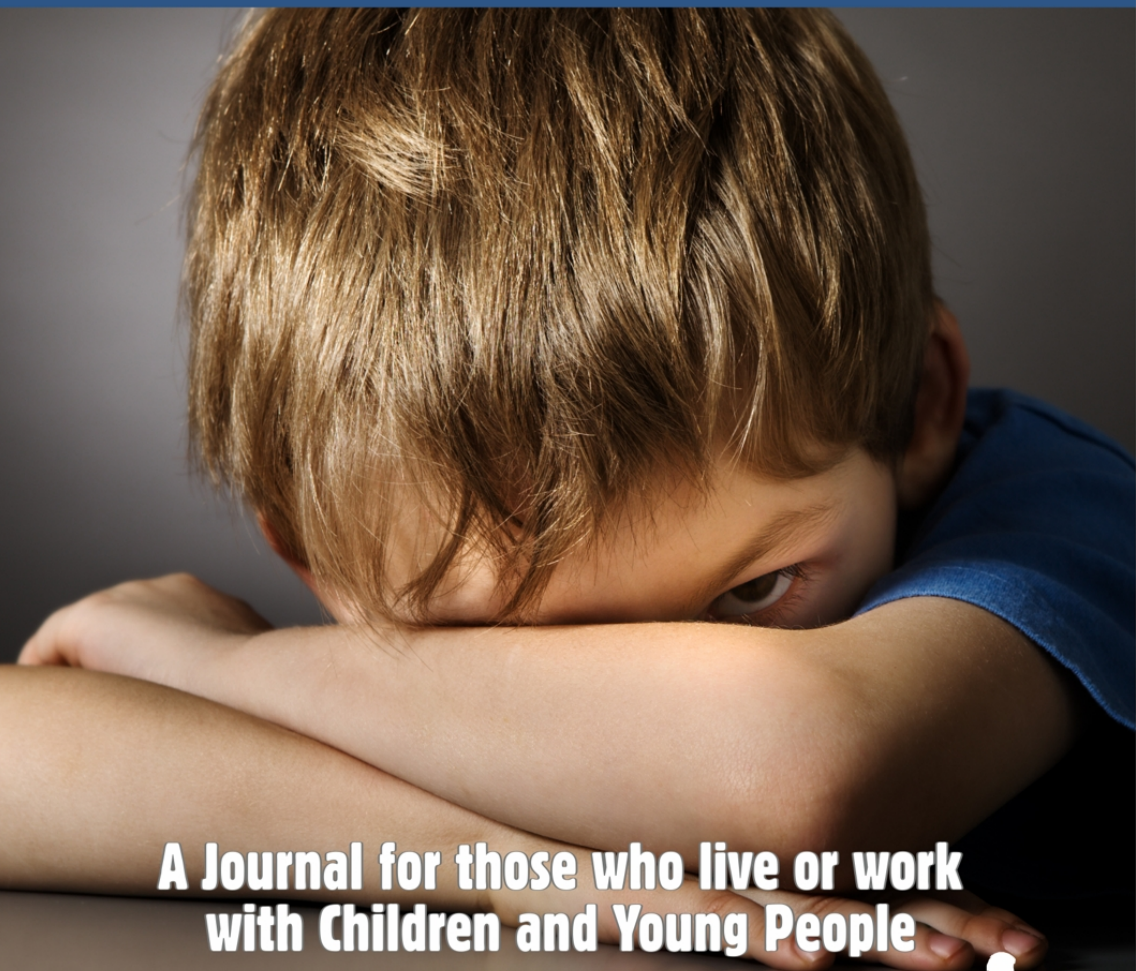


CYC-Online

e-journal of the International Child and Youth Care Network (CYC-Net)

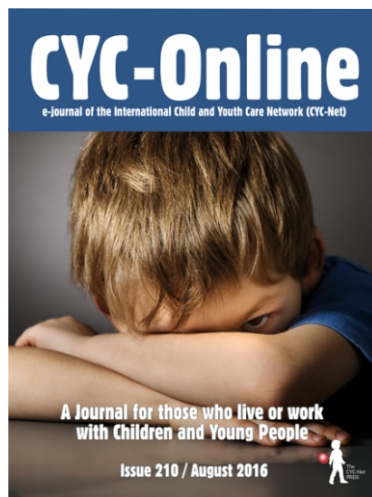


**A Journal for those who live or work
with Children and Young People**

Issue 210 / August 2016



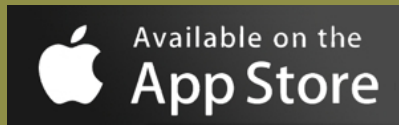
Contents



Dreaming for a Better World	/ 5
<i>James Freeman</i>	
Legitimacy in Child and Youth Care Practice	/ 10
<i>Kiaras Gharabaghi</i>	
The journey to Self-Authoring Thinking.	/ 13
<i>Jack Phelan</i>	
Living in Contested Space	/ 16
<i>Hans Skott-Myhre</i>	
Riding Your Bike to the Moon: Creating Hope in our Care Ecologies . .	/ 21
<i>Maxwell Smart and John Digney</i>	
Examining the New Zealand Social Context: a Canadian Student's Perspective	/ 29
<i>Amanda Riley</i>	
Postcard from Leon Fulcher	/ 37
Endnotes	/ 40
Information	/ 42



The new CYC-Net app is now available!



Dreaming for a Better World

James Freeman

Our work of caring for young people requires an immense capacity for creativity. Just think about the last shift you worked or weekend you spent with a young person or group of children. The planning for the day, the selection and preparation of meals that pleased everyone, and the balance of activity and rest, the conflict resolution and problem solving – all of this requires significant creativity to make it work. It takes a “bright, smart, and well-trained child or youth care worker to take care of the most troubled and difficult kids” (Cavaliere, 2004). Brian Gannon hints at this creativity in his description of our work:

You as a care worker... represent the children and youth in your group, and share their hopes and aspirations for their futures as mature, responsible and independent adults. Your daily task is one of working at this interface between the children and their worlds, helping them to understand both themselves and the families and communities in which they live, and giving them the confidence and skills they need to cope with the demands of life and to fulfill their own individual goals. This would be challenge enough for any parent or educator, but child and youth care workers have the added challenge of having to work with difficult, deprived and troubled kids. Such children often bring into the group the disadvantages of their past lives, distorted attitudes and experiences, and much behaviour which has to be “tuned” and even unlearned. And although, like all children, they require both understanding and firmness, the care-giver working in such specialised circumstances needs considerable knowledge, skill and sensitivity. It is this which makes the way we respond to children’s behaviour so critically important, and which makes our work generally so difficult and demanding. (Gannon, 2003)



CYC-Online August 2016 Issue 210

www.cyc-net.org

And, I would add, is what makes our work so rewarding. This “way of responding” that requires “considerable knowledge, skill and sensitivity” certainly requires a sense of artistry and creativity.

Just as there is a relational process of connecting with and engaging young people, there is a process to the creativity in which our work unfolds. Norman Seeff, the South African relational interviewer, describes the creative process as having seven stages. The first of these stages is “hearing the call” or the “emergence of the dream” (Seeff, 2009, 2012). A dream might be simply defined as a series of thoughts imagined and coming together in one’s mind. In the context of relational child and youth care, we might define this “dreaming” as having an idea or vision that, if brought to reality, would benefit a young person or family in some significant and practical way.

When was the last time you had such a dream or vision? We remember salient dreams like that of Martin Luther King on August 28, 1963. His call to end racism and defend the rights of every person was a vision larger than any one life or movement of people. We need more dreams like his to shape our politics, families, and futures of young people. The racism, terrorism, and ongoing marginalization of young people in our world is evidence that many have stopped dreaming for a better world. It’s unbearable how over-medicalized care is becoming and how much the mental health focus is overtaking care and connecting. In just a few months, for example, my home state of California is anticipating new legislation that will expect foster parents to write mental health documentation notes and federal legislation is being pursued that will mandate any group care setting group provide 24 hour nursing support, regardless of the level of acuity or need. The political and regulatory process - which is changing daily - is enough to make one want to give up at times. When I work with programs to meet their legislated and regulatory mandates, I find the requirements rarely move beyond reducing liability into the more deeply necessary spheres of relational safety and caring connections.

We need new and better dreams for young people and their futures. Sometimes we have hope but we need to be more hopeful than ever before. You may need a renewed dream or vision that:

- Anticipates how to support a young person graduating high school or college
- Promotes real and deep reconciliation and peacemaking efforts among family mem-

bers going through a difficult situation

- Supports a family in coming together rather than being torn apart when not everyone wants to work toward the same goal
- Connects with a young person struggling on the streets in ways they begin to see they are valued so much more than they feel they are worth.

These dreams or visions are important because they give us direction in our work and communicate to others that things can be better than they are today. “[Y]our dreams [can] inspire you, give you hope and help you to keep moving forward to whatever destination you dream about for yourself” (Garfat & Gannon, 2002). The same is true for the children and families we support:

To be with them about their dreams and fantasies. To help them feel the sadness and move on, once again. We have to be careful that we don't try to gloss over the feelings they have. To tell them 'its alright'. Because for many of them, things are not all right. On the other hand, let's not forget that dreams are important. They keep us going, give us hope and yes, in some ways, they often help us to cocoon ourselves in the necessary cloak of denial. It's all part of getting by. So lets also not do anything to destroy the ability of youth and families to dream. No harsh confrontations about being realistic. No demands to let go of the fantasy. This time, of all times, is a time to be gentle, understanding and helpful. (Garfat & Gannon, 2002)


Some days it's difficult to dream. We've all experienced those days. The time the morning or shift just didn't start off right and you couldn't seem to recover. The time that you had a plan and someone else in the family or system of care made a decision that sidelined your hopes for a young person. There's also the pressure of events that surround our everyday lives. In just the last few days in one of the communities in which we work there was a man who lost his life attacking police with a knife and another person who shot someone over an argument at a local gas station. We have watched the United States experience the unfolding of the democratic and republican national political conventions (not to be confused with the co-occurring events of Comic-Con International in nearby San Diego). It's these days that can turn dreams into delusions and hope into despair.

Sometimes we have dreams but we let the noise of the world drown them out. We



get so busy with the demands of the everyday that we lose them. There are times when our ideas are overshadowed by our own frustrations, perceptions, or time constraints. Our visions become like the bottles lining the shelves in the workshop of Rhold Dahl's *Big Friendly Giant* (Dahl, 1982). Hidden and tucked away until someone remembers and intentionally brings them out and gives them life.

So how do we find the clarity of mind and vision of what could be in our future and the futures of the children we care about? Dreams don't often arise in moments of frustration or intense focus. They emerge more freely when we are relaxed and somehow less influenced from the pressures around us. Perhaps they best show up in the state of self-transcendence described by Maslow. They show up when our mind feels free to explore possibilities without the constraints the world puts on us. A vision can show up like a daydream that wonders "what if?" and sees the way things could be in a world that treasures only what has been. They can also be – at least in their genesis – a fantasy or ambition that wonders if something really could be possible



How might your program or school benefit from a deeper understanding of trauma and vulnerable young people?

The PersonBrain Model 2-day training is helping caring adults across the world connect with young people in proactive and brain-informed ways that promote positive change.

Contact us today for information or to schedule a training at your site.

The PersonBrain Model™

Safe • Significant • Respected • Related

or different. They can also rise out of a troubling dilemma or opportunity that we just can't seem to figure out.

There is something implied in this about disconnecting and clearing our minds from the busyness of our days in order to hear or recognize our “emerging dream”. It's our creativity that the future of our world – and the young people and families we support – depend on. We don't discover the future. We create it. So make time to dream. Listen for your unique calling in this world. Remember why you are here and, in the words of a British songwriter, that your unique dream and voice brings a responsibility:

*Feel the rain on your skin
No one else can feel it for you
Only you can let it in
No one else, no one else
Can speak the words on your lips* (Bedingfield, 2004)

And from your dream – if it's big and daring enough – you can walk into the fear and resistance you feel because of it. More on that next month.

References

- Bedingfield, N. (2004). Unwritten. On *Unwritten* [Album]. Phonogenic Records: London, England.
- Cavaliere, G. (2004). Cream city dreams: Reflections on professionalization of child and youth care workers in the US. *Child and Youth Care Forum*, 33(6), 375-378.
- Dahl, R. (1982). *The BFG*. Jonathan Cape: London, England.
- Garfat T. & Gannon, B. (2002). Dreams of a new voyage. *CYC-Online*, 36. Retrieved from <http://www.cyc-net.org/cyc-online/cycol-0102-editor.html>
- Gannon, B. (1990). Staying sane as a child care worker. *The Child Care Worker*, 8(4), 10-12. Retrieved from <http://www.cyc-net.org/cyc-online/cycol-0603-stayingsane.html>
- Seeff, N. (2009). *The seven stage process of the creative process* [Image]. Retrieved from www.normanseeff.com/graphics
- Seeff, N. (2012). *Breaking through the creative process* [Video file]. Retrieved from <https://www.youtube.com/watch?v=Rn9bgwsDUWs>

JAMES FREEMAN is co-editor of CYC-Net and director of the Training Institute at Casa Pacifica Centers for Children and Families in southern California. He can be reached at james@cyc-net.org



Legitimacy in Child and Youth Care Practice

Kiaras Gharabaghi

School of Child & Youth Care, Ryerson University

k.gharabaghi@ryerson.ca

From time to time, the discussions about what constitutes legitimate child and youth care practice emerge anew, with arguments about the nature of the work, the characteristics of the practitioner and the appropriate credentials being advanced with passion and conviction by those who see themselves as the model for legitimacy in our field. Some arguments are less about child and youth care practice and more about other professions or disciplines, and explanations as to why these cannot be considered child and youth care practice. Other arguments cannot recognize the legitimacy of those contributors to the field who have never actually worked in any of the traditional settings, notably residential care or schools. Frequently we hear about the importance of educational credentials; especially in Canada, where the post-secondary educational opportunities in child and youth care are quite ubiquitous, the absence of at least a diploma in child and youth care is a sure sign of legitimacy problems.

On the one hand, I have always appreciated these discussions, and I am not about to suggest that any of these arguments are false. Quite to the contrary, there is, in my view, reason to argue that the field itself will gain legitimacy when practitioners, and also instructors in post-secondary institutions, researchers, writers and commentators, are themselves the product of the formal child and youth care programs at colleges and universities where these exist (in Canada, South Africa, and minimally, in the US). And I would never want to discount the importance of experience working as a practitioner, although I think the continued valorizations of residential care as the

ultimate legitimizer of child and youth care practice is a little passé; too much has happened in the last fifty years to continue defining this profession on the basis of what on a good day is a chequered history of practice.

On the other hand, I sometimes worry that 'hard categories' of legitimacy in our field are themselves not entirely reflective of what I would think is good child and youth care practice – such categories are always at risk of perpetuating inflexible boundaries, unfortunate exclusions, and judgment, bias and decidedly non-relational ways of defining legitimacy in our field. I am a little more positively inclined toward a focus on approaches to practice, and in particular a focus on relational and developmental approaches as core criteria in defining what child and youth care practice actually is. But even there I worry a little about what gets missed, or at least marginalized in the discussions. Specifically, I am not always sure where young people are located in relational and developmental theory, and who gets to position them there. This is why I think the discussions about legitimacy in child and youth care practice could use a slightly different frame of reference, one that seeks to be inclusive of many perspectives, approaches, and identities, while still settings some clear criteria for reflecting the field in all of its diversity. I would therefore propose that the following five criteria be considered in future discussions on these matters:

1. Legitimate child and youth care practice honours young people as autonomous individuals with agency *and* as interdependent agents of culture at the same time. By this I mean that child and youth care practice is simultaneously a protective endeavour that shields young people from external control, identity impositions, and socio-moral concepts of citizenship and a disruptive endeavour that recognizes and intervenes in the harmful effects of modernity embedded in the cultural context of young people as they reclaim that context to re-shape their interdependencies within that culture.
2. Child and youth care practice can never unfold legitimately outside of authentic partnerships with young people themselves. Such partnerships can be articulated theoretically in many different ways, including of course relational practices, but perhaps also through much broader concepts of anti-oppressive struggles and social justice movements. The point is that although child and youth care practice can be knowledge (and therefore research) driven, it cannot be constructed as a form of professional expertise that can live outside of partnerships with young people.

3. Without an expert-identity to rely on, child and youth care practice is inherently reflective in nature. The reflective process, however, can never unfold meaningfully outside of dialogue with colleagues similarly engaged in this process. This means that a very practical indicator of legitimacy in child and youth care practice is the practitioner's engagement with others in the field, through conferences, readings, virtual discussion platforms (such as CYC-Net Discussion Forum), and other means. At the level of every day practice, it means active participation in team meetings, supervision, and agency-wide program planning sessions.
4. Child and youth care practice, notwithstanding its nomenclature, is a life-span practice, not a child or youth practice. Legitimate child and youth care practice recognizes the developmental possibilities of meaningful moments well beyond those moments. While we speak of "making moments meaningful", this should not be construed as 'making moments meaningful *in the moment*'; instead, legitimate child and youth care practice recognizes that socially constructed models for pro-social citizenship and personal health are poorly masked attempts to exclude multiple identities and dismiss a wide range of lived experiences as 'abnormal', 'at-risk', or 'mentally ill'. The goal of child and youth care practice is not to race against the clock of chronological age and produce the requisite 'healthy' young adult, but instead to explore, with young people, the limitless possibilities for finding meaning, purpose, and self fulfillment in a life-long developmental journey that places no *a priori* demands on identity or ways of being in this world.
5. Finally, legitimate child and youth care practice will always resist, and seek to deconstruct, any notions of legitimacy. Our practice is, by its very nature, a critical practice that accepts as truth neither the scientific or quasi-scientific pronouncements of deficits and illness imposed by others, nor even its own paradigms of what is right and what does not quite fit.

I offer these five criteria of legitimate child and youth care practice not as a definition of our practice, but as points to be considered in any discussions about what legitimacy in our field may mean. My hope is that these five criteria are relevant to debates about who should be able to call themselves a child and youth care practitioner, who should be able to teach child and youth care in post-secondary institutions, and what types of issues, themes, interests, and activities we might recognize as part of our field.

The journey to Self-Authoring Thinking

Jack Phelan

This month's column is a bit longer, a two-coffee-break length, because I need to set up a model for application of the ideas here. I also want to recommend Heather Modlin's excellent article in the *Relational Child and Youth Care Practice* journal Vol.26, No.3 titled "Meaning-making: Another Perspective". Most of my ideas about developmental progress have been stimulated by her excellent work on this.

Our ability to understand reality is constantly changing, based on our experiences and interpretations of those experiences. Adult thinking progresses in stages that are predictable and increasing in complexity with at least two different levels, Socialized thinking and Self-Authoring thinking, which I have described in previous columns. Most CYC practitioners begin their careers as Socialized thinkers and the challenge is to develop increased cognitive complexity so that they become Self-Authoring thinkers, a requirement for truly professional practice. This column will describe one way to create this journey.

All developmental theories describe stages that occur in predictable and organized ways that are relatively easy to describe. The hard part is figuring out how to get from one stage to the next, since a transformation is typically required to move forward. We are concerned here with thinking development in adults, and the transformational small steps and challenges needed to support forward progress. I will refer to the work of Lev Vygotsky to offer a model for supporting people to achieve this developmental shift.



CYC-Online August 2016 Issue 210

www.cyc-net.org

13

Vygotsky suggests that helping people to think more complexly is a process that involves scaffolding, creating small achievable movement upwards, through safe challenges to existing models of meaning-making. He also requires a “more knowledgeable other” who can describe the goal and create the steps needed for the transformation. There is a crucial “Zone of Proximal Development” dynamic which really means a readiness to accept the challenge of a new way of thinking, even if one doesn’t really know what the new ideas will contain. I will use these concepts of scaffolding, ZPD and being the MKO to suggest some supervisory strategies for helping CYC practitioners to move from Socialized to Self-Authoring thinkers.

The typical young adult has become a Socialized thinker who is influenced by parents, teachers, and other powerful authority figures to hold certain perspectives, beliefs and values about life. Successful inclusion into adulthood consists of adapting ones behavior to fit into the prescribed patterns of life determined by elders. It is only after doing this that the possibility of developing a more personal ethic and philosophy of life emerges. Many adults don’t feel the challenge of needing to progress to this stage, since it is comfortable to remain in Socialized thinking patterns. Relational issues have a priority for Socialized thinkers, they are embedded in the inter-personal connections in their life and look to external validation from others to maintain a positive view of self. Criticism is experienced as destructive of the self and great effort is expended to get along with significant people.

Meaning-making for a Socialized thinker is limited by this external definition of who they are and they have a relatively acute sensitivity to how others perceive them. New CYC staff, typically based on their age, still need to have this external validation. They also are looking for authority figures who can instruct them in how to do things the right way. They understand the new experiences of working in CYC settings in a different way than a Self-Authoring person would. CYC supervisors need to be sensitive to the meaning-making capacity of their staff and to present information and develop professional judgement through a learning process that fits this developmental stage. New workers struggle to become Capable Care Givers for about one year (Level I) and the job demands at this point are easily understood by Socialized thinkers. The need for external control skills to create safety and the ability to create a predictable environment and useful recreational activity can be done well at the Socialized thinking level. The program is really focused on following a predictable



formula at this level and socialized thinkers are very capable of operating competently within these constraints. It is when the demands of practice start to include relational work that the complexity gets beyond the capability of Socialized thinking. Personal boundaries and maintaining relational connections in conflict or when the other is expressing deep pain can be too demanding. Relational work requires the continuous creating and recreating of roles rather than the faithful adherence to a script. The practitioner has to be able to identify his/her own emotional responses as separate from the young person and requires a self-awareness that is not yet developed.

Programs that are highly prescriptive with little room for flexibility, individual difference and independent decision making favor Socialized thinking. Unfortunately, when programs are too sophisticated, requiring relational skill that is unavailable, the staff get confused by the demands of the job and revert to “common sense” rationales for accountability.

Supervision for CYC staff can be organized as a “holding environment” where the supervisor is using the concepts of scaffolding, zone of proximal development and being a more knowledgeable other to build developmental capacity for Socialized thinkers. The life space needs to be organized so that socialized thinkers can absorb self-authoring norms, expectations and capacity. This not a fast process, nor is it easy to create, but competent supervision requires this. This means that every program needs to have at least one Self-Authoring thinker, ideally the supervisor, who can lead the developmental journey. If the team dynamics are open to co-influencing, it can be a co-worker, or several workers. External support for more complex meaning-making is important and the holding environment can become a team dynamic of all the staff. A collective way of knowing can be established that enhances everyone’s development.

This is enough to chew on for this month. Next month we will look at the type of questions and frameworks that can be used by supervisors to build capacity in Socialized thinkers.



Living in Contested Space

Hans Skott-Myhre
Kennesaw State University

hskottmy@kennesaw.edu

In my last column I wrote about CYC being situated at the receiving end of refugees from the war zone that is encompassing so many of the young people we encounter in our work. From the increasingly polarized race relations in the United States to the struggles for aboriginal sovereignty in Canada, the contentious fragmentation of Europe over immigration, the violent and deadly attacks on protesting teachers in Mexico, the collapsing of the economy in Venezuela, and the corruption scandals in Brazil (to name but a few recent points of global agony), our globalized planetary culture seems more and more fragmented, violent and hopelessly contentious. It sometimes feels as though the logic of division, separation and alienation is seeping into all aspects of our communities and human relations.

Perhaps the best we can say is that we are in a time of transition. That the system is in crisis and that as the old system fails, its apparent unity begins to fracture, uncovering fault lines long buried under dominant logics of common sense.

Certainly, this was Foucault's contention when he gave his inaugural address at the College de France and argued that at the end of the 20th century social institutions became increasingly vulnerable to critique. He suggested "a certain fragility in the bedrock of existence-even, and perhaps above all, in those aspects of it that are most familiar, most solid and most intimately related to our bodies and our everyday behavior."

I was reminded of this in a recent [article](#) in *The Economist* which cited two studies which seemed to indicate significant flaws in the use of MRI's to produce information about brain science. One study "found that the computer programs used by MRI researchers to interpret what is going on in their volunteers' brains appear to be

seriously flawed.” Given the amount of credence given such information in relation to the adolescent brain in our field, this calls into question entire frameworks of intervention based on such science. Many of us have taken this science quite seriously and use it to make sense of our work with young people. While certainly this research does not indicate that all such neuro-science is entirely faulty, it does seem to indicate that, as Foucault put it, there is a plethora of doubt continually being raised “in those aspects of it that are most familiar, most solid and most intimately related to our bodies and our everyday behavior.”

Periods of transition in which the foundations of our social understandings are shaken, and in some cases undone or dismantled, often bring about significant cognitive dissonance, reactionary defenses and certain forms of insistence, that what we have known is correct and should not be challenged. We can see these kinds of responses on the world stage in the forms of political movements premised in various forms of appeal to mythical former times of prosperity and greatness or denials that the social forms are changing. Indeed, we can see it in the sometimes fractious contested debates in our own field that appear to pit the founding principles of our field against those forces that would make child and youth care strange to itself.

I must note that I find myself on both sides in that debate, sometimes wanting to valorize those aspects I find foundational to our field, and at other times calling for a new day, a radically new 21st century form of CYC. I suppose that is inevitable that we would want to salvage the things we love from the collapsing rubble of the social world around us. But as I have attempted to articulate in this column, any redemptive work that would bring forward bits and pieces of the 20th century into the emerging chaos that is our world now, cannot be premised in nostalgia or resentment. Whatever we bring forward has to be composed of elements left behind, forgotten and abandoned by the rush forward into the new forms of global capitalism.

Such forms cannot be dominant ideas or grand narratives. By necessity they need to be minor knowledges; largely unexplored modes of being and becoming. They should be what Foucault called subjugated knowledge, the forms of knowledge known locally by those who never quite made it into the mainstream vernacular of popular discourse. Even then, they should be always experimental and tentatively applied to see if they have any force that might help to create our social world anew as a place friendly to living things again.

I am reminded of an emergency shelter where I worked a number of years ago. The woman who ran the shelter was a former nun who had left the church because they would not accept her as a lesbian. She was a very smart, savvy administrator and an extraordinary youth worker. (She will be nameless here because we have lost track of each other and I am not sure I am going to tell the story the way she would tell it. Perhaps she will recognize herself here and get in touch.) In any case, the shelter was situated in a town full of multi-generational gang activity. The gangs were dependent upon the drug trade and had been for a very long time, but the world was changing and new gangs were encroaching from outside and turning what had been a relatively stable, albeit illegal, underground economy into a very violent and contested situation. The shelter had the misfortune to be located at the border of several gang territories and as a result it periodically housed rival gang members in need of temporary shelter.

For a number of years this was not a problem, but with the escalating tensions brought about

VISIT OUR CYC BOOK STORE AT
<http://press.cyc-net.org>

by the unsettled trade situation, things began to heat up. As they escalated, the shelter became the site of several drive by shootings. The shelter director was understandably upset by this and decided something had to be done. Drawing on her authority as a former nun, she put out word to the heavily catholic local gang leaders that she wanted a meet. After some time word came back that all the gang leaders were willing to meet her under a freeway overpass on a certain day and time. I can only imagine the kind of courage it took for her to attend that meet. But she did.

She met with the gang leaders and scolded them. She told them that she was disappointed in them. Not about the fact they were violent. Not about the fact they dealt drugs. Not about their involvement in prostitution. No. She told them she was disappointed in the fact they were not properly caring for the gang members they supposedly led. She said that the contract of a gang leader included the notion that the gang was family and that they cared for each other. When they shot at her shelter, when their members were inside, they made it difficult for her to care for their family. She told them that in order to have respect as gang leaders they needed to give her shelter designation as neutral territory so she could care for their members. Remarkably, they agreed to this and the drive by's stopped. But something else remarkable happened. Gang leaders started to call her every so often and refer young men and women they felt were not cut out for the life. They would say to her "take this one, he is no good for this. Get him into college or a trade. He is a terrible gangster." And so she would.

There are several aspects to this story I want to highlight here. The first is that working in a war zone takes courage and an odd kind of optimism. We certainly carry both those qualities as child and youth care workers. It takes a certain kind of crazy courage to go to work everyday knowing that the people you work with, both youth and co-workers, are more than a bit unpredictable and by normal social standards a little bit crazy. But it also takes a profound belief in the capacity of human beings under impossible conditions to make compassionate choices that take grace and humility. To believe, that it might work to make an appeal to the better side of gang leadership is a particular kind of madness. But it is the kind of madness that works when the world is falling apart and people are being shot and some are dying.

The second, is that in times of transition, we have to find out who we are and what we bring to the table. In our story, the shelter director found those aspects of her

identity as a nun, which she had rejected in order to become more of herself and put them to use, even though they were not aspects of her self that were the most comfortable for her. She used them anyway in service of a greater good. She understood in very concrete terms the importance of what Rosi Braidotti calls nomadic subjectivity or the ability to keep our identities in motion so that we can draw on the aspects of who we have the capacity to be, as we need to. This is the pragmatics of living in the world of post-modernity. This is where the theory meets the grit of an ever shifting social and gives life traction against the forces of death and alienation.

Third, living in a war zone means making compromises in order to make peace and save lives. The strategy, however, of which compromises to make, is an art unto itself. I guess at a certain level, anyone who has worked with gangs, prostitution task forces, street outreach, homeless squats or even within large and apparently unresponsive institutions, understands that compromise is inevitable and that it is always experimental and tentative. CYC is not the kind of work that can be successfully schematized, routinized or replicated.

The work of CYC is to shape chaos moment by moment without ever defeating it. As such, I would argue that the skills that make a good child and youth care worker are precisely the skills we need in this period of transition.

The new CYC-Net app is now available!



Riding Your Bike to the Moon: Creating Hope in our Care Ecologies



Maxwell Smart and John Digney

*Hope springs exulting on triumphant wing that thus they all shall meet in future days.
There, ever bask in uncreated rays, no more to sigh, or shed the bitter tear.*

Robert Burns, Scottish Poet

*But I, being poor, have only my dreams;
I have spread my dreams under your feet;
Tread softly because you tread on my dreams.*

WB Yeats, Irish Poet

Introduction

Did you ever meet one of those kids who seem to have a higher purpose and not know (yet) what it is. A kid who brings light, joy and hope everywhere he/she goes. The title of this column is taken from a game played with such a youngster. She is a kid who visits at one of the authors work place regularly but is not a 'troubled kid'. But

like many of the kids we work with, she is energetic, kind, intelligent and inquisitive. She lights up a room with her effervescing personality. Jamie (not her real name) comes to the programme regularly along with her mum. She comes to have her supper, to play and to be part of her different kind of family (although not biologically related to anyone in the programme, but she is family nonetheless) and sometimes when she is over visiting she likes to 'ride her bike to the moon', with one of the writers.

We will return to Jamie later to explain both the game and its relevance to Child and Youth care practice; but first we want to return to the ideas of 'crisis and connection', as this is the second article of a series of three about this subject area.

Crisis

More often than not, as we all can attest to, youngsters arrive in our programs in a complex state of angry, hurt and crisis, frightened and scared, they tend to distrust adult intention. We are acutely aware that their 'pushing us away', occurs as they are in survival mode, their intent; to create a distance from us before we ever have a chance to hurt or abandon them. We experience this reaction, despite our best attempts to provide safety, care and structure to them, in their state of crisis. Is it any wonder that at times we can come to feel that the task of caring be soul destroying.

Yet, it is here that patience and perseverance becomes our ally. It is the skilled staff, with tenderness and patience, constantly striving to create emotional safety in the ecology and who keep coming back despite the 'push away' that will alter the fear of the child and change 'crisis into connection'.

Practice experience has demonstrated that when this patient and caring approach is offered frequently enough that their rejection of us can become acceptance, and then connection, with an eventual relationship, validating Maier's (1978) notion, '... the core of human functioning rests upon continuous experience', and thereby the helping adults willingness to offer connection (rather than rejection) begins to alter lives.

Whilst most carers recognize the truth about the need for perseverance ('hanging in') and the need to keep going back (when constantly being pushed away), we also know that it is one of the hardest aspects of all types of Social Care. What can seem like perpetual verbal assault, threat display, and targeting behaviours, often will leave the most caring of person feeling deflated, disheartened and de-skilled. Without adequate

support and opportunity to work through their own emotional roller-coaster; staff can take on defensive postures to deal with this onslaught. It is at these times that rather than providing the required 'connective care', that some individual or indeed entire programs can enter into 'defensive caring' in order to protect themselves. The consequent crisis for youth becomes a reciprocal crisis for those caring.

Ecologies of Connection Not Rejection

One of the authors is currently undertaking an internationally scoping exercise of alternative care programmes all over the world and can report that everywhere one looks it is possible to uncover child and youth care programs in difficulty (of course this is in addition to the many wonderful examples that can be found). In the programmes that are struggling it is less easy to witness care environments where relational healing is at play. Such programme seem to have a universal culture of 'control of troublesome behaviour', which has the effect of creating a culture of 'out of control' behaviour – and we do not only see examples where the kids are out of control and this happens, despite the body of knowledge that our field has grown over many decades. Why is it that troubled kids in crisis still get defensive responses from caring adults?

Where and when this occurs always produces toxicity into the care ecology. Experienced and novice practitioners alike can be caught up in this, 'creeping paralysis of caring'. Poor leadership and management, coupled with limited practice knowledge and experience, which is allowed to rein in a system which is either devoid of or has erratic supervision can be at the root of this phenomenon. Tired, hurt and 'wounded' staff dealing with youth who verbally and physically assault, can and do lose focus, their gaze becomes one of 'what's wrong', they slip into a deficits approach to the child and youth care task.

And still there is hope! We have noted already there are many wonder Child and Youth Care programs which consistently do well and just as failing programs share characteristics that produce toxicity successful programs also share characteristics that can sustain relational healing and positive support for youth in crisis. Characteristics such as; needs based caring practices', 'balanced staff responsibility and autonomy', 'consistency and good staff retention', 'staff who go the extra mile' (or kilometre),



‘cultures carried by those who seek to endorse relational practices’, ‘proactive expert leadership and management’.

These are the programs which focus on creating connection in crisis, not rejection in crisis. They create and nurture a connection which can continue beyond the tenure of ‘in-house’ care phase (continue to be connected after the kid changes address). And they focus on the development of connection into relationship, they hold on and never let go – they don’t reject when the youngster does not quite match what they are used to working with.

Successful care ecologies have made contemporary theory into contemporary practice, they focus on congruence. They meet children and youth ‘where THEY are at’, not where adults would like them to be. They take and give credence to the work of elders in our field like; Maier, Garfat, Phelan, Fulcher, Brendtro and Bronfenbrenner. The caring environments they create allow the staff recognise that their helping youth to grow and develop requires caring carers, caring families, and caring supportive teachers. It requires carers with optimism, positive discipline and a willingness to have high expectations. Optimism, enthusiasm, encouragement and hope are the hallmarks of positive growth ecologies, these are the most useful and versatile tools in our CYC toolbox and when we use these tools well (within environments of care and connection), lives alter for the better; as stated by Lewis (1997) and noted by Brendtro (2010), ‘... as the child’s ecology changes, so does the child’s fate’.

Returning to the Bike Ride to the Moon

From our perspective as writer/practitioners we remind ourselves and encourage colleagues to have hope where other see hopelessness; begin each new day with a renewed optimism for each youth for with hope we can engage in the necessary ‘connection work’ with kids that is necessary to facilitate positive change, moving from crisis to connection to relationship. Connection is the beginning of ‘breakthrough’ and it is from there that we focus to create the necessary relational beachheads (Trieschman, 1969). It is in this ‘riding through crisis’ and connection-making that we can develop long lasting supportive relational care, avail to the youth for as long as they need it.

Jamie, described in the opening paragraph, is the daughter of a young woman who



lived in our program. She had been a frightened youth, resistant to adult connection (due to her history of and fear of) being rejected and abandoned yet again. To create connection with her, staff had to ride through the pain barriers with her, and to hold on when times were bleak, when anger was at its peak. Jamie's mum could present as vile, aggressive, hostile and violent, with emotional turmoil played out in school, community and in the care environment. Yet, no matter how hard she pressed to be rejected, her carers kept coming back and did not reject. No matter how foul her insults became, there was never counter-aggression. No matter how hopeless thing appeared to be her carers reframed and encouraged hope. Eventually her rancor began to falter and her fate began to alter. In time she became confident and willing to take relational risks. She began her journey of healing with tentative steps at first, but gradually her fears receded and over only 18 months her relationships with staff grew stronger and stronger and when she left the program she remained connected and visited weekly, even after having her own child.

So as often as she can make it so, Jamie 'hangs out' with her mothers childhood carers and rides her bike to the moon. This different kind of family operating like any other family, entertaining the next generation in an ecology of safety and belonging. As her mum chats and catches up with the gossip, staff will lie on the carpet, riding imaginary bikes all the way to the moon and back. This game peppered with imaginary moons and comets; meeting friendly aliens; and eating strange space foods (usually the different colored cakes made in the kitchen at supper time).

Altering one life alters another; changing one trajectory can have a sweet 'knock on' effect. A future changed for the better, through relationships of care and affection, can pass this forwards. Jamie, thrives as she soaks up the love and care of all her 'aunts and uncles'; just as her mum continues to thrive in this care ecology with her extended 'non-biological family'.

Can it be that simple? Can bike rides to the moon be what good quality Child and Youth Care practices should be about; the very things that make what we do worthwhile To paraphrase yet another paragon from our field, Gerry Fewster, 'it is simplicity beyond complexity'.

Changing the 'pre-ordained outcomes' for youth occurs by seeing and moving beyond crisis. We start by investing in time and space for making connections. To ride through the cosmic storms and follow the rainbows and comets throughout the



space/time continuum we need to acquire a better quality bike, one built with the purest and strongest material. Hope, love, perseverance and a trim of laughter are our raw materials. Let's make such we never run out of them.

Maxie and Digz

References

- Brendtro, L.K. (2010). *The vision of Urie Bronfenbrenner: Adults who are crazy about kids*. Retrieved 10 July 2016 at <http://www.cyc-net.org/cyc-online/cyconline-november2010.html>
- Lewis, M. (1997). *Altering fate: Why the past does not predict the future*. New York: The Guilford Press.
- Maier, H.W, 1978. *Three Theories of Child Development*. (3rd revised edition). New York: Harper and Row
- Trieschman, A. E. (1969). Understanding the nature of a therapeutic milieu. In A. E. Trieschman, J. K. Whittaker, & L. K. Brendtro, *The other 23 hours: Child care work in a therapeutic milieu* (pp. 1-50). New York: Aldine.

The new CYC-Net app is now available!



CYC-Online August 2016 Issue 210

www.cyc-net.org

26

Relational Child & Youth Care Practice

Volume 29 Issue 2 / 2016



ISSN 2410-2954



Subscribe now at <http://www.rcycp.com>

Examining the New Zealand Social Context: a Canadian Student's Perspective

Amanda Riley

There is a Maori *whakatauki*, or proverb, that says, “*ko te ahurei o te tamaiti arahia o tatou mahi*.” The English translation of this *whakatauki* is, “let the uniqueness of the child guide our work” (Giffney, 2012). By embracing the uniqueness of a child, the professional creates the opportunity to build capacity within the child, forge stronger relationships with the child, and set the child up for success. The question then becomes, how might a professional allow the uniqueness of the child to guide their work? In New Zealand, one of the ways that the Ministry of Education facilitates such opportunities is by including the Treaty of Waitangi within the eight basic principles which underpin New Zealand education. At first glance the Treaty might not seem like it has much to offer in the context of modern day society. However, the Treaty is what allows all Maori people to continue to embrace and share their culture with the rest of the world.

The Ministry for Culture and Heritage (2016) explains that the Treaty of Waitangi is New Zealand's founding document first signed on February 6, 1840 by the majority of the Maori Chiefs throughout New Zealand making them citizens of the British Crown under Queen Victoria. There was a lot of controversy over the translation of some of the words, causing the Maori people and the Crown to understand the meaning of the Treaty differently. This disconnect in understanding is what instigated some of the first conflicts between the Maori and the Crown; as time passed the conflicts continued, with an emphasis on land. The Crown decided that their need for land was more important than Maori tradition, so similarly to Canada, the Crown stole the land or bought it for much less than it was worth. In the early 1900's some of the



CYC-Online August 2016 Issue 210

www.cyc-net.org

29

Maori leaders started to push modernization rather than separatism. Members of the Young Maori Party, as they were informally known, attended college to get a secondary education, and started advocating for Maori rights through their involvement in the government. They were, “convinced that Maori could succeed within European society provided they received a fair go” (Ministry for Culture and Heritage, p. 4). In current times, the Treaty is what secures the right for Maori people to practice their culture at home, in schools, and in the public.

New Zealand Education and the Treaty of Waitangi

The Ministry of Education has adopted eight basic principles, which include: community engagement, learning to learn, inclusion, high expectations, cultural diversity, coherence, future focus, and the Treaty of Waitangi. In this context, the Treaty of Waitangi is about partnership, protection, and participation (Ministry of Education, 2012). *Partnership* is about collaborating with the students, the *whanau*, or family, and the community, regardless if they are Maori or not. What can the school do to enhance the student's learning as a unique individual? *Protection* is about protecting the culture, and providing opportunities for students to learn *Te Reo* (Maori language), participate in *Kapa Haka* (Maori performing arts), and refine their sense of identity. What can the school do to protect and preserve Maori culture? *Participation* is about active participation and equal opportunities for everyone to succeed to their fullest potential. What can the school do to ensure that the student is engaged in her studies?

When thinking about the Treaty of Waitangi in schools, one would expect the same implementation throughout New Zealand, however, different communities create vastly different school settings. A private boys' school in Auckland is a vastly different environment than Wairoa College. The socio-economic situation is polar opposite, the general student goal upon completion of college is different, and the surrounding community life is vastly different. In addition, the student population at a private boys' school would not be the same as the student population of Wairoa College; a different student population would mean different programs, different needs, different funding, and different delivery of education. A school in an affluent area with a small Maori population might have a different understanding of the Treaty than Wairoa College does. Not only is Wairoa a predominantly Maori community, but within the student

population of 502, there are only 66 students who do not identify as Maori (KAMAR Teacher's Portal, Accessed 5 July, 2016). These factors create an environment that makes implementation of the Treaty seem very natural.

To get a better sense of how the Treaty of Waitangi is enacted throughout Wairoa College, I sat down with a variety of teachers and asked them how they implement the Treaty in their classrooms. Each person that I asked had a very different grasp on what they do and how they do it. Some teachers had a difficult time providing examples of what they do in their classroom, so I often heard that they use “*Kia Ora*” at the start of class instead of “Hello”. In contrast, I had an hour long conversation with a different teacher about how she practices the Treaty, and how she saw it as being an integral part of how the school runs. She stated that without the Treaty, *Kapa Haka* would not be a class; she would not be able to speak or teach *Te Reo*; there would not be morning *karakia*, or prayer, before staff meeting and there would not be a *wharehau*, or meeting house, on school property. She stated that she sees the Treaty as allowing Maori people to have equal rights as do *Pakeha*, or people of European descent, so in the classroom she treats all of her students with respect and admiration. Each student has a unique history, story and perspective, so to her the Treaty means meeting each student where they are at.

During a group discussion with several teachers, it was pointed out that even though they might not see their practice as emulating the Treaty, they may still do things that follow the values of the Treaty. As an example, one teacher mentioned that as part of his community engagement, whenever he is at a pub he always asks new people he meets if they have any *whanau* – or family members at the college. If they do, he will approach that student throughout the week and say “ehh, I met your Uncle at the pub this weekend and we talked about you.” The same teacher also mentioned that he will show up at the sports games for community engagement, chat with the *whanau*, and connect with the students after the game. He stressed the importance of partnership, protection, and participation, and stated that by doing this, he builds better relationships, and therefore teaching becomes easier.

According to the New Zealand Government (2012), Maori people make up about 15% of the population (para. 3), however, their culture is woven into mainstream society in a way that makes it seem natural. It is common to hear several Maori words throughout a conversation, regardless if the person is Maori or not. The recognition of



the Treaty of Waitangi is what creates this respect for Maori culture, and allows them to showcase it to the world. In my opinion, the main reason that Maori people have much more respect in mainstream society than Aboriginal people do in Canada is because of the legal status of the Treaty of Waitangi in New Zealand society. Though the intent is to protect the rights of Maori people, the Treaty is also about allowing diversity to exist. It asks that we look beyond race, religion, spirituality, gender, and economic status so that everyone is treated equally. The Treaty is not only recognized by the Ministry of Education, but it is also seen in the health sector and other professions. Apparently a common interview question asks the interviewee how they would uphold the principles of the Treaty within the workplace.

Living and Learning around the Treaty of Waitangi during final placement at Wairoa College

The Treaty and seven other educational principles identified by the Ministry of Education are not regulated by the Government, as they are meant to be guidelines which underpin decision making and curriculum delivery. In the development of the Policy and Procedure Manual at Wairoa College, several key Acts are referenced, some of which include: the Health and Safety Act, the Vulnerable Children's Act, and the Education Act. This manual ensures that the college is compliant with standards and regulations scrutinized by the Education Review Office every three years. The school is regulated through their use of National Administration Guidelines (NAGs) and the National Education Guidelines (NEGs). A NAG example includes the expectation that staff provide career guidance in Year Seven and above. A NEG example includes a requirement that staff use the National Standard as their grading criteria. If the Education Review Office finds an issue, they will work with the school to figure out what needs to be done to correct that problem. As the Education Review Office is a government department, their reviews are publicly reported, in addition to being reviewed at regular intervals by the Ministry of Education (T. Body, personal communication, June 13, 2016).

Wairoa College is a secondary school located within Wairoa, Hawkes Bay, on the eastern side of New Zealand's North Island. It caters for students from Year Seven to Year Thirteen from Wairoa and surrounding rural areas, with 30 percent of students

using 8 different school bus routes. Though the school is an agency with one overall goal, there are many different programs operating within the school that allow for the best service delivery to the students and whanau. Some of the programs include: vocation specific pathways, immersion classes, training programs for the military, an early childcare course, and a Kapa Haka – cultural performance course. Another way that the college organises itself is by putting students into four different houses: *Patu*, *Te Toki*, *Nga Taiaha*, and *Manu*. The houses are further divided into *whanau* classes, which are similar to home room classes, and have students from each year. Doing this allows for friendly competition between students, good interaction between students of different years, and for students being assigned to one teacher-mentor.

The staff at Wairoa College are responsible for a number of different roles within the school. As expected, the teachers are responsible for teaching, but they may also be involved in various other activities. Most teachers have a *whanau* class, take turns supervising students during break, are involved in their various department sections, and they might also be involved in other teams throughout the school. For example, a group of eight staff members are involved in the planning and instruction of a new restorative practice model for the teachers called PB4L, or positive behaviour for learning. Each teacher is responsible for teaching a full day option class on Friday, which means that they can pursue an interest, such as gardening. Many staff also coach sports teams, in addition to playing the role of advocate, cheerleader, and support for students and their *whanau*. Besides teachers, there are many other staff members, like the principal, the deputy principal, administrators, teachers aids, and the cleaning staff, who do many other jobs throughout the school.

The mission of Wairoa College is to, “provide students with the skills to make wise and positive decisions, building on a sound foundation of academic and other educational achievement” (Wairoa College, 2016, para. 2). In simpler terms, the goal of the college is to provide students with an education, and provide them an opportunity to develop their values and belief systems. Wairoa College does this in many different ways; for example, there are vocational pathways that students can follow, allowing them to graduate with an endorsement towards that vocation. This allows the student to take their qualification to a potential employer, and show that they have existing skills and knowledge in that area, making it more likely for them to get a position or an internship. In addition, on Fridays students are allowed to choose any area of interest



and can take a course specific to that. Students can choose to follow their interests and complete a class on *Kapa Haka*, art, music, or gardening; students can also choose to attend a class at Eastern Institute of Technology in Napier or Gisborne to learn about a specific vocation, such as hairdressing.

As for their values and belief systems, the college provides leadership opportunities for students. For example, the year thirteen students have the opportunity to apply for a leadership group, which provides them with a platform to run and organize events, be a part of student counsel, and learn advocacy skills. In addition, *whanau* class provides students from all years the opportunity to interact, build relationships, become role models, and create mentorship opportunities. Starting in year seven, there is a strong emphasis on self-awareness within the curriculum. The students are asked to reflect on who they are, where they come from, what their *whanau* history is, and where they might like to end up. All through the years they are prompted to think about their interests, likes, and dislikes. Where can they see themselves working in the future? What sort of things do they value? This focus on self-reflection is key to helping guide students figure out their values and beliefs.

Wairoa College meets the needs of the students by providing a safe place for them to come learn and grow. They are able to come learn and explore their identities, hopefully allowing them to escape from outside pressures for a few hours. The college is supposed to be a gang neutral area in the community, though students do sometimes bring that drama with them. The school meets the needs of the community by being a positive, contributing member of the community. Litter duty is common around the school, sports events often bring the community closer together to rally around the students, and staff role model what it means to be a positive community member. The staff, who often are from outside of the community, are able to make connections with their community through the school. They are able to meet and connect with students and *whanau*, who they may engage with on weekends in the community.

Staff at the school view students and their *whanau* in a few different perspectives. As a lot of the staff play the role of the teacher, they see their students as clients who they want to move through the system. The students are meant to come in, complete their assessments, learn what is being taught, and move onto the next year level with little challenge. However, as that is rarely the case, staff also view the students, their *whanau*, and the community as the experts of their own story. Nobody knows better

than they do about what they need, and what staff can do to help them succeed. This ties into the Treaty of Waitangi, as the students, the *whanau*, and the community all have their own diverse histories, and through partnership, protection and participation, the staff can provide the best support. Most importantly, as the staff are part of the community, the students, the *whanau*, and the community are seen as people attending college for a common goal: to help the student succeed.

Personal Reflection on My Experiences at Wairoa College

Immersing myself into a whole new culture has forced me to see myself in such a different light, but I am struggling with putting that into writing. The biggest realization that sticks out in my mind is how self-conscious I am about simple things. As I walked home from College the other day I was thinking about stopping to look in the corner shop by my residence, but I almost did not go in because I was worried about the lady in the shop judging me. At lunch break earlier this week I planned on asking some teachers for some help with my paper, but had to work up the courage to bring it up with a teacher with whom I have a fairly good relationship. Looking at both of these instances now, I do not understand why I felt anxious about them, as they are normal everyday interactions. What makes the least sense is that I would get anxious about going into the corner store, yet I have the ability to go across the world on my own with a fairly low level of anxiety. Moving forward in my career, this is something that I will have to work on. If I feel self-conscious around a teacher that I have a fairly good relationship with, it is likely that the same thing will happen with a youth. What kinds of opportunities will I then miss if I have to work up the courage to talk to a youth?

I recognize that changing my self-conscious thoughts is not something that will happen overnight, but with effort it can over time. First I will attempt to recognize when these moments are happening; usually I start to feel a bit anxious about how a person will react during a social interaction. Second I will try and force myself through that moment, instead of waiting and allowing the anxiety to build. Hopefully after some time it will come as second nature. Linking my reflection back to the Treaty of Waitangi, another step would be for me to recognize that I am a unique person with a unique story just like everyone else. My history contributes to who I am now, so it is important that I recognize where I came from and how far I have already come.



When I first chose the theme for my paper, as a Canadian visitor I thought that the Treaty of Waitangi was going to supply me with a list of requirements that have to be implemented in every school. However, once I started to get a better sense of the school and the culture, I realized that setting a list of requirements would not fit with the culture. The Treaty of Waitangi was never – ever – about personal gain, it was about having their customs, beliefs, values, and cultural practices acknowledged and respected. I actually think acknowledgement and respect is all anybody in any culture wants: to have a voice that is heard and respected. So what can a professional do to allow the uniqueness of the child guide their work? After completing this paper, I believe that a professional does this by ensuring that every child's voice is heard and respected through the principles of partnership, protection and participation being implemented – every day!

References

- Giffney, S. (2012). *A beautiful whakatauki*. Retrieved from:
<https://literacynz.wordpress.com/2012/12/17/a-beautiful-whakatauki/>
- Ministry for Culture and Heritage (2016). *The Treaty in practice*. Retrieved from:
<http://www.nzhistory.net.nz/politics/treaty/the-treaty-in-practice/early-crown-policy>.
- Ministry of Education (2012). *The New Zealand curriculum update*. Retrieved from:
<http://nzcurriculum.tki.org.nz/content/download/12679/149329/file/NZC%20Update%20Issue%2016.pdf>
- New Zealand Government (2012). *Maori population grows and more live longer*. Retrieved from:
http://www.stats.govt.nz/tools_and_services/media-centre/additional-releases/maori-population-estimates-15-nov-2012.aspx
- Wairoa College (2016). *Welcome to Wairoa college*. Retrieved from: <http://wairoacollege.school.nz>

AMANDA RILEY is a recent graduate from the Bachelor of Child and Youth Care program at Grant MacEwan University. For her final year placement Amanda wanted to step outside her comfort zone, which is how she ended up in Wairoa, New Zealand.



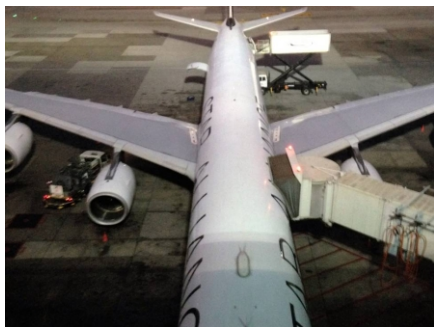
AUGUST 2016
On route to Vienna

Greetings! It's was a jolt leaving Winter in the Southern Hemisphere – with rain, wind and snow – arriving in Colorado where it is very hot! Crossing the International Dateline always

presents 'tempocentric' challenges. From south to north, one experiences the same calendar day for 48 hours! Some say they don't experience jet lag. I call it travel fatigue!

Our arrival on the first leg of our journey to Austria and Vienna 2016 at the end of August coincided with American National Party Conventions that have now selected the formal candidates running for President of the World's richest nation. The World seems to stop for these events, only this time around, there seems so much more aggro and shouting!

And of course, Pokemon Go, has taken off too! I was asked if I might carry a grandchild's iPhone on my walk to the park so she could earn 'mileage points' that exchange for something or other. Not only did I earn points but also captured Pokemons. I can't wait to hear child and youth care workers start sharing their experiences with how this new digital



Another flight and another 48 hour day crossing the International



US arrival coincided with the start of Republican & Democratic National Conventions



CYC-Online August 2016

www.cyc-net.org



And of course, Pokémon Go is happening all around us!

phenomenon is being managed with young people in care settings.

Whilst writing this Postcard, I was interrupted by loud knocking on the door and upon answering, I found a panic-stricken mother, desperate that her 2 daughters were missing and she feared that somebody may have snatched them. Out we went with others to start combing the neighbourhood searching. I finally located the girls at the park on the far side of the housing estate. I stayed in

the car and explained how their mother was very worried about them, so if they would sit down in the shade under a tree while I rang their Mum, she would be here to collect them very quickly – which she did. While sitting in my car waiting on the other side of the road, a man walks up and tells me he's a fireman and wants to know what I am doing. He wanted to make sure that I wasn't a potential abductor. Fortunately, Mum arrived quickly and all was resolved. I thanked the guy for his neighbourly concerns and everyone returned home relieved.

Another thought carried with me for the past fortnight has been the death of family member and friend, David Drysdale, from the effects of Ewing's Sarcoma, a fast-growing cancerous tumour at the base of his back which left him paralyzed. David's last public appearance as head of Scotland's Father's Network in the Year of the Dad is worth watching via the



A neighbour knocking loudly panicked over the whereabouts of her 9 and 3 year-olds

YouTube link at:

<https://www.youtube.com/watch?v=Le5AvwVkySg&feature=youtu.be>

Meanwhile, as we prepare for the next stage of our travels to Vienna, via London and Munich, the news of ugly events in the World continue, with bombings and attacks in both France and Southern Germany. Some have involved young people, disconnected from families and disenchanted with their turbulent Worlds. A common theme seems to be no relationships that mattered in their lives anymore. What a sad commentary on our present.

Alas, we can expect the turbulence to continue. Our task is to reduce its impact on youths, whenever and wherever possible.

As we head off to our various workplaces, remember what a temporary home means!



Manow & Maya with their Father, David Drysdale, the genius behind our Images CDs



A turbulent World presents us with more and more craziness!



Sometimes we forget our workplaces are young peoples' homes, temporary or not!



Think of the youths with whom you work and also those who are living in chaos

Leon

endnotes

It is the mark of an educated mind to be able to entertain a thought without accepting it.

Aristotle

It takes a long time to become young.

Pablo Picasso

Good teaching is one-fourth preparation and three-fourths theater.

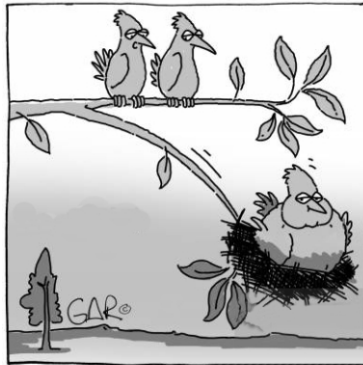
Gail Godwin

Perplexity is the beginning of knowledge.

Kahlil Gibran

It has yet to be proven that intelligence has any survival value.

Arthur C. Clarke



"I think our son needs more exercise
and less worms."

Said the little boy, 'Sometimes I drop my spoon.'
Said the old man, 'I do that too.'
The little boy whispered, 'I wet my pants.'
'I do that too,' laughed the little old man.
Said the little boy, 'I often cry.'
The old man nodded, 'So do I.'
'But worst of all,' said the boy, 'it seems grown-ups don't pay attention to me.'
And he felt the warmth of a wrinkled old hand.
'I know what you mean,' said the little old man.

Shel Silverstein

None of us is as smart as all of us.

Eric Schmidt

© MARK ANDERSON

WWW.ANDERSTOONS.COM



"Did you know that four-letter words aren't necessarily limited to only four letters?"

information

CYC-Online is a free-to-access e-journal published monthly by [The CYC-Net Press](http://TheCYC-NetPress.com).
Readers are welcome to print out pages or chapters and use these as desired.

Editors

Thom Garfat (Canada)

thom@cyc-net.org

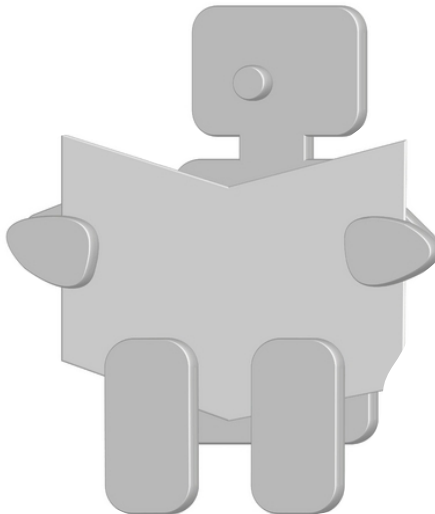
James Freeman (USA)

james@cyc-net.org

Founding Editor

Brian Gannon (South Africa)

brian@cyc-net.org



Correspondence

The Editors welcome your input, comment, requests, etc. Write to
cyconline@cyc-net.org

Advertising

Only advertising related to the Child and Youth Care profession, programs, courses, books, conferences etc. will be accepted.

Rates and specifications are listed over the page, or email advertising@cyc-net.org



CYC-Online August 2016 Issue 210

www.cyc-net.org



THE INTERNATIONAL CHILD AND YOUTH CARE NETWORK

CYC-Online Direct Advertising Rates

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

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

MATERIAL SPECIFICATIONS

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

Files: Only TIFF, PDF, EPS or high resolution JPG will be accepted. All images should be CMYK.

Image resolution 300 dpi at 100%

Fonts: If using PDF, either embed fonts or please supply ALL fonts with the documents, or convert fonts to paths.

TECHNICAL INFORMATION

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



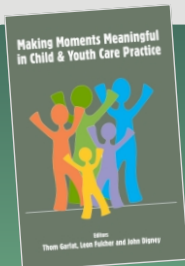
**ONLINE JOURNAL OF
THE INTERNATIONAL CHILD AND YOUTH CARE NETWORK (CYC-NET)**

www.cyc-net.org

Published by



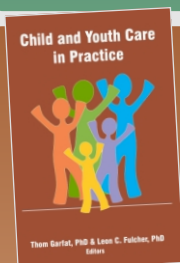
ISSN 1605-7406



MAKING MOMENTS MEANINGFUL IN CHILD AND YOUTH CARE PRACTICE

edited by Thom Garfat, Leon Fulcher & John Digney. In this volume, CYC practitioners, educators & researchers explore the applicability of a **Daily Life Events (dle®)** approach across various settings and practices, illustrating the breadth and depth of the Child & Youth Care field and how it has evolved. This is an excellent development volume.

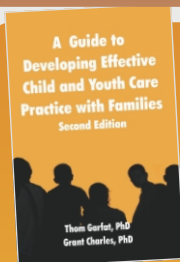
Softcover: \$25 Can; e-book \$15



CHILD AND YOUTH CARE IN PRACTICE (2012), edited by Thom Garfat & Leon Fulcher

is a collection of contemporary writings on Child & Youth Care practice. Starting with an up dated version of the dle approach this book demonstrates the application of a Child & Youth Care approach across many settings. It is a practice ideas book, ideal for college courses, teams, trainers, carers, managers and individual practitioners. Available in soft cover or e-book.

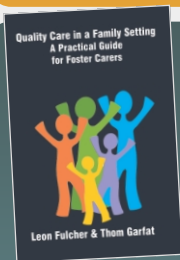
Softcover: \$25 Can



A GUIDE TO DEVELOPING EFFECTIVE CHILD & YOUTH CARE PRACTICE

(2nd Edition) (2012). Revised and updated, this book by Thom Garfat & Grant Charles, continues to be a valuable guide for students, practitioners, educators and others in developing their CYC family practice knowledge. The 1st edition of this volume has been translated into German by Vienna-based Hermann Radler for use in Austria and Switzerland!

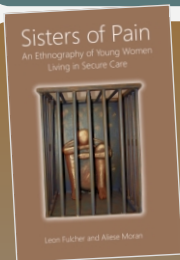
Softcover: \$22 Can



QUALITY CARE IN A FAMILY SETTING (2008) by Leon Fulcher & Thom Garfat, offers

practical everyday advice for helping young people in Foster Care develop the strengths and skills necessary to meet life's challenges. Training and practice standards are now frequently used to enhance, monitor and evaluate care for children and young people in out-of-home care, yet Foster Carers are often expected to perform without practical assistance. This book helps to bridge that gap.

e-book: \$15 Can



SISTERS OF PAIN: AN ETHNOGRAPHY OF YOUNG WOMEN LIVING IN SECURE CARE

by Leon Fulcher and Aliese Moran (2013), Cape Town: CYC-Net Press.

"This is a powerful read that starts from the heart, captures a rich depth of humanity, and weaves together personal and professional voices; an utterly rare resource in our field."

— Jennifer Davidson, Director, Centre of Excellence for Looked After Children in Scotland (CELCIS)

Softcover \$30 Can; e-book \$20 Can

RESIDENTIAL CHILD AND YOUTH CARE IN A DEVELOPING WORLD

Tuhinul Islam & Leon Fulcher

Residential Child and Youth Care in a Developing World builds from a critique of Courtney, M. E. & Iwaniec, D. (Eds). (2000) *Children: Comparative Perspectives* (Oxford University Press) which evaluated de-institutionalisation policies in the residential care sector. It also builds on the comparative efforts of Whittaker, del Valle & Holmes (2015) *Therapeutic Residential Care for Children and Young People: Developing Evidence-Based International Practice*. We started from an intellectual claim that residential child and youth care, whether called homes, orphanages, schools, centres or institutions. Unlike Courtney & Iwaniec or Whittaker et al, we include madrasa and other religious learning centres in our definition of residential child and youth care. Residential establishments (and sometimes tents) where children or young people are brought together to live in shared community life spaces for given reasons such as refugees of war, poverty, disease, abuse, famine or natural disaster.

Residential Child and Youth Care in a Developing World represents a unique comparative research effort in its time and place. It has already submitted from 62 countries where care has received limited attention in the literature. FIFA world regions have been used for publication purposes. Each contribution builds on an historic legacy of story-telling about child and youth care practices in different cultures and peoples. An overwhelming response has already yielded a diverse and unique range of stories about triumph and turbulence in child and education for children world-wide.

Volume 1 – Residential Child and Youth Care in a Developing World: Global Perspectives (December 2015)

Volume 2 – Residential Child and Youth Care in a Developing World: Asian and Middle East Perspectives (February 2016)

Volume 3 – Residential Child and Youth Care in a Developing World: African Perspectives (April 2016)

Volume 4 – Residential Child and Youth Care in a Developing World: European Perspectives (June 2016)

email info@cycnetpress.cyc-net.org to express an interest in these publications and for inclusion on our mailing list.

RESIDENTIAL CHILD AND YOUTH CARE IN A DEVELOPING WORLD

Volume 1 – Global Perspectives



Tuhinul Islam and Leon Fulcher

Volume 1 – Global Perspectives

1. Argentina
2. Bangladesh
3. Cambodia
4. Chile
5. Palestine
6. English-Speaking Caribbean Islands
7. Finland
8. Ghana
9. Greece
10. India
11. Jamaica
12. Japan
13. Jordan
14. Kenya
15. Malaysia
16. New Zealand
17. Saudi Arabia
18. Spain
19. Zambia

RESIDENTIAL CHILD AND YOUTH CARE IN A DEVELOPING WORLD

Volume 3 – African Perspectives



Tuhinul Islam and Leon Fulcher

Volume 3 – African Perspectives

1. Botswana
2. Burundi
3. Egypt
4. Ethiopia
5. Ghana
6. Kenya
7. Mauritius
8. Namibia
9. Nigeria
10. South Africa
11. Uganda
12. Zambia
13. Zimbabwe
14. Rwanda
15. Tanzania
16. Somalia

RESIDENTIAL CHILD AND YOUTH CARE IN A DEVELOPING WORLD

Volume 2 – Asian and Middle East Perspectives

1. China

RESIDENTIAL CHILD AND YOUTH CARE IN A DEVELOPING WORLD

Volume 4 – European Perspectives

1. Albania