbal interactions and identifies nine types of bids in ascending demand for emotional connection. The most basic bid is a desire for attention and the greatest "demand for emotional connection" (p.64) is for self-disclosure (of the other person). In response to these bids couples can turn toward, turn away, or turn against. Salininsky and Francis-White make a direct link between these three responses to the three phases of Yes, let's… For Salininsky and Francis-White turning against is the first phase of the game (what I call "no, because"); turning away is the second phase (which I call "yes, but"); and turning towards is the third phase ("yes, and"). The "turning" frame Grottman uses comes from the much earlier work of Karen Horney's "neurotic needs". Horney was a German psychoanalyst in the first half of the 20th century. She used the terms towards, away and against when discussing patients in psychoanalysis; perhaps a more appropriate relationship model to look at for our purposes. Zimmerman (1956), who compiled a series of Horney's lectures, identifies her speaking of the "blockages" that clients enter therapy with. Horney equates blockages with resistance but prefers the term blockages because "'resistance' puts too much onus on the patient" (p. 112). Blockages "are pointing to some of the difficulties known and unknown to the patient when he comes in for treatment" (p.112). The job of the analyst is first, to become aware of the blockages and how they manifest themselves; second, to understand the patient's need for them; and finally "to question what the patient is defending by these blockages" (p.117).

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Stuart (2013) discusses factors (systemic, psychological, biophysical) that impact relational work. She writes "relationships are multidirectional as well as developmental because they change and evolve over time" (p.210). Both people bring their known and unknown factors into the relationship (although the hope is that CYC practitioners are constantly working on themselves and the unknown is continuously diminishing). These factors may result in either person blocking the offers of the other. It is completely reasonable for us to expect that young people will block/turn against our offers (saying "no, because"), or acquiesce/turn away (a reluctant yes). However, it is not for us to block or turn away from the young person. Our work is to move in harmony towards change. We should foster a stance of turning towards; our relationships should be "based upon empathy and positive regard" (Stuart, 2013 p. 210). By saying "yes, and…" we create multiple opportunities to enter the life space of those we work with.

In order to enter this life space we must be aware of the young person before us, receive who they are and what they are offering, and then find a way to move in harmony with them towards change. I call these three actions "attending, accepting, and advancing" and this is what I will be discussing in the next article.

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'Raising' children: A character-based approach to residential child care

June Jones

Introduction

Traditionally, we tend to think about ethical behaviour as that which concerns our actions towards others. Training children and young adults to behave ethically is a notoriously difficult endeavour, partly because we are not living their life, we are observing it from an outside perspective. People choose to behave in a variety of ways, not all of them exemplary. A different way to approach ethics is to consider what sort of people we ought to be. If we develop character traits that are beneficial to ourselves and others, we find that individual actions will tend towards ethically decent behaviour. This paper will explore a character-based approach to residential child care, where the aim is to develop a child's character so that right action will flow more readily than focusing on the rights and wrongs of individual acts. The aim is not to prescribe a set character that children ought to aim for, but examine how moral character develops and how those with responsibility for the child can aid the developmental process.

The role of character

Aristotle discusses the importance of moral character by linking it to the concept of flourishing, translated from Eudemonia. Eudemonia is related to how best society flourishes, where individuals within a society contribute to flourishing for all, rather than selfishly seeking their own flourishing at the expense of others. Aristotle believes that in order to flourish, we must develop 'virtues' such as wisdom, justice, courage, temperance (Barnes and Thomson, 2002). Wisdom is a capacity for knowledge mixed with the predisposition to use that knowledge rightly and with experience. Wisdom comes with age and life experience; we do not tend to think a five year-old being wise, though they may be clever. Justice is the capacity to act so that everyone in society can flourish. Courage involves making the right moral decision and right moral choices and facing the consequences. Temperance involves self-control, making choices about how we live our lives and how we respond to

the things that tempt us.

For Aristotle, virtues are a disposition to act, feel and judge in accordance with right reasoning, where emotions, thoughts, feelings, experience and rationality to combine to assist in the development of our character. He divides virtues into two types. Intellectual virtues are those that can be learnt in an academic sense through study, such as educational wisdom that affects the practical realm.

Moral virtues are those which cannot be learnt in an academic sense; they can only be practiced by learning from the examples of role models. An example here would be learning how to say 'no' to an activity that was harmful but attractive due to peer pressure. A lecture on 'saying no' might be ineffective, but seeing a role model refuse to bow to peer pressure and being able to discuss the challenges they face and how they deal with them provides a real opportunity to develop moral character, not just an opportunity to 'say no'.

It follows that for Aristotle, learning the moral virtues requires having good role-models and experienced tutors, who are available from early childhood and continue throughout adolescence and into adulthood. Character development continues throughout life, it does not reach a point of fulfilment once we become an adult. Aristotle claims that 'we ought to have been brought up in a particular way from our very youth so as both to delight in and be pained by the things that we ought, for this is right edu-

cation' (Barnes and Thomson, 2004, [Nicomachean Ethics], 1104b, 9-14). The theme of 'right education' is closely linked to character formation in Aristotle's work, rather than the modern notion of academic development. He clearly did recognise the role of academic development but not at the expense of character development, which ought to start much earlier and remain the focus. He continues later to state that

> The soul of the student must first have been cultivated by means of habit for noble joy and noble hatred. For he who lives as passion directs will not hear argument that dissuades him, nor understand it if he does…but it is difficult to get from youth up a right training for excellence if one has not been brought up under right laws. (Barned and Thomson, 2004, [Nicomachean Ethics], 1179b 20-1180a 5)

Here he is dealing with the role of character development in terms of taming the passions that hinder children and adolescents from rational persuasion. He believes state legislation has a role to play here, for if the state does not legislate for moral development, children cannot be to blame when their character remains under-developed.

Moral training: 'Raising' children

Sarah Broadie has used Aristotle's ar-

guments to consider the aim of moral training and the role of parental obligations. She claims that moral training is not only a matter of curbing non-rational impulses, but also involves the need to cultivate interest in more distant objects. Children tend to be focused on immediate gains and benefits, but in helping children to value what may be in the future we are helping to develop in them a right sense of priorities (Broadie, 1994). For instance, children who like sweets may struggle to resist the temptation to avoid eating them before a meal. By encouraging the child to wait until after the meal, we are training them in self- discipline and prioritisation.

Whilst this is a simple example, for older children, saving pocket money for something they want in the future might be a more appropriate example which achieves the same aims. A further stage in moral training occurs when we encourage children to do what they are supposed to do, not merely what they want to do (Broadie, 1994). The aim of this type of moral training is to help children and adolescents to understand that things which are worth aiming for are sometimes not immediately pleasant. Revising for exams might be relevant here, where immediate and pleasant distractions inhibit the overall aim of getting good grades to access further educational or career opportunities.

Broadie believes that some of the key parental obligations involve teaching a child to know and care about its own welfare and teaching it to respect the rights and interests of others. As children are more likely to draw lessons from behaviour they see around them rather than instructions they receive, she believes that parental character development is vital (Broadie, 1994). Children who are exposed to parents and authority figures who are poor role-models have a limited range of options in how to develop their moral character, which is likely to be more harmful for them than for an adult who has already had the opportunity to develop their moral character.

The less ethical attention a child receives the less likely he or she is to be aware that behaviour forms character. Ethical feedback is vital to character development, so the success of character development depends on those with parental/educational authority prioritising the provision of ethical feedback for children. Feedback involves not just saying that something is wrong, but working through with the child why it is wrong, in what sense it is wrong, and helping to develop strategies of understanding and insight that will enable the child to avoid acting in a similar way in the future. She claims that the key task for educators (moral as well as academic) is to 'raise' children from their 'first nature', which is primarily selfish, by not giving in to their every physical impulse and by encouraging children to value things without being driven by the immediate need to have them. The sense here is that of literally raising a child out of its childish nature into a higher nature that is growing in

maturity. She claims that 'the way to teach him not to be tempted by what would be wrong to have is to get him to feel that he should not even mind not having it.' (Broadie, 1994, p.74) This clearly cuts across the way that peer pressure works, where children and adolescents do mind not having what everyone else seems to have, and sometimes act in ways they later regret in order to get the object of their desire.

The role of shame

An aspect of 'raising' children that has decreased in popularity is that of developing a sense of shame. Shame has become associated with abuse, and in this respect has regrettably been the cause of further harm to children who have already suffered much. Abusers have cultivated a sense of shame in their victims to inhibit children seeking help, suggesting that the abuse was somehow the child's fault and worthy of punishment if discovered. This is not the sort of shame that moral character development seeks to foster. In an Aristotelian sense, shame is useful in that it helps us develop modesty, which covers all aspects of life. Aristotle describes how character development proceeds without a sense of shame.

> For the shameless man is he who says and does anything on any occasion or before any people; but the bashful man is the opposite of this, who is afraid to say or do anything before anybody (for such a man is incapacitated for action, who is bashful about everything); but modesty and the modest man are a mean between these. For he will not say and do anything under any circumstances, like the shameless man, nor, like the bashful man be afraid on every occasion and under all circumstances, but will say and do what he ought, where he ought, and when he ought. (Barnes, 1984, [Magna Moralia], 1193a 2-10)

Salkever argues that the special work of the family is neither procreation nor security but the development in children of the sense of shame that is an indispensable pre-condition for deliberate and thoughtful living (Salkever, 1990). He believes that cultivating a sense of shame in children prepares them for public life, where they can make a useful contribution if they have learnt modesty and allow shame to guide them away from behaviours and conversations that they would later regret. People who are not capable of being ashamed are not open to persuasion or deliberation. If they behave circumspectly, it is primarily out of a fear of punishment. The sense of shame that Salkever believes Aristotle is discussing is the habitual disposition to be concerned that one's initial reaction to a situation might be wrong (Salkever, 1990). Modesty creates a sense of carefulness and hesitancy about moral deliberation. If this is not deliberately cultivated in children and adolescents they are unlikely to arrive at this characteristic unaided.
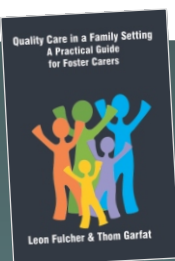
Residential child care

The role of residential child care in helping to form a child's moral character is crucial. We live in a state where educational provision fails to address moral training at a character level. It merely provides for children to be taught about which acts to avoid, often based on avoiding harm to self or others. Moral training needs to go far beyond that. Children need to be surrounded by good role models, who can discuss with them in practical ways the challenges that both role model and child have and continue to face. Together they can cultivate insight, understanding and habits that will allow the child to develop into a person who can flourish in society, and help society flourish. Helping a child develop a sense of right and wrong involves fostering care of themselves and others. As a sense of shame will be helpful to children in developing characteristics that are primarily orientated towards being thoughtful, insightful and reflective in moral deliberations, it is vital that children have role models that they can trust and respect. A further essential aspect in developing character is accessing opportunities where moral choices can be made. Residential care facilities need to foster such opportunities, with the appropriate level of support, so that children can exercise choices in an environment where real responsibility and consequences exist. Purchasers of residential child care need to consider whether the packages they consider suitable have made provision for character development, assessing what opportunities exist and how these are to be utilised with children from diverse backgrounds.

Challenges

One troubling aspect of character development is the reliance on role models. If a flourishing society is dependent on having good role models to train the next generation, how can we ensure that the role models are good, or have an appropriate standard, in the first place? This is in some sense an insoluble problem. We can go some way to deal with it

by laying down the idea that we ought to aim for a perfect society. That is beyond the most dedicated of politicians and sociologists. What we can aim for is some agreement over the types of character traits that tend towards society being a good place in which to live for the majority.If we can agree that selfishness,whilst providing immediate personal gains, usually leads to long-term suffering for self and others, we can look towards characteristics that steer away from selfishness and towards appropriate levels of care for self and others. Having a general level of agreement about the types of virtues that Aristotle lists (virtues like courage and justice: there is a more comprehensive list, with explanations, throughout book 2-5 of Nicomachean Ethics) may allow a framework to be developed that can guide character development in children and adolescents,and may provide an opportunity for residential child care practitioners to reflect on their own ethical behaviour too.

Conclusion

In this paper I have outlined an Aristotelian approach to character development, and the role residential child care can play in providing opportunities for this to take place. Ultimately, focusing in a positive way on character development will create children who mature into adults who are able to play a full role in society, and enrich society through their contribution. 'Raising' chil-

dren in a residential child care setting provides a number of additional challenges to that of a nuclear family. These challenges can prove to be turning points in young people's lives, where they can have their characters developed, as well as their minds and bodies.

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The power of relationship: the theoretical foundation of child-centered play therapy

Aleksandra Przybylo

Play therapy has been described as involving therapeutic relationships and the language of play (Axline, 1947; Axline, 1950; Axline, 1955). Axline (1947) explains the main assumption of play therapy, "play therapy is based upon the fact that playing is the child's natural medium of self-expression. It is an opportunity which is given to the child to 'play out' his feelings and problems just as in certain types of adult therapy, an individual 'talks out' his difficulties" (p. 9). In other words, play therapy uses play to foster a therapeutic relationship, to facilitate expression of feelings and thoughts, and to enable the child to find resolutions and establish coping strategies.

Play therapy rests on a theoretical basis upon which the therapist builds the relationship with the client and which determines whether the therapist will be more directive or non-directive. For instance, a child-centered approach is non-directive, whereas cognitive-behavioural theory is more directive. The difference between directive and non-directive approach lies in the role of the counsellor (Johnson, Bruhn, Winek, Krepps, and Wiley, 1999). Non-directive play therapist focuses on developing a relationship with the child in which the child can freely express feelings and explore problems (Johnson, Bruhn, Winek, Krepps, and Wiley, 1999). The therapist communicates empathy, acceptance, and genuineness by affirming what is seen, said, and felt. Non-directive play therapy progresses in an unhurried pace and the child is allowed to choose the toys and the focus of the session. In contrast, a directive therapist encourages use of some toys, games, activities, and stories, stimulates progression through the counselling process, and provides more direct answers and strategies. In a

nutshell, play therapy constitutes of the therapeutic relationship, language of play, and theoretical foundation, which is the focus in this article.

Carl Rogers was America's most influential counsellor and psychotherapist (Kirschenbaum, 2004). His parents were very conservative and tried to keep their children isolated from societal influences. The expression of feelings was not encouraged (Kirschen- baum, 2004). As a result, Rogers had few real friends outside his family and experienced loneliness. Because of this, Rogers started to rely on his own imagination, developed sensitivity, and began writing in order to express his emotions, creativity and longing for meaningful relationships (Kirschenbaum, 2004).

At first Rogers called his approach a non-directive method (Kirschenbaum, 2004; Rogers, 1946). In the non-directive method, the therapist avoids questions, interpretations and advice. The therapist's task is to listen to the client, accept the client, and reflect back the feelings. The reflection and acceptance creates safety and encourage deeper exploration,

insight, and eventually action. Rogers (1946) summarized the core assumption of his approach, "the individual has the capacity and the strength to devise, quite unguided, the steps which will lead him to a more mature and more comfortable relationship to his reality. It is the gradual and increasing recognition of these capacities within the individual by the client-centered therapist that rates, I believe, the term discovery. .. these capacities .. are released in the individual if a suitable psychological atmosphere is provided" (p. 419). Later on Rogers named this non-directive method, the client-centered approach.

In the client-centered approach, Rogers specifies the three key conditions in the therapeutic relationship that are needed to create the suitable psychological atmosphere and thus facilitate change in the clients (Kirschenbaum, 2004; Rogers, 1946; Rogers, 1987). The first is to accept the client as she or he is without conditions. It is important to view each client as a person of worth and dignity and to accept the conflicting feelings, struggles, and experiences. Rogers called this acceptance unconditional positive regard. The second condition is empathy, the ability to understand the client's thoughts, feelings, and conflicts from the point of view of the client, to see the client's world through her/his frame of reference. Being genuine constitutes the third therapeutic factor that needs to be present for the client to make the necessary changes. Being genuine refers to the counsellor's

awareness and expression of feelings as they appear in the therapeutic relationship. The role of the therapist is to provide the conditions so that the client can access her/his inner wisdom and facilitate change (Kirschenbaum, 2004; Rogers, 1946; Rogers, 1987).

Throughout his career Rogers' ideas were strongly criticized for lack of techniques and ridiculed for the non-directive role of the therapist (Kirschenbaum, 2004).

However, to this day, work on the client-centered approach continues and current research validates many of Rogers' concepts and contributions. It is the client-centered approach that guided Virginia Axline's development of child-centered play therapy.

Virginia Axline had studied under Rogers and was influenced by his client-centered theory (Guerney, 1983). Axline developed child-centered play therapy by building upon Rogers' ideas and modifying the client-centered approach for use with children (Guerney, 1983). She introduced the element of play as the child's "natural medium of self-expression", which creates for the child the opportunity "to play out his accumulated feelings of tension, frustration, insecurity, aggression, fear, bewilderment, confusion" (Axline, 1947, p. 16).

The child-centered approach incorporates most of the client-centered principles. Child-centered therapy relies on being empathetic with children, accepting them without conditions,

establishing a warm and friendly atmosphere, and developing a caring relationship with children (Guerney, 1983). Like in client-centered therapy, a play therapist's task is to listen to the child, accept the child, and reflect back the feelings. Moreover, the play therapist observes and participates in the play, which communicates to the child that the therapist is present, involved, and attentive.

Furthermore, both client-centered and child-centered approaches derive from the assumption that each person regardless of the age has knowledge of what is missing in their life, what is painful, what is bothering them (Guerney, 1983; Rogers, 1946). Each person has a powerful force that strives towards independence and purpose in life. To achieve self-actualization, the child needs to accept her/himself for who (s)he is. The therapist creates conditions of empathy and acceptance, which allow the child to be her or himself, and to accept her or his feelings, desires, and motifs. As Axline (1947) put it, "where the child is the most important person, where he is in command of the situation and of himself, where no one tells him what to do, no one criticizes what he does, .. he suddenly feels that here he can unfold his wings; he can look squarely at himself, for he is accepted completely; .. he can express himself fully .. he is an individual in his own right. He is treated with dignity and respect, he can say anything that he feels like saying – and he is accepted completely" (p. 16).

Axline (1947) defined basic principles which can guide the therapeutic process. The first principle concentrates on developing a warm and friendly relationship with the child, accepting the child, establishing permissiveness for the child to express her or his own feelings. Moreover, the therapist recognizes the feelings that are expressed and reflects them back to establish insight. At all times, the therapist maintains respect for the child's ability to solve her or his own problems. The next principle specifies that the therapist does not try to direct the child's behaviour. "The child leads the way; the therapist follows" (Axline, 1947, p. 73) is the core premise of the non-directive child-centered approach, which derives from the idea that the child has the ability to solve her or his problems and find the direction for change. Furthermore, the therapist does not try to hurry the process, but allows the child to progress on her or his own

pace. The final refers to limit setting in a counselling process. The therapist establishes only the necessary limitations, namely rules focusing on "limiting willful destruction of play materials, damaging the room, and attacking the therapist" (Axline, 1947, p. 128). These rules establish guidelines, which maintain safety, foster responsibility for the child's own actions and respect for the therapeutic relationship. The eight principles summarize the whole philosophy behind the child-centered approach.

Rogers (1961), as cited by Kirschenbaum (2004), explained that "it is the client who knows what hurts, what directions to go, what problems are crucial, what experiences have been deeply buried" (p. 11). This assumption is the foundation of client-centered therapy. Because the client knows what needs to change, the therapist relies on the client for the direction of the movement in the counselling process. The client leads, the therapist follows (Axline, 1947). The task of the therapist is to create a relationship based on the therapeutic conditions of empathy, acceptance, genuineness that will facilitate catharsis, insight, and change.

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Postcard from

Leon Fulcher

August 2014

Enjoying the XX Commonwealth Games fraw Glasgow

Hi *Everyone!* Whilst all of you in the Northern Hemisphere have been offering social media postings about Summer vacation destinations and playful images of child and family fun-times, we in the Southern Hemisphere have been experiencing our Winter. Where I live, that means Southerly winds that are cold and rain that comes through in waves. In between the heaviest rains, I have been helping my neighbour to rebuilding the fence around our garden or yard. That is the backdrop to my Postcard about the Commonwealth Games!

Glasgow' Smiles Better!

I never grew up with the Commonwealth Games, also known as The Friendly Games. My knowledge of Commonwealth extended to Canada and it was not until I moved to Scotland that I began to appreciate potential meanings associated with Glasgow hosting the XX Games, the first to integrate para-athletes with all the other competitors. It was brilliant!

**New Zealand and The Commonwealth
Cheered for their Cyclists!**

Cycling in the new Chris Hoy velodrome was of particular interest to New Zealanders. This little country performed well beyond expectations in the cycling and also in the netball. I knew nothing about netball when I left graduate school in Seattle and first moved to Scotland and started learning about The Commonwealth. How many other Americans know about netball?

Some Sports date from the start of Olympics Sports

The Commonwealth Games Showcases International Netball

And there they are, on an international stage with countries like Malawi, Jamaica and Papua New Guinea playing with distinction against teams like Australia, New Zealand and England. Looks like an Australia vs Kiwis final!

Young people from all the little countries of the World came through with honour. Some people recall how the countries that participate in The Commonwealth Games included all the 'pink-coloured' places on the old maps!

Athletes from Little Countries find opportunities to excel on a World stage

One of the truly exciting features about the XXth Glasgow Games was the many ways in which equalities and inclusion were values that featured prominently throughout the Games. Events were scheduled in the Swimming, Track and Field, Bowls, etc that moved smoothly between both groups of athletes – all participating in one Games!

Glasgow's XX Games were the first to integrate Para-Athletes

How many conversations might have been sparked off by the achievements of the sight-disabled sprinter who won Gold with her 'Guide Runner' in World Record time? Child and Youth Care Workers and Supervisors might try thinking of themselves as 'Guide Runners' — connected and running in rhythm with young people during the sprints and middle-distance events of their lives!

We watched in horror as the young man from Ghana tipped out of his racing wheelchair as he positioned himself to challenge for the medals! The race continued as Patrick Obeng scrambled to his chair and righted it, then crawled back in and carry on with the race, delighting a packed Hampden Park crowd.

Inclusion featured prominently throughout the Glasgow Games
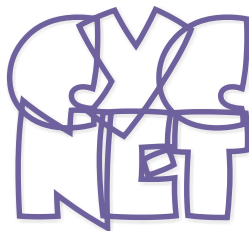
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miscellany

EndNotes

"If I had to make a general rule for living and working with children, it might be this: be wary of saying or doing anything to a child that you would not do to another adult, whose good opinion and affection you valued."
— John Holt

"Some books are undeservedly forgotten; none are undeservedly re-membered."
— W.H. Auden

"I'm more interested in arousing enthusiasm in kids than in teaching the facts. The facts may change, but that en-thusiasm for exploring the world will remain with them the rest of their lives."
— Seymour Simon

"Kids. You gotta love them. I adore child-ren. A little salt, a squeeze of lemon – perfect."
— Jim Butcher, *Storm Front*

"As adults we choose our own reading material. Depending on our moods and needs we might read the newspaper, a block buster novel, an academic article, a women's magazine, a comic, a children's book, or the latest book that just about everyone is reading. No one chastises us for our choice. No one says, 'That's too short for you to read.' No one says, 'That's too easy for you, put it back.' No one says 'You couldn't read that if you tried — it's much too difficult.' Yet if we take a peek into class rooms, libraries, and bookshops we will notice that chil - dren's choices are often mocked, censured, and denied as valid by idiotic, interfering teachers, librarians, and par - ents. Choice is a personal matter that changes with experience, changes with mood, and changes with need. We should let it be."
— Mem Fox, *Radical Reflections*

"Hi there," squeaked a precocious little voice, "you are speaking to Chloe Fusakawa, and I have just learned how to answer the phone."
— Gabrielle Zevin

"Thank God for books as an alternative to conversation."
— W.H. Auden

"There's nothing more contagious than the laughter of young children; it doesn't even have to matter what they're laugh-ing about."
— Criss Jami

"Instead of communicating "I love you, so let me make life easy for you," I decided that my message needed to be something more along these lines: "I love you. I believe in you. I know what you're capable of. So I'm going to make you work."
    — **Kay Wills Wyma**, *Cleaning House: A Mom's Twelve-Month Experiment to Rid Her Home of Youth Entitlement.*

"It's not that I feel that school is a good idea gone wrong, but a wrong idea from the word go. It's a nutty notion that we can have a place where nothing but learning happens, cut off from the rest of life."
    — **John Holt**

"I mean, what do people talk about when they're married?" "Their kids, I guess." "Maybe that's all they have in common."
    — **Rita Mae Brown**

"Time does not really exist for mothers, with regard to their children. It does not matter greatly how old the child is — in the blink of an eye, a mother can see the child again as they were when they were born, when they learned how to walk, as they were at any age — at any time, even when the child is fully grown or a parent themselves."
    — **Diana Gabaldon**

"In times of joy, all of us wished we possessed a tail we could wag."
    — **W.H. Auden**

"What is most important and valuable about the home as a base for children's growth into the world is not that it is a better school than the schools, but that it isn't a school at all."
    — **John Holt**

"Just let them sit in the goddam sun. But the world won't let them because there's nothing more dangerous than letting old farts sit in the sun. They might be *thinking*. Same thing with kids. Keep 'em busy or they might start thinking."
    — **Frank McCourt**, T*eacher Man*

"The way I wrestle five-year-olds makes me think if I were ever attacked by a pack of midgets, I'd be OK?"
    — **Jarod**

"Very young children often accept the paranormal as "normal" until adults squeeze it out them."
    — **Doug Dillon**

"When I was a kid my parents moved a lot, but I always found them."
    — **Rodney Dangerfield Kintz**

information

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Editors

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

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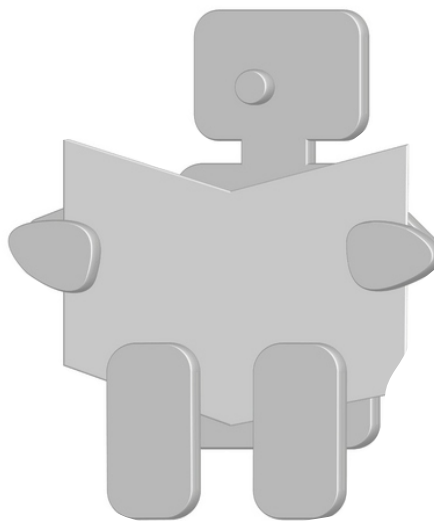brian@cyc-net.org

Correspondence

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Write to cyconline@cyc-net.org

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