

CYC-Online

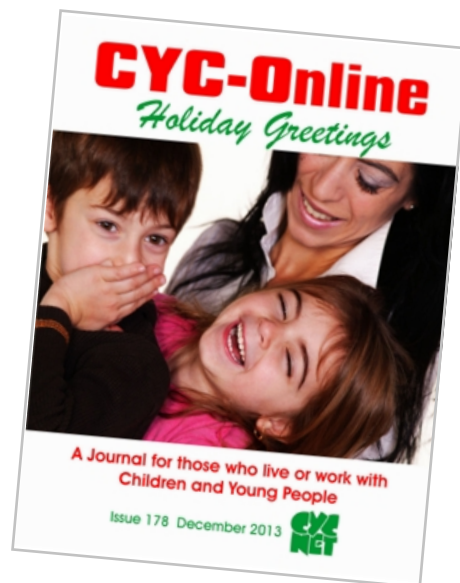
Holiday Greetings



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

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Contents

Editorial: Pausing to Appreciate	/ 3
Who wants to be a CYC Practitioner?	/ 4
<i>Jack Phelan</i>	
It Always Sounds Better Than It Is (and sometimes it is better than it sounds).	/ 6
<i>Kiaras Gharabaghi</i>	
Report on the 2013 California Behavioral Services Conference	/ 9
<i>James Freeman and Tom Sodergren</i>	
A Child's Christmas not far from Wales	/ 11
<i>Cedrick of Toxteth</i>	
What's love Got to Do With It?	/ 15
<i>Hans Skott-Myhre</i>	
Tiny Chunks of Wisdom	/ 20
<i>Max Smart and John Digney</i>	
Building Autism Assets	/ 24
<i>Neal Sarahan and Randy Copas</i>	
Through a keyhole: An insight into play therapy	/ 26
<i>Aleksandra Przybylo</i>	
Insatiability: Food for thought during the festive season	/ 29
<i>Laura Steckley</i>	
The inpatient basketball group as an alternative to group therapy: Helping the 'bad boys' feel good about themselves	/ 34
<i>Paul Elias and Nancy Britton Soth</i>	
Postcard from Leon Fulcher	/ 43
Endnotes	/ 46
Information	/ 49



Storm warning!

There is ice on the edge of the river this morning. Not a big deal – no problem at all really – but it signals for us things to come. And we always want to notice the signals of things to come.

The ice is not really important at this point – just a signal. And when you know enough about it, a signal is enough.

This one tells me it is time to prepare (don't all signals, signal that?) The winter is on its way, with the storms, the cold, the everyday threat. Time to bring in the wood, seal the windows; get ready for whatever is coming.

But we have been through this before. We mostly know what is coming. We see the signs and know what to do. No one taught us, we just learned from experience.

Isn't that just the way of Child and Youth Care? We see an early signal, know what it means and prepare ourselves for what is coming? Always noticing the moment and knowing what it means for the future.

Like, we know this kid well and we know that sometimes he explodes at certain times and under certain conditions, so we get to know the early signals about what is about to come. So we prepare, right? See what is coming, get ready for it.

Like me and the ice. It is only a signal, but we know what is coming right after it – the greater freeze, the snow, the buried experience of winter. It is coming. We know it based on our experience of last winter, and the one before that, and the

others before that one too.

Like, for example, when we have been with this kid for a while. We have been through this with this kid before – once we see the early signal, we know what is coming. Don't we? Do we prepare ourselves?

The ice is only a signal. A 'notice to prepare' and so that is what we do. All the neighbours are doing the same. We all want to be ready to handle what is coming. If we are not prepared, we will be in trouble – pipes will freeze, water will overflow, the house will be cold, pick one!

Me, I cut wood, bring it in, search the garden for left over tools, see if there is any harvest left, put stuff in the shed, make sure we are ready for what is coming.

When that kid starts to boil – ah, we see it don't we? The early signs, like the ice on the edge of the river. We have come to know this child – seeing the signs of what is to come – and so we know how to prepare ourselves.

Do we start with the environment or ourselves? Do I need to prepare myself for the winter storm, or prepare my environment? It's a coin toss, isn't it? What is most important?

I guess that depends on your values and beliefs. Me, I think if 'I' am not prepared for what is coming, all the preparations of the environment fall short. So, I prepare myself and then I chopped the wood.

I prepare my Self. Then I worry about the rest. Without me being self-prepared, nothing else will work. The ice will win out.

It is cold in the winter here.

Thom



Who wants to be a CYC Practitioner?

Jack Phelan



I have been thinking lately about people who want to be CYC practitioners. I am teaching in a four-year CYC Program, and the third year students in my classes clearly have chosen this professional hat to wear. I am reading a text from Scotland where CYC is seen as a branch of social work, where a status gap has been identified between the “blue collar” task of direct care and the “white collar” task of field social work (Smith, p.5). The practicality of life space work is often viewed as less professional than office work, even though the effectiveness of these contrasting approaches is not measured.

Mentors are a key ingredient in professional identity and I try to pay forward the mentoring which I received early in my career whereby I clearly knew what I was committing to as a professional identity. For new graduates, I reinforce the need for choosing jobs based on the mentors available, not the pay and hours, since this is an essential professional experience. Knowing who *not* to emulate is often just as important in our field, especially early in one’s career.

CYC professional associations are also a place to look for guidance and mentoring for all of us, and supporting programs like certification and professional legisla-



tion are good places for new practitioners to find identity. Embedded in the struggle to refine and promote CYC ideas is the professional model for CYC practice.

Similar to every other profession, it takes several years of focused and well supervised practice to move through mastering the technical skills needed so that professional judgment and creativity can emerge. New workers grow from technicians into true professional practitioners over several years of experience.

I recently read an editorial in the Relational CYC Practice journal which reminded me of an event from my past. The editorial suggested that we in CYC sometimes co-opt other professional folks when convenient and call them CYC people because it makes us look good. The specific example given was Janusz Korczak, the Polish physician who worked in the Jewish Warsaw ghetto during the Nazi occupation. We have our own heroes and do not need to mislabel other professionals, who clearly do not identify as CYC people, the writer admonished.

I was a member of the Association of Child Care Workers in New York when we developed the first Certification program for CYC practitioners. We worked for two years creating criteria, getting worker, government and agency buy-in for the concept, and promoting the belief that CYC is a professional discipline. In the Fall of 1976 we scheduled a ceremony in Albany, NY to celebrate the initial recipients of the designation Certified Child Care Worker. There were over 50 CYC practitioners receiving this.

Fritz Redl was teaching at SUNY Albany, the local university, that semester and when he was invited to be our speaker, he accepted (for no fee) gladly. Fritz had been involved with our Association through being a speaker at our conferences and was very supportive of our efforts. I was the president of the Association that year and the committee decided to award a Certification to Dr. Redl as an honorary Certified Child Care Worker. After his speech, I presented him with this and he was taken aback, obviously moved and surprised by the presentation. He gave a few short, but heartfelt comments to the effect that he was more than honored, he was very touched to be considered a fellow practitioner of child care work by his peers, since he always considered himself to be one, ever since his days at Pioneer House in Detroit.

So I agree that we should honor our own heroes, and there are many, but there are some pioneers in working with youth and families who might indeed include themselves if we are open to the possibility.

We have a lot of work to do if we want to continue this journey, and it is both a personal and organizational task. I for one am very confident that the people who are on this journey will persevere. Knowing who you are and where you want to go is the key. It is the responsibility of CYC teachers, professional associations, mentors, supervisors and writers to continue to clarify and explore my opening professional question.



It Always Sounds Better Than It Is (and sometimes it is better than it sounds)

Kiaras Gharabaghi

Once again I had the experience of visiting a residential program about which I had heard a great deal from the management team before my visit. This program, located in the North of Germany, was to be reflective of the real life application of social pedagogy, staffed by qualified, regulated and trained personnel, sensitive to the uniqueness of each young person, representative of the high quality of care that the agency prides itself in. I had read the agency's annual report before going for my visit, and was looking forward to seeing the evidence of the diverse, fun-looking, and all together empowering programs and activities that are offered there. The agency prides itself on its leadership in incorporating 'participation' of young people in everyday decision-making, and of maintaining as democratic a culture as is possible in residential care. And now, as I

am sitting on the train with Berlin fading into the background, I am once again reminded that the rhetoric about residential care programs almost always generates expectations that will not be met.

Although I don't keep an exact count, I think I have visited (or worked in) about 500 different residential programs around the world. Most in Canada, about 50 or so in Germany, and about a dozen or so each in the UK, the US, South Africa, Switzerland, Austria and Spain. Some of these were amazing, reflected what I at least think are child and youth

care values, and seemed to be profoundly engaged with the everyday concerns, dreams and challenges of the young people living there. Many of those I really like provided little in terms of rhetoric. When asked about the philosophy of the program, the responses were usually brief and to the point. "We want to be with the youth, whatever their scenario, and as



much on their terms as on ours”. Or “we try not to put too much into our program, and let the relationships with the youth guide what we do”, or even “all we really want to do is care for and about the kids; nothing fancy, just being present is what we focus on”. Of course, these modest descriptions understate the work of the staff; in many cases, they are actively using skills and strategic thinking to organize play, to talk through challenging issues, to help young people learn alternative responses to provocative situations, and to offer their relational presence without demanding relationship currency as payment. As Jack Phelan is fond of saying (an approximate paraphrase), residential care is simple, but the thinking behind it is highly complex.

I find that my responses to residential care programs become decidedly negative when the rhetoric about these programs is extensive, deeply embedded in the psyche of management and staff, and actually believed to make a difference. Indeed, I am quickly learning that the need to generate rhetoric about the complex theoretical underpinnings of a program is directly related to the hopeless ambition of an agency to gain control over the lives of young people. In the program I just visited, I saw very nice staff, very nice kids, very nice furniture, and very nice equipment and supplies. And then I saw control: the structure imposed on the lives of the young people was severe, rules governed every action and certainly every inaction, points and levels were in place, rewards and consequences were the leitmotif of the entire operation, with

rewards sometimes being constructed as the absence of a consequence (this is the Wal-Mart approach to retail: of course in the absence of a product worth owning, Wal-Mart can offer everyday low prices). On several occasions, experienced and well-educated staff referred to the effectiveness of the program as evidenced by how well the youth were “trained”. And as is always the case in rhetoric-filled programs, the young people who lived there were described as the most complex, challenging and difficult cases anywhere. In fact, this agency, along with all the other rhetoric-filled agencies, is the only agency that would even work with these disturbed young people.

In reflecting on this once again, it is becoming increasingly clear to me that rhetoric about residential care results in the ever-worsening diagnosis of young people. Complicated programs require very sick children. And since programs generally don't shift their degree of complexity very easily, young people must stay sick in order for the program to find confirmation in its identity. Within a general culture of sick children being cared for by wise staff, concepts such as participation, democracy and empowerment take on a whole new meaning. I had to really work hard at staying polite when I was told that ‘participation’ in this program meant the kids could choose their laundry day, as long as it wasn't taken by someone else already. Or that empowerment meant that young people could write down their complaints and then hand them to the staff.



I am especially concerned that these dynamics seem completely unaffected by geography, culture, language or professional qualifications. I observe the same problems across all of these categories. Whatever panacea is currently associated with social pedagogy in the UK or North America, and conversely, whatever salvation is associated with the clinical treatment focus and evidence-based practice in Germany, Austria or other social pedagogy strongholds, none of it makes a bit of difference in what actually happens on the ground. It seems to me that the problem with residential care is not that it lacks theory, complexity or rhetoric. The problem with residential care, in far too many instances, is that it lacks humanity.

James Anglin, some years ago now, suggested that the core ingredient of good residential care is 'congruence'; it is only when the fundamental values of an agency are represented at all levels and in every detail of the everyday experience of residential care that positive things can happen. By and large, I agree with Jim. The problem, however, is that congruence alone cannot capture the humanity needed to avoid the pitfalls of rhetoric. After all, agencies can be congruently inhumane (rarely intentional, of course). I worry a little that 'holistic' concepts of residential care allow for too much rhetorical artistry that takes account of rhetorical trends, but not of the challenges of simultaneously being human and being social. And so we fight for various concepts and processes we think will improve things, such as professionalization and regulation of staff (which hasn't helped in

Germany at all), evidence-based practices (which haven't helped in Canada at all), more treatment-focused work (which hasn't helped in South Africa at all) or the introduction of social pedagogy principles in places where these are alien (which has had dubious results in the UK, at least according to the German consultants running the project who claim the "English aren't really doing social pedagogy"). Perhaps I am feeling a little cynical right now, but I very much doubt that any of this is particularly useful. It seems to me that we are creating language to improve the things we cannot improve through our actions, and in the process we are translating that language into actions that are completely disconnected from the values and concerns that gave rise to the new language in the first place.

Sadly, I have no idea what would make things better in residential care. But I know they can be better, and indeed that there are places where they are better. Those places have in common distaste for rhetoric, a focus on being present, and a deep humility that we don't really know as much as our language would suggest. Under those circumstances, I am left with not much more than a recommendation for young people living in residential care: if you are living in a program that seeks to take away whatever you hold dear, resist, and shop at Wal-Mart, where the prices are always low (your socially progressive residence probably shops there anyways).

And on that cheerful note, Happy Holidays everyone.



Report on the 2013 California Behavioral Services Conference

James Freeman and Tom Sodergren

The California Behavioral Services Conference is held every two years. This article provides the historical context and background, collaboration of leadership, and program highlights from the 2013 conference.

Last month we were pleased to serve as the co-chairs of the 2013 California Behavioral Services Conference. Held in Los Angeles, the conference engaged over 300 participants from across the state. This biennial conference promotes best practice and creativity among those providing therapeutic supports for some of the most vulnerable young people in the region.

Advocacy and Policy Change

The history of the conference is, in part, a result of advocacy and policy change efforts that have occurred over the past decade. A public interest law firm and advocacy group led two class action lawsuits that resulted in legislation and policy change to ensure mental health supports are accessible for those in foster care and children in low income situations.

One case [Emily Q. v. Bontá] increased the ability of children with severe emotional or mental health challenges in low

income situations to have a trained adult work with them on a one-on-one basis in their home or community (Bird, 2005). For the first several years after this court ruling, the services mandated by the court were poorly implemented and there was a declining utilization across a number of counties. As a result the court put measures in place to monitor compliance and Casa Pacifica Centers for Children and Families served on the settlement implementation team which developed strategies to improve access to services.

Another case [Katie A. v. Bontá] has recently been resolved and is being implemented by the state departments of social services and health care services. This change increases the availability of home and community based mental health services to children placed in or at imminent risk of entering foster care.

As the work of the courts and advocacy groups was transitioning, Casa Pacifica Centers for Children and Families



launched the biennial conference to support those working directly with young people and families as a result of the legislative and policy changes.

Collaborative Leadership

The conference was held at the California Endowment, a private foundation which aims to “promote fundamental improvements in the health status of all Californians”. The conference leadership included a program advisory committee of 16 individuals representing advocacy groups, major care providing organizations, and state departments. Program, training and administrative staff from Casa Pacifica Centers for Children and Families provided the administration and logistics support.

Program Highlights

The plenary session was delivered by child and family advocate Kim Stevens from the North American Council on Adoptable Children who spoke on the topics of attachment, trauma and adolescent brain development. She provided participants with practical examples of relational work in action and gave a clear reminder of the importance of each child’s own voice in the development of plans for their future.

Breakout sessions spanned a variety of topics including trauma, fundamentals of relational work, grandparent kinships, the therapeutic use of daily life events, and engaging digital media art as intervention.

One special feature of the conference included an open format session in which over 60 individuals presented poster style

presentations on engagers and interventions used with children and families. Some of the topics in this session included family life, social skills, sense of self, safety, and cultural responsiveness.

A live Twitter feed provided a backchannel for the conference. Broadcast on large screens around the venue, participants were able to communicate and connect on conference topics. A few comments were: “I have seriously learned ten new things from the intervention fair which I can implement this week”, “Next time I am bringing my whole team with me”, and “The session on daily life events gave me a whole new way to think about how I approach my work”.

Looking to the Future

Casa Pacifica Centers for Children and Families will be gearing up for another conference in 2015. Until then, the conference notes and handouts are available at no cost to all at

www.casapacifica.org/training.

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A Child's Christmas not far from Wales

Cedrick of Toxteth

One Christmas was so much like another in Lil's Group Home for Bad Boys on Bucky Street. I can still hear the distant vomiting of drunks rolling out of the alehouses as I tried to get some sleep. I can't remember whether it pissed down with rain for six days and six nights when I was fifteen or whether it rained for fifteen days and fifteen nights when I was pissed. All the Christmases roll down toward the tough-tongued tarts that lived in the knock-shop by the carol-singing dock yards. And then, out come Ronnie Babcock and the Lowry boys.

It was on the afternoon of Christmas Eve, and I was smoking a ciggy in the back alley, waiting for rats, with my pal Jack. It was always pissing down at Christmas. December, in my memory, is wet as Sevvv Park pond, though there were no ducks. But there were rats. Patient, drenched and determined, our hands clasped

around our fish-fried sticks, we waited to club the rats. Slinky-eyed monsters, sneaking and squealing, sliming out of the sewer vents and the lynx-eyed hunters, Jack and I, wellie-booted clubbers from Newfoundland, off High Park Street, would bring our deadly clubs down on their silver-slathered backs. At the end of the hunt, we would bundle their beaten corpses into a plassy bag and take them to the rat-catcher – tuppence a kick.



We were so still. Newfie-footed clubbers in the sodden silence of the eternal rain – eternal ever since last Friday – that we never noticed Ronnie and the Lowry boys oozing out of the

Black Swan onto a passing iceberg by Rosamond Terrace. Then we heard the bombilating voice of Mr. O'Reilly, the landlord, from within. "Fuck off and don't come back you bunch of gobshites." he yelled. "And a Merry Crimbo to you,"



shouted Babcock. "We'll give yer a Kirby Kiss if yer come over 'ere'," shouted one of the Lowry boys. Then the scuffle started as Mr. O'Reilly and three or four bouncers bounced out of the door to mingle with the ejected rabble. I think it was Ronnie who threw the first punch but it all happened in the flash of a jigger-rabbit's eye. Fists flying in all directions, heads knocking on heads, knees crunching into crotches and white knuckles throttling gasping throats. Then the Bizzies arrived and stuffed them all in a van – all except Mr. O'Reilly who had mysteriously evaporated back into the Woodbined haze of the Swan.

This was better than all the rats in all the alleys in all the Dingle. We legged it over to the other side of the road, our sticks under our arms, and we sang "God Rest Ye Merry Gentlemen," our wellies keeping tempo on the dumpling cobbled street. "Merry Christmas Lads," came a voice from the darkness. It was an old dosser, his crumpled image brought back to life by the lights of a wooden Christmas tree in Starkey's shop window. "A tanner for a glass of wine and God will fill yer stockings for life ." "Well it's Crimbo," I said, so we tossed our rat-bag into his doorway and headed for home. Lil would be there, waiting to welcome back her bold intrepid hunters. "Just like King Wenchlessness," said Jack.

Years and years ago, when I was a boy, when there were Liver Birds in Liverpool, and dogs the color of cow shit whisked past the rusted dust-bins, when we sang and wallowed all night in basements that smelled like public carzies, when we

chased manky moggies down dung-bricked alleyways, it rained and rained. But here a small sprog says, "It rained last year too. I pissed into a puddle and my brother did the same. So I pushed my brother's ugly mug into the puddle and then we went home for bacon butties."

"But that was not the same rain," I say. "Our rain not only poured from black coal buckets down the sky, it came bubbling up from the gutters and sloshed around the back yards swilling over our boots on the way to the crapper like rats running over a dead pigeon.

"Where there pigeons then, too?"

"Lil kept pigeons in her attic. Grey masked marauders with pinky-parking eyes and beaks that pecked at your fingers when you stuck them in the cage. One Christmas morning, Jack and I sprayed them with cake frosting so they looked like doves and sent them off when the church bells rang out across the stubborn stones and tar-licked tiles of Merseyside. We sang "I'm Dreaming of a White Christmas" and then went downstairs for dinner.

"Did Lil cook you Christmas dinner then?"

"There were seven of us at the trough, all Dingle Scallies dolled-up in our bezzies with pointed hats made from wrapping paper. Lil sat at the kitchen end wearing a Father Christmas cap with snow-white rim and half a bobble. "Merry Christmas to all," she said, holding up a glass of her special Yuletide fruit juice and the scoff began. We pigged-out with cheeks bursting goose that fell off the back of a lorry in Parliament Street. And roasted tatties, hunch-backed hippos lurking in the mud of



liver gravy oozing around an isle of suet-stuffing. Then we all belched and Jack said, "I'm Tiny Tim and I can hear the pudding sing." "Gob it, you fat wap," said Jim Casey. "You gob it Casey," said Kenny Spalding. "It's fucking Christmas." "You can all gob it," said Lil, "or there'll be no pudding for any of yews." Then we all sang Jingle Bells, except Jim who blew a snarling kiss at my pal Jack.

After dinner we all sat around the gas fire to open our prezzies. Everybody got a jig saw puzzle from the Sally Ann and a bag of goodies from Mrs. Roger's Sweet Shop. Then Lil came in with another bottle of her fruit juice and a laundry bag stuffed with brown parcels. We all got three, each with our name written on holly edged labels. I got a pen knife with a curved blade for taking stones out of horse's hoofs, a rubber flash-light for hunting rats and a book about Eskimos. There was a prezzie for Lil too – yet another bottle of her favourite fruit juice, this one wrapped in crumpled tissue paper with a red bow around its neck. She smiled, nodded and took it back into the kitchen

Always on Christmas night there was music. Lil sang a song called "Dangling in the Dingle" and Kenny Spalding played four chords on his guitar. Barry Jenkins recited his favourite poem:

*There's a girl down our road they call Mary
She sells goosogogs outside the dairy
I said, what are the Wack? and she answers
me back
They're like gear little plums but all hairy*

Jim said, "That's got bugger all to do with Christmas." "Give yer chin a rest" said Kenny and we all applauded.

When Lil went out to give her glass another dousing, Ricky Hodgson sang his Christmas ditty about Santa Claus and Woolyback Wankers but she came back before he could finish the last verse and we all sniggered. Then we played records and I went to bed. Looking through the bedroom window, out into the pouring darkness, I could see the drifting silhouettes of the black-laced castles and gilt-cruised palaces high above Sugden's Warehouse and hear the liquored Yuletide voices rising from belly of The Black Swan. I sat on the bed. I said some words to the distant and unholy darkness, and then I threw-up my dinner.

Merry Christmas & God help us
... everyone,
Your Yuletide pal, Cedrick

p.s. Dylan Thomas has written a similar piece and that is certainly worth reading.

Cedrick has no poetical talents or aspirations although he was once a columnist with *Relational Child & Youth Care Practice*. His present whereabouts are unknown but you can bet he won't be hanging around in Wales for some time. If you'd like to express your appreciation he can be contacted through his editor Gerry Fewster: fewster@shaw.ca
For any other reasons, you could send a nasty letter to CYC-Net.



OFFICE OF THE DEAN, FACULTY OF COMMUNITY SERVICES

School of Child and Youth Care - School of Disability Studies - School of Early Childhood Education
School of Health Services Management – Midwifery Education Programme
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DIRECTOR

School of Child and Youth Care

Internal/External Search

The School of Child and Youth Care at the Faculty of Community Services at Ryerson University invites applications for the position of Director, for a three year renewable term, effective July 1, 2014, subject to budgetary approval.

Reporting to the Dean, Faculty of Community Services, the Director is responsible for providing academic and administrative leadership to this dynamic program.

The ideal candidate will have a Ph.D. in Child and Youth Care or a relevant discipline, highly developed interpersonal and administrative skills, teaching experience including flexible modes of delivery, sensitivity to the diverse experiences of students, a sound record of relevant research and scholarly publications, and demonstrated experience and commitment to leadership within the Child and Youth Care profession and the practice community.

Both internal and external candidates may apply for this position. For external applicants, there is a concurrent tenured faculty position associated with the Director appointment. External candidates should hold tenure at another institution or be recommended for tenure through a departmental review at the time of hire.

The field of Child and Youth Care is focused on research and practice related to children, youth and families facing adversity and social marginalization. The School maintains an emphasis on teaching, research and practice, with a tenure-stream faculty of eight and a number of part-time instructors with expertise in professional practice in a variety of service settings and contexts.

According to its mission statement, the School of Child and Youth Care strives to advance the discipline of child and youth care with a focus on promoting the rights and participation of children and youth through inclusive practice and advocacy for the highest standards of ethical practice and optimum quality of care. The School promotes a social justice perspective guided by a commitment to children's well being. The School is the home of the John C. Eaton Chair in Social Innovation and Entrepreneurship.

For more information, please visit the School website at <http://www.ryerson.ca/cycp/>

Located in the heart of Toronto, the largest and most culturally diverse city in Canada, Ryerson University is committed to diversity, equity and inclusion. The university is known for innovative programs built on the integration of theoretical and practically oriented learning. Our undergraduate and graduate programs are distinguished by a professionally focused curriculum and strong emphasis on excellence in teaching, research and creative activities. Ryerson is also a leader in adult learning, with the largest university-based continuing education school in Canada.

This position falls under the jurisdiction of the Ryerson Faculty Association (RFA). The RFA collective agreement can be viewed at: http://www.ryerson.ca/teaching/agreements/rfa_agreement/index.html

A summary of RFA benefits can be found at: http://www.ryerson.ca/hr/benefits/benefits_by_group/rfa/index.html

Please forward applications and detailed curriculum vitae by **January 6, 2014** to:

Usha George, Ph.D.

Professor and Dean, Faculty of Community Services, Ryerson University
SHE Building
99 Gerrard Street E., Room 697
Toronto, ON M5B 2K3

What's Love Got to Do With It?

Hans Skott-Myhre

We think ... that love is an essential concept for philosophy and politics, and the failure to interrogate and develop it is one central cause of contemporary thought. It is unwise to leave love to the priests, poets and psychoanalysts.

(Hardt and Negri, *Commonwealth* p. 179)

In several places and over a number of years, I have been talking about love and child and youth care. In each case, I have tried to articulate love outside the realm of common understandings and misunderstandings about the term. As we approach the Christmas season with all of the public expressions and discourses about peace and love, it seemed fitting to re-state an alternative political definition of love perhaps more pertinent to the world of child and youth care in our contemporary context.

In our work, we often hear expressions of love among workers and in regards to the young people with whom we work. Such expressions of loving solidarity with our co-workers and affectionate caring towards young people that we encounter seem at times simply sentimental and at

other times are deemed problematic. Most of the time when it is considered as a problem, it is for one of three reasons: 1) because it transgresses some kind of professional boundary, as when co-workers become romantically or erotically involved and that involvement slips over into the workplace; 2) when it is used so generically i.e. all we need to do is love the children, that it interferes with any critical assessment of how to engage young people, or 3) there is an erotic or emotional relationship, or fantasized relationship, between a young person and a worker. While all of these transgressions express the ways in which love and work are complicated by power and hierarchical relations of various kinds, they also point to the fact that while we are reasonably clear about power and sexuality in our



working relations with each other and young people, we have given very little thought to the power of love in our work.

What do we mean when we say that we love our co-workers or the youth we encounter? Is it a sentimental form of affection, a weaker form of the love we hold for friends and family? Or is it something more powerful? Something different that can only happen in the highly emotionally charged environment of child and youth care practice?

In the current discourse on child and youth care, the question of how we handle the powerful emotions that arise in the work are generally subsumed under the categories of self-care and boundaries. We are warned not to allow the feelings that arise in our work to have much impact on us. We are told that we shouldn't take our work home with us and that we should create "healthy" emotional boundaries between our personal lives and professional identity. In terms of practice, the role of emotion is almost always cast as problematic. Powerful feelings such as rage, love, sexuality, grief, despair and so on are things to be managed and brought firmly under control. If young people feel them, they are to be taught how to control them and if workers feel them they must also seek self-management and control. In both cases, the emotional charge is located within the individual and they must use their reason and rational faculties to get in control of their baser and more primitive anti-social thoughts and actions.

However, other than prohibitions against strong expressions of emotion and

workshops on anger management and self-care, any collective discussion of the emotional milieu of a given program is generally absent from our thinking. Any environmental reading of our emotional collectivity is reduced to the life world of the individual and they are held to be responsible for their own feelings and behavior. At some level, we all know this is both simplistic and reductive. Powerful emotions happen between people and in response to collectively experienced environmental stimuli. Put simply, any given program has an emotional temperature that is both variable and responsive to the complex and particular mix of personal history, established and enforced social hierarchies, physical environmental constraints, and institutional norms and historical behavioral expectations. Any worker, child or family that enters this environment both affects the emotional temperature of the program and is affected by it. In a sense, there are no individual emotions. It is simply more complex than that.

We feel collectively, even though we are trained to see our feelings as arising within us and then expressed to those around us. In actuality, our encounters with each other produce a complex mix of psycho-biological interchanges that evoke powerful capacities in the body for possible acts, which in turn give rise to thoughts that either open or foreclose those capacities. It is the social field in which we are embedded that both produces the particular mix of physical capacities and the pre-existing linguistic structures that will shape and restrict the



way we think about what we feel. All of this happens before we are conscious of it. In this way all of our programs, as rich and complex social milieus, comprise a functional unconscious that produces each of us within itself as idiosyncratic capacities for thought and action. We think and we feel and we act collectively.

This ecological reading of our work together calls for us to begin to re-think our affectively charged relations together. The capacity for feeling, in this way of thinking, is shaped collectively moment-to-moment by each and every micro-interaction between all elements human and otherwise in our programs environment. The question becomes, what are we to do then about love?

It is within this mode of collective affect that Hardt and Negri, in their book *Commonwealth*, write that, "Love . . . is joy, that is, the increase in our power to act and think together. (p. 181) Of course at some level, we all believe that love is joyful. However, often our own experiences with love have been complex, with some joy perhaps, but also with many challenges and sadnesses. As we have discussed above, love in our work is considered mostly problematic in its most powerful social forms. The idea of love as

joy in our work is not generally the topic of self-care seminars or outcome/evidence based training.

To some degree, this is quite probably because we have been trained socially into what Hardt and Negri call corrupted forms of love. They suggest, that corrupted love

is a perversion of the absolute creative force of life that continually opens us to new ways of thinking and acting together. Instead, the kind of corrupted love that leads to sadness is both a narrowing of the field of force that is the affirmation of life and a limiting of the horizon of possible loving relations. It is a kind of love that insists on the repetition of the same. It calls for us to restrict our love to certain people, objects or ideas and

to exclude the possibility of loving anyone or anything outside. Corrupted love is a mode of capture that binds us to predictable and repetitive affiliations and expressions. It calls on us to subjugate ourselves to the object of our love, be it our friend, family, nation, God, or lover.

This is what Hardt and Negri call "identitarian love," which is built on a false notion of love as an assertion of similarity. We are subtly and not so subtly taught to seek out those who are like us, who share our interests, our values and our history as our love objects. This is a profound per-



version of the injunction to love your neighbor as yourself. The question is always, who is your neighbor? Or in another term, who lives in your neighborhood. Who do we include in our circle of those deserving of love? Who and what is excluded or is considered only deserving of a diminished form of love? How large is our neighborhood?

In this identitarian form of love, any violation of the boundaries of the neighborhood or any attempt to break the codes of the repetitive reiterations of one's self, as a predictable subject worthy of love, will be the ground for a rupture of relationship. Loving this way requires that who we are remain familiar, so that those who love us can always identify with us as the same kind of people.

We can see this in programs that have clear but unspoken expectations for who workers are and the kind of young people who are ideal candidates for care. Put another way, the boundaries are set to exclude certain others who are not us. This exclusion is based on all kinds of identity formations that might include race, gender, ethnicity, culture, class etc. The boundaries are often set in openly articulated, but sometimes unspoken, discourses of safety. The primary value of the program is to produce safe subjects, both workers and young people, who are like us and do not threaten us or disrupt the smooth functioning of our program.

These traditional forms of socially proscribed love can only lead to diminution of creative capacity and an increase in the possibilities of sadness, rage and resentment. It is not surprising that when

we love in this way our programs are built around normative rules, predictable outcomes, replicable results, exclusionary policies, dress codes and so on. It is also not surprising that such practices inevitably lead to explosions of rage and rebellion that will be explained on the basis of an individual psychological or social set of deficits.

If we are to love differently then, what are we to do? Hardt and Negri propose that we begin by exploring the possibility of loving the stranger, those who are the farthest from us in culture, identity and behavior. Instead of seeking our love in what we find in common with others, they suggest that we expand our circle of love to the idiosyncratic differences to be found in all of our living expressions and acts. In terms of our programs this would entail what they term an education in love. Such a project would entail offering the possibility of a non-identitarian love. While this could certainly be threatening to some of our fellow workers, as this is the only kind of love they have ever known, it would open our programs to greater inclusion of the other and the possibility of composing new forms of community. This kind of community would no longer be premised on the subjugation of difference to the common, but the building of a common project founded on the bringing together of different capacities to common projects.

Hardt and Negri suggest that to undo the old forms of social identitarian love, love needs to be redefined as having new qualities such as "indignation, disobedience, and antagonism." This would



propose that we found our love, within our programs, on indignation at any ill treatment of those most radically different from us, on refusal to obey unjust and oppressive commands from administrators and funders, on antagonism towards any form of command that would require us to subjugate ourselves to norms and values that would create us as the same. To do this, requires that we engage what Hardt and Negri call the two powers of love: association and rebellion.

The power of association means that we in our collectivity form our work together. Our work would no longer not defined by abstract principles, demands of funders, or the dreams of bureaucrats, but by ourselves as a collectivity of creative young people and adults working together. This would produce what Hardt and Negri define as the “deployment of love . . . and new habits . . . formed through the collective organization of our desires, a process of sentimental and political education” (p. 190)

Such a deployment of love is no longer limited to the emotional lives of the loving, but simultaneously a force that reconfigures social structures. It exceeds and overflows hierarchies of power and control and opens programs as truly participatory democratic institutions that serve people not policies. Love, as political in this way, is founded on consensus built out of difference that leads to self-rule by workers and young people. Care for the radically other creates a broader and more inclusive community as a site of survival within an increasingly fragmented and alienated social world of neo-liberal

capitalism.

Such love Hardt and Negri tell us is “not . . . spontaneous or passive. It does not simply happen to us, as if it were an event that mystically arrives from elsewhere, Instead it is an action, a biopolitical event, planned and realized in common.” (p. 180) This is of course, not a simple thing nor will it be an uncontested set of actions. To love in this way is a serious violation of social norms and an assault on the existing regimes of dominance and control. For some, this is beyond the scope of child and youth care. I would argue that it is its central social function.

Indeed, to love in our work in this way will require acts of revolt and more than genteel negotiations with those controlling and dominating our programs. As Hardt and Negri point out, “Love always involves the use of force or, more precisely, the actions of love are themselves deployments of force. Love may be an angel, but if so it is an angel armed.” (p. 196)

While the moment for such revolt may not be immediate, I would argue that it is coming. The question is, when they come to shut down your work, will you meekly walk away or will you find common force with the young people and their community and occupy the program? This is ultimately what is at stake as the political force of love in child and youth care. Such is the force of revolutionary love, and the path to it joyful expression.



Tiny Chunks of Wisdom

Max Smart and John Digney

'The well bred contradict other people. The wise contradict themselves.'

Oscar Wilde (Irish playwright)

'Prudent, cautious self-control is wisdom's root.'

Robert Burns (Scottish poet)

A long overdue Thank You to Brian Gannon

We recall a moment back in 2006 when during an important practice event in Scotland one of the authors presented Thom Garfat with a shabby loose leaf folder. This battered old folder, frayed at the edges contained about 30 sheets of 'well thumbed' printed paper, headed up with the title *Practice Hints*¹. Thom was informed that the folder had been collated and used for various purposes such as in supervision as a tool help practitioners learn from the international Body of Knowledge discovered by other practitioners around the world. The amazing thing about this knowledge was that most were attributable to one writer – Brian Gannon; whom with typical modesty, left anonymous these tiny nuggets of wisdom to help others.

Thom asked whether he could return the folder to Brian with a view to advising how these hints (wisdoms) had become a successful tool kit in helping CYC staff care for troubled youth.

These tiny nuggets of wisdom had been 'mined' from Brian's many years of experience of being with youth in difficulty. These nuggets were then 'refined', 'smelted' and essentially 'forged' into shape, into the tool which have become synonymous with effective practice. Alongside the tools are universal truths, which we have come to embrace, these include the knowledge that:

- relationships are the vehicle of healing
- constraint is better than restraint
- adults need to recognise and leave conflict cycles

1 See <http://www.cyc-net.org/practicehints/practicehints.html>



- acts of kindness can often be the point for a youth to start rebuild their lives
- connection with a caring mentor often serve to release the potential within youth

These Practice Hints can be retrieved from [this address](#)

So what is it that we gain from Brian's chunks of wisdom? Is it just little hints or practical advice, is it deeper knowledge and insight, is it a different way of thinking or set or value – or is it more ethereal? Brian's tiny chunks of wisdom helped carers in many other lands become more introspective and change the lens with which they view troubled youngsters. These nuggets of wisdom have appealed to (paraphrasing Abraham Lincoln, another of histories wise men) 'the better angels of our nature', thus deepened our understanding, improving practice and helped caring adults see through the smokescreen of behaviour – enabling respectful alliances of trust and cooperation.

Defining Wisdom

As we considered writing this article, we (keeping alive a legacy from student days) recognised the need to 'define the key concepts' – to ensure we are all on the same page. It soon became apparent that much of this month's contribution could easily be given over to definitions.

So, that being said we took the advice

of many colleagues (each with their own 'individual wisdom') and agreed not to re-invent the wheel. Wisdom is like many other things (such as humour and love), it is around us all the time, it is an essential ingredient to life and positive living, it is damn hard to define but we know it when we see (or feel) it. So we have looked to our colleagues in Psychology and have borrowed the following observations (for the sake of clarity and ease).

It can be difficult to define Wisdom

- People generally recognize it when they encounter it.
- It is seen as an integration of knowledge, experience, and deep understanding that incorporates tolerance for the uncertainties of life as well as its ups and downs.
- Wise people generally share an optimism that life's problems can be solved
- They (wise people) experience a certain amount of calm in facing difficult decisions.
- Intelligence may be necessary for wisdom, but it definitely isn't sufficient;
- Wisdom is an ability to see the big picture and have a sense of proportion.²

Wisdom begins in wonder.

(Socrates)

Wisdom in Child and Youth care

In our own field of Child and Youth Care we can find increasing amounts of information, research, reflections and practice knowledge — but is any of this

2 These bullet points distilled from: <http://www.psychologytoday.com/basics/wisdom>



able to be considered ‘wisdom’? A number of years ago the CYC-NET website set up a ‘CYC personalities’ facility, where we can learn about who we are. Within the structure of the ‘Bio’ there is a space for ‘advice to the new worker’. It is within this that we believe a lot of wisdom about the field can be found. Digney (2010) collated the ‘advice’ given by the CYC personalities and reflecting on these is a good start to understanding the wisdom within our field. To give a flavor, below is a list of 10 ‘Little Chunks of Wisdom’ from practitioners in our field. These were taken totally at random!

1. A good question to ask yourself as many times as you can is ‘What the hell am I doing here’? As long as you can answer that question, you’ll be just fine.
2. Always find at least one positive about every young person you are working
3. Attend training and conferences, read, study — you will never know all that you need to know but it is important to try.
4. Cultivate curiosity — your own, your colleague’s and young people’s.
5. Give up fear, hesitations and excuses if you really desire effective practice.
6. Learn how to manage your emotions so they don’t manage you.
7. Never get caught up in the behaviour — behaviour is the manifestation of the inner kid, a symptom.
8. Sense of humour, not at the expense of the kids, maybe at life.
9. These kids are not sick — fight the pharmaceutical bullshit.

10. Whether you like it or not, you will become a surrogate parent — good luck.

Of course this is not the first attempt at collating practical wisdom, others such as Maier (1979) and Martin Brokenleg (1998) have sought to ‘knit’ together a tapestry containing the wisdom of our field and set against possible intervention approaches, with some this ‘wisdom’ being explicitly linked to traditional and cultural wisdom. Many of these types of writings speak from the position of ‘adult as expert’ – but what of the ‘wisdom of youth’?

*How Chastening in the hour of pride –
how consoling in the hour of affliction.*
(A second quote from Lincoln, but he was a ‘good egg’ after all.)

Baizerman (1994) describes a basic tension between younger and older people concerned with the notion of wisdom; ‘adults know what’s best for kids and kids know what’s best for themselves’. How often do we not come across this point of conflict? Do we as the adults have a monopoly on wisdom? We wonder!

(Sanders and Thompson, 1994) made two excellent points in their discussion about wisdom; (i) wisdom can be imposed upon persons by the science, represent one culturally prescribed and informed perspective, and (ii) there is a tremendous amount of client wisdom and knowledge and therefore our clients can be our greatest teachers – they are the untapped experts on their own lives and logic.



We wonder though that if conventional wisdom is inextricably linked to chronological age and lived experience; do we need to consider the use of our terms a little deeper? Michael Meade (nd) states that wisdom ‘combines the spontaneous with the eternal, the personal with the universal, the practical with the symbolic, and unites soul with spirit. Inner wisdom fosters emotional intelligence, reveals unique visions, and keeps the soul lively at any age’. As he also states, ‘it is the genius of youth which reinvents culture and revitalizes the dance of life and the lived wisdom of elders which preserves meaning and serves our deepest values’ (np).

As always, we leave the reader with more questions than answers. And as you go and ponder, let us remember to say a big thank you to pioneers such as Brian, who over many years have given us their conscious and unconscious wisdom in the ‘tiny chunks’ which have made many others think differently about how to help and how to heal.

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Wisdom

“When you take the time to actually listen, with humility, to what people have to say, it's amazing what you can learn. Especially if the people who are doing the talking also happen to be children.”

— Greg Mortenson



Building Autism Assets

Neal Sarahan and Randy Copas



Autism spectrum disorders (ASD) are increasingly gaining public attention. The Center for Disease Control (CDC) Autism and Developmental Disabilities Monitoring Network estimates that 1 in 88 children has been identified with an ASD. Autism occurs in all racial, ethnic and economic groups. It is often associated with other psychiatric, developmental, neurologic, and genetic diagnoses. However, the majority (62 percent) of children identified on the autism spectrum do not have intellectual disability. Instead, they are hurting. Autism can create a kind of brain based developmental trauma by blocking social relationships necessary for safety, self-regulation, and positive growth.

Our two organizations are collaborating in strength based research and practice

to transform futures for individuals with autism and other neurological differences. Both Monarch Institute and Starr Commonwealth employ a developmental, relational approach for this challenging population. These model programs are operating at Monarch Schools in Houston, Texas, Guatemala City, and Mexico City, and at Starr's Montcalm School in Albion, Michigan.

Many traditional interventions in the autism field are heavily consequence based and fail to socially engage these youth and meet their growth needs. Our approach integrates the Monarch Four Core Goals structure for learning with the Circle of Courage resilience model. Each of Monarch's goals creates a pathway for building strengths through opportunities for Belonging, Mastery, Independence, and Generosity:



- **Relationship Development** strengthens the ability to share mind, emotion, and action with others, including celebration, reciprocity, and restoration.
- **Self-Regulation and Self-Awareness** address the unique needs of learners to stay balanced physically, emotionally, and psychologically.
- **Executive Functions** equip individuals with the multitude of skills that decision makers need to perform increasingly complex tasks.
- **Academic and Professional Competence** builds cognitive, personal, and vocational abilities necessary for life-long learning.

Social and living opportunities must be carefully staged to assist young people to find safety, connection, and meaning. A positive peer climate is essential for youth to experience teamwork, care, concern, and celebration in their daily experience. Constant respectful interactions support recovery and repair from miscommunication. To belong is to connect. Social engagement enables students to escape the panicked state of isolation that so many children with autism experience. A seventeen year old girl proudly showed her drawing of “my first sleepover” because this was in fact the first friend she had ever had.

Problems are seen as opportunities for learning and growth. Students engage in hands-on projects and use alternate communication strategies, including technology and media. This draws out previously untapped potentials, strengths,

and talents. Individuals with neurological differences are taking in all sorts of learning. It’s how they give it back — what their output is — that becomes the learning challenge. As they gain in understanding of self and others, they build a sense of empathy essential for enduring relationships. Danny was furious at a peer who teased him about his severe Tourette symptoms which escalated his stammering and grimaces into an embarrassing public display. When Danny learned to see this bullying as a problem of his provocative peer, he was able to calm and deal with this challenge in a more confident manner.

Finally, students practice transition to independence by participating in meaningful work and community activities. They learn the skills of social interaction and productive, meaningful engagement necessary for future employment. The tools, skills, and stamina for work are learned and practiced by students. Meaningful relationships empower youth to become independent problem solvers who can contribute within family and community. Many youth on the autism spectrum have remarkable assets which are clouded by their differences. The challenge is to uncover and nurture these strengths.

This discussion is adapted and reproduced with permission from the forthcoming book, *Deep Brain Learning: From Trauma to Resilience*, by Larry Brendtro & Martin Mitchell (2014). Albion, MI: Starr Commonwealth.



Through a keyhole: An insight into play therapy

Aleksandra Przybylo

Play therapy remains a popular approach in working with children. Working through play helps in establishing helpful relationships and allowing children to express their concerns, and to explore resolutions to their problems (Axline, 1947; Gladding, 1993; Carlson & Arthur, 1999). But what exactly is play therapy? To answer this question I invite the reader into the play therapy room.

Before we peek through a keyhole, I would like to introduce a definition by a pioneer in child-centered play therapy. Axline (1947) explains that “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, the child, through play, is able to express problems, feelings, and thoughts by using toys in the same manner as adults use words.

The task of the therapist is to create a caring relationship based on conditions of

empathy, acceptance, genuineness that will facilitate catharsis, insight, and change (Axline, 1947; Rogers, 1946). The therapeutic conditions can be established through active listening, questions, reflection of feeling, and through play.

With that brief introduction, I ask the reader for complete silence, since any external disturbance can influence the play therapy session. Let’s us begin.

Session I

Greg walks into the play therapy room and looks at the therapist (names and events have been changed). The therapist smiles and asks Greg what brings him to see her. The reply is immediate, ‘I’m sad. Many things make me sad’. The therapist takes out ‘the worry wall’ activity, in which a child writes the issues beginning from the most difficult on the top and the least challenging at the bottom. As before, the answer is immediate. On the top of the worry wall in red ink appear ‘FEARS’ followed by ‘SADNESS’. With empathy and acceptance the counselor asks, ‘What are you afraid of?’



'Bullies at my school', says Greg in very sad voice. He reveals that he has lost all of his strength to defend himself against bullies. The counsellor replies that the power is still within him but it needs to be brought to the surface and put into action.

The therapist takes out the puppets. Greg chooses to be a dog and the therapist becomes a bear-bully. The bear-bully attacks the dog by saying, 'Greg is a baby, Greg is a baby'.

This is what the bullies at the school call Greg and as a result of their teasing Greg usually cries.

Greg's face reflects extreme sadness but he replies, 'Get lost, leave me alone.'

The bear-bully continues the teasing and the dog walks away. The therapist continues, 'What can I do, I have no one to tease any more. The dog does not care about my teasing. I feel lost.'

Then, the counsellor asks, 'Is using words and walking away something that you can do to protect yourself from the bullies?' A nod of agreement.

Half-way through the session the therapist asks Greg to choose what he would like to do. Greg replies that he would like to paint. He paints with great concentration. It is a picture of a black dog with wings and an aura. Greg looks at the therapist and asks, 'Would you like to know

something about this dog?'

The therapist leans forward and Greg reveals the story of his grief. Just recently his dog died of cancer. Greg describes the dog's suffering, illness, and death. The therapist asks about the wings and aura and Greg says, 'Spot lives on and he is fine, better than during his sickness. I miss him so much'.

Greg cries and the counsellor holds

him in her arms. 'Would you like to take this picture home?' she asks gently.

Greg refuses. He cannot take this picture home, neither can he hang it on the wall nor leave it on the

table in the play therapy room. He decides to hide it on the top shelf of a very high cupboard and perhaps next time he will take it home. Perhaps ...

Session II

Greg comes into the play room and immediately asks for the painting of the dog because he wants to add something. He draws a pile of bones and comments, 'So he is not hungry'. The therapist takes on the dog's role, 'Thank you, thank you'. Greg smiles and replies to the dog, 'That is not you talking. It is her (referring to the therapist)'. The counsellor nods, 'Yes, but I want you to know that I am fine. I have wings and I am not in pain anymore'.

'I know, I know', says Greg.



Greg takes a look at other toys and decides to play in the sand tray. From various boxes he chooses soldiers, tanks, airplanes, aliens, T-rex, and trees. At first the sand box becomes a forest in which aliens are hiding, camouflaged from the soldiers. The aliens are terrified because the soldiers outnumber them. The soldiers are searching for them. The army tanks and airplanes surround the field and some aliens are killed. A friendly and strong T-rex enters the battlefield and tells the main officer, 'Leave the aliens alone'. The officer is afraid of the T-rex and he commands his army to immediately leave the battlefield. The aliens jump in joy and celebrate the departure of the army.

With empathy, acceptance, and genuineness the counsellor asks, 'Were you ever feeling the way the aliens do?' Greg replies that the bullies make him feel this way. He describes his fear and concludes, 'I am hiding from them like the aliens do'. Then, he goes on to describe his hiding spots. He has a couple of them. One is outside the school in the yard, the other is under the school stairs, and another is 'in his mind'. The therapist asks Greg to explain what he means by a hiding spot in his mind. 'Well, I am guarded by angels and whenever I am afraid I remind myself of this'. The therapist agrees that it is a great hiding place and says that the T-rex is almost like a guardian angel. Greg smiles and says 'He is a friend like you'.

The session is almost over. The therapist assures Greg that they will meet again the following week and asks Greg about the painting. Greg says that he still cannot take it home. Perhaps next time he will

try. He asks the therapist to put it back on the top shelf.

I will use Greg's words to conclude this article.

'I do not want to leave this room. This is my hiding place'. For a child to know that he is accepted without conditions, that he can rely on the special relationship with the therapist, for the child to paint his worries, to play them out, is the most meaningful therapy. On the other hand, play allows us, as adults, to see the world through the child's eyes. From the floor, the table and the chair look different, bigger. In the sand the T-rex becomes alive and the dog is painted with a mixture of tears.

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Insatiability: Food for thought during the festive season

Laura Steckley

As gaudy lights and Christmas adverts invade the landscape, I've been thinking back on the Christmases I worked when I was in direct practice. I have fond memories of relaxed and enjoyable times spent with kids on Christmas Eve and Christmas day. My memories of the Christmas parties leading up to the actual holiday, however, are much less positive. A great deal of effort would go into these parties. Presents were bought, often after careful observation and sometimes consultation; decorations were hung, sweet treats baked and carols or skits rehearsed. Despite our best efforts, a significant proportion of kids would struggle to manage these parties. They were far too stimulating for some, and, naturally, these kids acted out their dysregulation. For others, the pain of being separated



from their families of origin was more acute in the context of the holidays, and they too either acted it out or became withdrawn. For others, the party marked the end of their time with us and the beginning of their holiday time with their families – a challenging transition under normal circumstances, but even more so with the

added pressure of holiday hopes and expectations.

Our kids' struggles with the party manifested in various forms of behaviours, some of which we responded to better than others. I think our responses

were the poorest when we experienced their behaviour as 'ungrateful'. I can remember conversations in which we shared a feeling that no matter how much we did, for some kids it was never enough to satisfy them, even just temporarily. It was like they had a hole in them that just



couldn't be filled. They were insatiable.

When you step back, this insatiability makes sense. One of the most psychologically catastrophic experiences for children is to have their parents reject or abandon them (for a very useful article on this subject, see Cameron & Maginn, 2008). The emotional violence of severe parental rejection or abandonment will leave just such an unfillable hole, one that is impervious to any amount of decorations, cakes and presents. Paradoxically, these kids' insatiability was probably further stimulated by our efforts to make the season special.

Yet looking back, it wasn't always the kids who had been completely separated from their families who had the most difficulty coping, and it wasn't their behaviour that we had the most difficulty responding to in child-centred ways. Now the literature on Parental Acceptance-Rejection Theory emphasises that it is the *experience* of rejection or abandonment that is key. This experience is coloured by the meaning each young person attaches to it. So it really isn't helpful to make simplistic comparisons based on surface conditions of family involvement to determine how well or poorly we might expect a young person to cope. However, I want to also propose that this issue of insatiability might be better understood as a spectrum; one end marks a condition of it being very easy to achieve satiety and the other end, very difficult. I also think that the festive season might help us see that we all are somewhere along this spectrum and that we all move backwards and forwards along it, depending on our own histories and current circumstances.

To be satiated means to be have an appetite or desire fully satisfied, or even satisfied to excess. How many of us achieve full satisfaction in our appetites or desires and how long are we able to hold onto it? Perhaps even more revealingly, how often do we become excessive in satisfying our appetites and desires and what is this about?

The festive season is often characterised by over-indulgence. I wonder how much of this might be linked to the gap between the messages about how our lives are supposed to be at this time of year, and our actual realities. Current festive slogans from leading advertisers here in the UK include "Give someone a Christmas they'll never forget," "Let's feel good," and worryingly, "There's nothing better than Christmas." What if you don't celebrate Christmas? What if Christmas is a horrible time of year for you?

Whether it is our own childhood experiences or our own current circumstances that simply don't measure up to the pervasive hype around Christmas, I wonder how much the resultant dissonance fuels the drive towards overindulgence. This overindulgence doesn't only take form in too much food or drink; it often affects how much we spend on gifts. It makes me wonder at what point all this goes from merely celebrating the season to misplaced grasping for an unachievable satiety around some ideal holiday season. I also wonder how much of our Christmas excesses in relation to the kids in our professional care was more about our own need to make it better and maybe even our own, sometimes vicarious, sense of insatiability?



So where is all of this going? Do we adopt a form of Stoicism in which we refuse all indulgences? Do we bin the Christmas party in our Children's homes, units and treatment centres? I don't think so. We might plan them more carefully with greater attention to how kids will experience them, based on *their* histories, *their* developmental needs and *their* current issues and functioning. And I imagine many of you are already doing this. We might also step back and remember our kinship in finding it difficult to achieve satiety. And this experience of kinship brings me to what perhaps isn't a complete antidote for the experience of insatiability, but might have an ameliorating affect – and that is relationship. I recently heard Robbie Gilligan, one of our leading experts on resilience, state that relationships feed important hungers. I really like that. Relationships feed important hungers. The

roots of satiability and insatiability are located in relationships. By attending fully and with deep commitment to our relationships, we increase the likelihood of a more satisfying holiday season for our kids and for ourselves as well.

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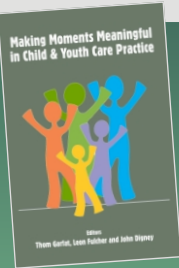
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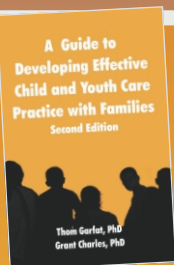
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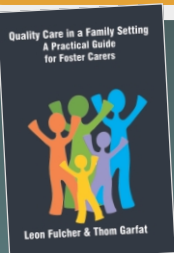
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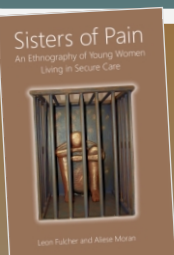
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from CYC-Online six years ago...

The inpatient basketball group as an alternative to group therapy: Helping the ‘bad boys’ feel good about themselves

Paul Elias and Nancy Britton Soth

Not every hospitalized adolescent can immediately benefit from verbal, insight-oriented group psychotherapy. A group for aggressive adolescent boys was designed in a long-term psychiatric hospital, with the purpose of identifying, exploring and releasing aggression by team sports. The basketball group enabled patients to form relationships, receive immediate feedback without too much threat, and to “find a place” or belong. The group also became a tool for analyzing each adolescent’s means for achieving his own power within the group. Group cohesion was achieved, vividly demonstrated when a new member was added to the group and when the group challenged another basketball team. Group rituals developed, which allowed patients to mark the group as a special place — separate from the hospital — and thus promoted cohesion. Authors believe that a cohesive sports group could proceed to a verbal group, but caution that the opportunity to release aggression in a sports group had no impact on the adolescent’s aggressive behavior in the hospital milieu.

Not every adolescent in the psychiatric hospital will respond to group psychotherapy. Adolescents who cannot function in a verbal group tend also to disrupt the group process and deny other members the opportunity to work effectively. In response to this problem and with a real desire to explore whether some of the

benefits of group psychotherapy could be achieved in an alternate group format, we designed a sports group of aggressive adolescent boys in our long-term psychiatric hospital. The purpose of the group was to identify, explore, and release aggression by using team sports, confrontation, and discussion as the major tools of therapy.

The membership of the group was es-





tablished following much discussion and debate within the group psychotherapy department. Members selected were in their second phase of treatment, had been explosive or acted out their aggression physically, verbally, or covertly, and also had some skill, interest, or capacity for active team sports. Six patients were chosen. The first day of the group was scheduled for approximately one week after the names of the group members were announced. During that week, there were feelings of both enthusiasm and skepticism from both staff and patients, in one group. "You must be looking for them to kill each other in the first week." What began to be called the Bad Boys Group generated a lot of enthusiasm from the members selected. Some vowed to make life miserable for the leader, some seemed to be pessimistic, and others seemed to be worried about what would happen.

The week of speculation and anticipation seemed to stimulate the group's identity to the point that, without ever having to set foot in the gym, the group had already begun the process of cohesion.

Group membership

The original members of the group were; Swen, Lloyd, Jerry, Cowens, Bingo, and Rudy. They were later joined by Greg, Danny, Artis, Jim, and Joe.

Group development

The First Week. The "tough-guy" attitude and aggression were evident from the start of the first game. When they were asked whether they wanted to play half-court or full-court, they looked at the leaders as if they were crazy and said, "What do you think we are, a bunch of babies?" There was a scramble by each member to find a place where he felt

comfortable fitting into the group. At the end of the group, we discussed the fact that the boys had switched from full-court to half-court in the middle of the game, and the leader called their attention to their “tough-guy” attitudes. Their response was that they were out of shape because they smoked cigarettes, and there was a unanimous acceptance that it was “cool” and you had to be tough to smoke, so it was okay to change their minds about playing half-court. The members’ roles took shape very quickly in the first week. There was not one dominant member, but a definite display of power, which was achieved by reputation, verbal and physical aggression, basketball skill, and the ability to handle other group members’ aggression. If a player lacked power in one area, he overcompensated in another.

Four Weeks. By this time, cohesion had emerged among four group members: Swen, Lloyd, Cowens, and Jerry, with Bingo and Rudy excluded. The core group seemed to feel comfortable coming out to the gym everyday and simply being together.

Five Weeks. Group cohesion was maintained following the transfer of Bingo and Rudy to another hospital. When it was announced several days before that a new member, Greg, would enter the group, the boys responded negatively and with anger. Each member knew Greg, and each had an opinion — that he was a jerk, could not play basketball, and would probably ruin the group. Greg was thrown into the lion’s den... was scapegoated, ridiculed, and ostracized by the group. During

processing his first day, he was able to say; “I’m not the best player, but I’ll try if you give me a chance”. The group listened to Greg and vowed to give him a chance. However, they did not apologize and warned him that he had better not “blow it.” He was treated somewhat better but still as an outsider the next day, but was then transferred to a locked facility because of other disruptive behavior in the hospital.

Six Weeks. The core group became more cohesive and proud of their group and challenged the hospital teachers to a basketball game. They were excited and bragged about how the teachers were going to be beaten. Cowens was ill on the day of the game, the group did not win, but vowed to beat the teachers the next time they played.

Seven Weeks. Prior to Greg’s return from the locked unit, another new member was added to the group. Danny showed up before his coming was announced. The floodgates were opened and each member expressed his dissatisfaction with Danny, each in his own individual style. Cowens said: “He’ll ruin our group.” Swen looked for someone to blame, and said; “You’ll let anyone in this group, and you didn’t even ask us if it was all right.” Lloyd, in his usual passive-aggressive way, made the classic statement: “If he comes, I’ll quit.” Danny stayed in the gym just long enough to hear these statements. When he left, another barrage of aggressive statements followed. The rest of the game was very aggressive. Each member showed his we colors as he acted out his anger. Cowens was quiet but very



physical. Swen was both verbally and physically aggressive, said he was angry, swung his elbows, played recklessly, and was hostile to the leaders. Lloyd displayed his anger in a physically aggressive way. For the first time there was the threat of someone trying to injure another in the group deliberately. After Lloyd pushed the leader as he was aiming for a shot, the game was stopped to talk about what was going on in the group. They talked about their anger and how they were expressing it, finished that game and left early. Each member expressed his anger in his own unique style. Yet cohesiveness seemed to be at its peak. They returned the following day and acted as if nothing had happened. The members seemed to be on the same wavelength emotionally and were relating to each other better than ever before. The previous day had been a cathartic experience for them and there seemed to be a sense of relief within the group. It was an enjoyable day, everyone was loose, and did not take the game too seriously. When asked about their behavior the previous day, they did not deny their actions or feelings, but did not want to talk about it. When asked what they thought about Danny's joining they now seemed eerily comfortable with it.

Eight Weeks. Danny was still excited about the group, although he was smaller and younger than other members. He said he knew that they got rough, did not like him much, but he could handle it, and was looking forward to being with them. As expected, the other members of the team scapegoated Danny and made fun of him. The group leaders confronted them, and

Danny did not back down and made it through the first group. When Greg returned on the the next day, the focus was removed from Danny, and transferred to him. When Greg made fun of Danny, the group stood up for him. So, in one day, the group had seemed to accept and protect Danny, but reject a member who had previously been in the group. During the next two weeks, Danny's acceptance in the group was reinforced; he quietly participated and never missed a group session, and was very patient in waiting for the group's acceptance. Greg, however, was very threatening and impatient with the group.

Ten Weeks. Group cohesion was once again achieved, so another game with the teachers was scheduled. Danny and Greg did not show up. Greg had been restricted to his unit, and Danny, knowing that his presence would add another strong player to the teacher's team, did not show up to gain favor. The group beat the teachers in the second half.

Eleven Weeks. Cowens was discharged for behavior outside of the group; this was difficult for the boys because they had become dependent on him for leadership and support. This solidified Danny's position within the group. Reaction to Cowens' leaving was expressed not in anger but in depression or a sense of loss. The group seemed just to be going through the motions. Danny appeared to take advantage of this situation by trying extra hard to gain attention and respect. This seemed to be exactly what the group needed to get back on the track. Danny had worked his way into being a powerful



member of the group; he made himself attractive enough so that others wanted him on their team. He had impact on the group, not by basketball ability, but by his determination. He would get a nosebleed after being hit in the face and not stop playing, whereas Lloyd would fall down and fake an injury for attention.

Final Weeks. Another new member arrived, and the reaction was much milder than before. There were now three new members and three core members, and the group ran smoothly. After a few sessions, the group decided they did not want to play basketball anymore, and stickball was deemed to be their new activity. The stickball group seemed to be a regression because the objective for group members seemed to be one of trying to prove their “toughness” by war stories about growing up in the ghetto and playing stickball, while in reality none of them had experienced this life.

It was then a new term and time for a new group. The core members used the last week for reflection and separation, and began talking about “the good old days” in the group. The last days of group ended with much the same feelings as the first day. There was skepticism and enthusiasm about the new group. But what was different was that there was a feeling that the Group in the Gym “had not killed each other” and that the “Bad Boys” felt good about themselves.

Discussion

The goal of the group — to identify, explore, and release aggression — was achieved. It would have been possible,

once cohesion was achieved, to take this group into a primarily verbal phase of group treatment. It was also helpful to view this group in terms of other therapeutic aspects — the development of identity and sources of self-esteem, as a laboratory for analyzing sources of power, and the development of group cohesion.

Identity and peer group acceptance

Developmentally, adolescence is a time when gaining approval and being accepted is very important. However, it seems that many adolescent psychiatric patients have either failed or have not had the opportunity to become a member of a group. The basketball group allowed these patients to form relationships, to receive immediate feedback without too much threat, and for most everyone to find a place. Danny was of special interest here — a small, young adolescent, who was able to face initial rejection and by determination find a place for himself within the group.

Liff (1981), in discussing the role of the group therapists in the treatment of learning disabled patients, stated that the central problem for the therapist is to help each patient identify with and internalize the positive climate and observational structure inherent in a cohesive group so that identity can eventually emerge in a mature and responsible way. Giovacchini (1979) indicates that the character-disordered patient could not construct a cohesive self because he was not responded to — and if there is not one around to respond — then there would be no external reinforcement of his potential to achieve a stable sense of being.



Achieving power and dominance

For a social group to develop, two opposing adaptive processes must be reconciled: mechanisms for developing cohesion and mechanisms for establishing a dominance hierarchy (Kennedy & McKenzie, 1986). This was achieved in the group. This group was interesting, in fact, as a laboratory for studying dominance hierarchies and sources of power in a very raw form. Had we been merely a basketball team the leaders would not have been so attuned to this analytic attitude. Yalom (1984) has stressed the importance of the group as a social microcosm and notes that the way one behaves in a group resembles the way he/she behaves in the outside social environment. This was true even in a group devoted to basketball. Each member seemed to display his dynamics — his ways of controlling his environment — in a blatant fashion, the same dynamics he displayed in the psychiatric milieu. However, in the basketball group, these behaviors could be directly addressed by peer confrontation and by the leaders since all members did share the same ethic and the same task — whereas in the hospital corridors they did not share the goal of a therapeutic and peaceful milieu.

At the same time, most every member was able to achieve a source of esteem and power within the group, and for some the addition of basketball skills helped. They learned that each could have his own power and achievement and a place within the group, and usually not at the expense of another. Sources of power and dominance strongly resembled those dis-

played in the milieu.

Swen, the oldest and biggest of the members, liked to have things his way, and if he did not get them, he played the role of martyr. He was sarcastic and teased, but he could also receive it. He was a powerful member of the group because of his size and demeanor, and what he lacked in basketball skill, he made up for in a reckless style of play, which was intimidating. Yet he was a stabilizing force during the group, using his physical size to control the game and acting out aggression in a physical way.

Lloyd was an outstanding basketball player, seemed to know it, but needed to demonstrate this by bragging or showing off in a covert way. If the game was to go to 21 and his team had 20, he needed to be the one to make the final point. He showed little affect toward other members, but displayed some with the leaders. His power derived from basketball ability, but he acted out his anger in a covert fashion, calling fouls, delaying the game by throwing the ball at someone's feet, dramatically stopping the game when he was hurt, and "play up" the injury.

Jerry had been athletic when young but had lost interest when he found newer, "cooler" things to do. He had the reputation as a "loser" and a "druggie" and enjoyed the reputation as a tough guy from the New York City ghetto although he was really from an upper-class Connecticut suburb. Other members wanted him on the team because he was a good team player. It was difficult to know if he was swearing and calling you names because he liked you or because he was



angry. He expressed his anger verbally and was abusive at times, and gained power by verbally intimidating or belittling.

Cowens was a tough kid who had served time in what he called “jail” and was therefore seen as someone “not to mess with.” He seemed compelled to validate others’ fears by intimidating them, which he could do simply by giving them the “evil eye.” He was respected by group members but also returned this respect. He played physically but fair. Group members liked to be on his team but hated to guard him. He expressed anger both physically and verbally but did not actually abuse or assault anyone. He gained power by his skills and intimidation without ever having to prove his toughness.

Bingo was discharged soon after the group’s formation. Although he was verbally and physically aggressive, he hardly ever displayed physical aggression in the group. Rudy, another short-term member, was the initial scapegoat for the group, and while there was passive and non-aggressive.

Greg, a new member, was not there long enough to achieve power within the group. This seemed to always affect his attendance. Danny, the other new member of the group, was a small, younger adolescent who wanted desperately to join the group. What he lacked in basketball skills, he made up for in hustle and determination. He expressed his anger verbally and sometimes covertly by throwing the ball at others’ feet to delay the game. He gained power and impact on the group by being the person who was protected. He did not seem to necessarily need pro-

tecting, but somehow manipulated other group members to stick up for him at times.

Artis came to the group after two and a half months after its formation and remained until the end, making the old member/new member ratio even. He had a reputation for being “crazy” and “out of control.” He expressed his anger through passive, verbal, and physical means. He would swear and threaten group members, find ways to delay the game and get somewhat physical with smaller group members. His power came through reputation and intimidation. Jim and Joe were not in the group long enough to be known.

What was also obvious in the group was also the shuffling for power. The first week of such groups is always interesting for its display. During the first week, Rudy was scapegoated and somewhat ostracized by Jerry and Bingo, seemingly to remove the focus from their insecure feelings about their basketball skill. Jerry aligned with Cowens to strengthen his feelings of power in the group, which, in turn, seemed to bolster Cowen’s position. Swen aligned with Lloyd, seemingly to feel better about his basketball skills, and Lloyd received a sense of protection from this alignment. Rudy tried to align himself with the only remaining member, Bingo, but Bingo refused an alliance with the powerless Rudy. These two seemed to be left powerless without enough skill or capacity to deal with the other members; they were also the first to leave the group.



Group cohesion

Group cohesion has been seen as a major factor in group psychotherapy (Yalom, 1970). Cartwright and Zander (1960) define cohesiveness as 1) attraction to the group, including resistance to leaving; 2) motivation of the members to participate in group activities and coordination of the efforts of members.

Cohesion was achieved in this group, a cohesion that could not have been achieved for these boys in a conventional group psychotherapy format. Cohesion developed and became evident through: 1) the development of group rituals; 2) the difficulties in assimilating new members, and 3) the heightening of cohesion which developed when the basketball group challenged the academy team.

Group rituals in the development of cohesion

Group rituals emerged early in the group's formation. Members began coming to the gym early to "warm up" by shooting baskets. There seemed to be an evolutionary process with this "warming up." It began with each person fending for himself. If one got the ball, he could shoot it, if he made it or missed it, he had to wait until he happened to catch the ball again. This practice, with some role modeling by the leaders, was changed to a more positive, organized ritual. One person would shoot, and if he made it, could shoot again and again until he missed. This seemed to benefit the person shooting by providing immediate feedback from the group. It also provided an opportunity for the group leaders to casually talk to group

members waiting their turn, assess their moods, the kind of day they had had, process the previous day's group, give them feedback, or listen to concerns. At 5:00, the leader would say; "Let's shoot them up," meaning that the first three people to make a free throw would be on one team, the others on the other team. Later, other members announced the game with this cry and the leader was no longer responsible for starting the group.

Another ritual which indicated a commitment to the group was begun by Cowens and Jerry, when they requested a locker for their basketball shoes. They established a ritual of coming into the gym, kicking off their boots, putting on their shoes, as if to say: "We're here and ready to play." Both of these rituals allowed members to express their commitment to the group, a task which was never easy for them.

Verbal interactions were also ritualistic, in that they seemed to feel most comfortable relating through sarcasm and name-calling, often with sexual undertones. This seemed to be a very non-threatening way to give each other positive or negative feedback. Positive feedback as a demonstration of affection, was usually negated by adding an insulting name at the end of a compliment. The sarcasm and name-calling allowed the group members to maintain their tough guy image but still communicate their feelings.

Cohesion was a major contributing factor to the success of this particular group. Cohesion was achieved, threatened, lost, and re-achieved through the group process.



Conclusions

We recommend a sports group as a helpful alternative for patients who cannot benefit or who are likely to disrupt insight-oriented verbal psychotherapy. Unfortunately, goals must be modest. Our hope that their release of aggression in the gym would decrease their aggressive incidents in the hospital now seems hopelessly naive. Many members dropped out of the group when their aggressive behaviors could not be contained in an open hospital.

They were able to learn from peer interaction in the group, and the development of cohesion allowed a higher sense of self-esteem by group members. They truly viewed the group as their own, personalized it, and regarded it as an amalgam of themselves. There was also an opportunity to work out their own issues of power and dominance in a more legitimate fashion, in a place where this need could be established, analyzed, and sometimes satisfied.

Achievements were modest, yet seemed momentous, when compared to the "Bad Boys" early progress in the conventional group psychotherapy program. Once group stability and cohesion is achieved, a next step might be conversion into a short verbal group, followed by basketball in the last thirty minutes as a rewarding finale for their work.

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Postcard from Leon Fulcher

Te Kura o Waikaremoana

Kia Ora everyone; warm greetings from our local primary school at Waikaremoana! Nearing the end of term, and only three weeks out from break up for the summer holiday, Te Kura o Waikaremoana invited parents and community members to attend their Pet and Flower Day, complete with sausage sizzle, soft drinks and venison sandwiches.



Te Kura o Waikaremoana Pet and Flower Day

Phil, one of the local farmers kindly agreed to perform in the role of judge for the special events of the day. First up there was a Best Puppies competition, followed by the 'miscellaneous' group of guinea pig, cat and lamb. Minutes before the competition, the other cat entered



into the competition scratched her mistress and scampered away into the bush! And then of course there was a ribbon for Best Lamb!



Best Guinea Pig, Best Cat (the other one ran away!) and Best Lamb

Numerous dogs were entered into the pet competition, divided evenly between farm dogs and pig dogs. Pig dogs are used for hunting in the bush. Children learn to work with farm dogs very early on, and these working dog pets are essential workers on any sheep or cattle farm. Other pupils at our school go pig hunting with their fathers and uncles, so have already begun to develop good working relationships with their pig dogs – a vital contributor towards providing food for the family.





Best Farm Dog and Best Dog with No Tail!

One dog didn't really fit the categories of *Farm Dog* or *Pig Dog*. So to our great relief and delight, Judge Phil created the category of *Best Dog with No Tail!* We liked the way that Farmer Phil carried out his judging tasks, finding ways for the 32 children at this school to take home a red, blue or green (1st, or 3rd place) ribbon.



Best and Third Best Pig Dogs

The pig dogs, too, were well behaved with their young masters and mistress. I kept wondering if a dog fight might erupt with all these working dogs, but each pupil had their 'pet' well under control – one or two with support from their mothers!



Best Novelty Pet Rock

Some controversy surrounded the Novelty Pet competition. The issue seemed to be whether soft toys were included, along with painted rocks!

Each class group were involved (no doubt with their parental assistance) in creating a flower arrangement and other 'creations' using materials drawn from the gardens at most of these children's houses. A Turtle composition caught everyone's attention; it's body made from half a cabbage head, using courgettes (some say Zucchini) as legs and head, with a slice of carrot in the turtle's mouth to give it a lively feel!



Year One Flower Arrangements



Prize-Winning Turtle Composition Made with Cabbage, Courgettes & Carrot

If child and youth care workers haven't used this idea already with the children or young people with whom they work, give thought to edible art activities! Whether collected from the garden or the produce section of the supermarket plan an activity that uses vegetables and fruit to create sculptures and art. And then transition

the activity into using the prize ingredients to make artistic edible creations for dinner!



Fathers' Sponge Cake Baking Competition

The Fathers' Sponge Cake Baking competition brought real family participation into this Pet and Flower Day. Events such as this can be both fun for children and for their parents. Parallel events with teenagers, can sometimes happen alongside these but are sometimes fraught with developmental challenges associated with adolescence.

... end notes



Christmas Giving

Christmas is for giving
And for showing that we care,
For honoring the Christ Child
With the loving gifts we share.

The wise men gave of riches;
The shepherds, faith and love.
Each gift, in its own measure,
Was smiled on from above.

Let every gift be treasured;
Not always size or price
Determines the extent of love
And willing sacrifice

Handsome gifts with festive trim
Bring smiles of sweet content,
But modest gifts of humble means
are oftentimes heaven sent.

Whether it be large or small,
Each gift will share in part
The message of true Christmas joy
If given from the heart!

— Iris W. Bray

A schoolmaster tells the following story: I was once teaching in a quiet country village. The second morning of the session I had time to survey my surroundings, and among the scanty furniture I espied a worn three- legged stool. “Is this the dunce block?” I asked a little girl of five. The dark eyes sparkled, the curls nodded assent, and the lips rippled out: “I guess so; our teacher always sits on it.”



—
“When people say "it's always the last place you look". Of course it is. Why would you keep looking after you've found it?”

— **Billy Connolly** “

—
“Never put off till tomorrow what may be done day after tomorrow just as well”.

— **Mark Twain**



“We can stay home Christmas Eve! This year everyone is getting music, movies and games they can download from my website!”



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

— **Isabel Allende**

"A child whose life is full of the threat and fear of punishment is locked into babyhood. There is no way for him to grow up, to learn to take responsibility for his life and acts. Most important of all, we should not assume that having to yield to the threat of our superior force is good for the child's character. It is never good for anyone's character."

— **John Holt**

"If you make me lunch," he said, "will you put it in a brown paper bag?.. .Because when I see kids come



to school with their lunch in a paper bag, that means that someone cares about them. Miss Laura, can I please have my lunch in a paper bag?"

— **Laura Schroff**

"There's a lot of talk these days about giving children self-esteem. It's not something you can give; it's something they have to build. Coach Graham worked in a no-coddling zone. Self-esteem? He knew there was really only one way to teach kids how to develop it: You give them something they can't do, they work hard until they find they can do it, and you just keep repeating the process."

— **Randy Pausch, *The Last Lecture***

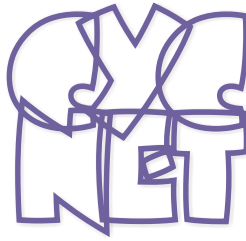
"The opposite of love is not hate, it's indifference. The opposite of art is not ugliness, it's indifference. The opposite of faith is not heresy, it's indifference. And the opposite of life is not death, it's indifference."

— **Elie Wiesel**

"I am free of all prejudice. I hate everyone equally. "

— **W.C. Fields**





THE INTERNATIONAL CHILD AND YOUTH CARE NETWORK

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Editors

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

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

Correspondence

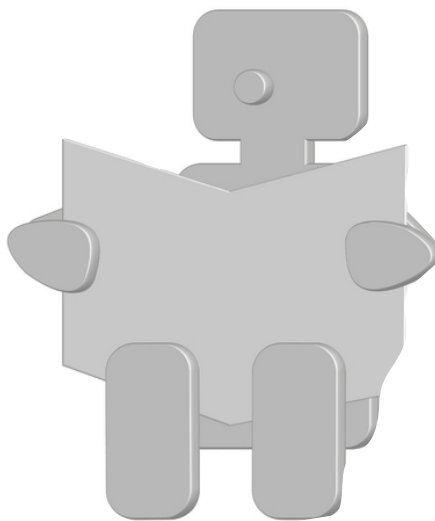
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