

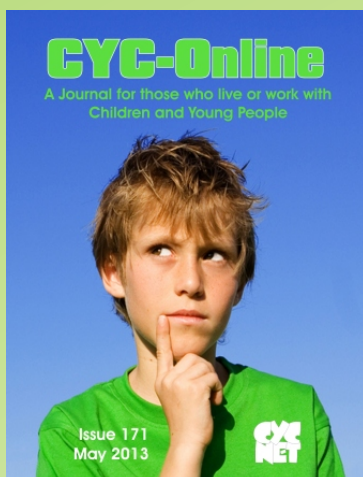
CYC-Online

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



Issue 171
May 2013





ISSUE 171: MAY 2013

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Acknowledging Us

When I first began in this work – some say about 187 years ago – no one knew what we did.

Heck, even those of us working in the ‘reception and diagnostic centre’ were uncertain of who we were and what we did. It was as if the care and treatment of young people (called emotionally or behaviourally disturbed back then) was a secret activity conducted ‘out of sight and out of mind’ of the general population.

In many areas of the world this has changed – and in many areas the situation seems to be the same. In some ways, I think, that says more about us, than about the general public who remain unaware. My first job, as noted above, was in a ‘reception and diagnostic’ centre, one of my most intense jobs was in a ‘cottage school’. Notice how so many of the names we use do not suggest what we do – and maybe even (shock!) – imply something different than what we actually do.

And it is not just in group care that such euphemisms get used. We call our after care programs by names which almost seem to be intended to disguise what we do, or who we work with in our programs. Tree Farm Transitions, for example.

We also seem to have this ‘attitude’ – yes, us – that what we do is not as valuable as what other helping professionals do. And we have trouble describing what we do to others.

What, I wonder, is this all about?

Are we hiding? Are we, as helping persons, living out the old ‘out of site and out of mind’ adage of long ago?

This month we celebrate International CYC Week. It is a time for us to recognise us. To shout loudly and proudly about what we do. To say ‘I am a CYC and proud to be one!’

Okay, I know, this is difficult. Easier to hide with our heads in the sand, to go to parties and say we ‘work in Social Services’ or, to pretend we are just doing this until something better comes along.

I am fortunate in that I get to encounter CYCs in various parts of the world. And in many corners of the world, people are proud of what they do – in South Africa, for example, CYCs are committed to building the nation through their interventions with children and families. Whoa! How different than in North America where we seem to want to act as if what we are doing is insignificant.

So, in this month in which we find CYC week – may I ask us all to ‘acknowledge us’. To stand up and be proud.

CU at the World? Where we can all celebrate together?

www.cycworld2013.net



Thom

Transferable Relationships

Kiaras Gharabaghi

Recently, I had an interesting e-mail exchange with a great friend, who also happens to be very well known in the world of CYC, and especially amongst CYC Net people, as someone with a lot to say about relationships and relational practice. Our email exchange centered around the 'transferability' of relationships, and so this is what I want to write about this month.

The concept of relationship surely is a central one in child and youth care practice. Just about every serious observer of the profession, and virtually all practitioners, incorporate some form of this concept into their understanding of what child and youth care practice is all about. To be sure, relationship is not a simple concept, and even in terms of language we can readily identify several variations that include references to relationship as an end in itself, relationship-based practice, in which the relationship becomes a means to end, and

relational practice, in which relationship reflects a particular process of being together. The importance of relationship as a concept is often associated with the role of attachment in the development of young people. Sometimes, the core driver of thinking about relationship is the engagement of young people. In addition, there are theoretical frameworks that emphasize a sense of belonging that can be addressed through the relationship, other frameworks that focus on the impossibility

of Self outside of relationship, and again others that carve out a spatial dimension for relationship, thereby situating the practice 'somewhere'.

A question that is not easily answered, however, is what we might hope to achieve with the concept of relationship, regardless of how it is defined or formulated. Whenever I ask my students about this, they typically answer by articulating a process in which the experience of relationship is seen to be transferable to future relationships. The



argument goes something like this:

If we, as CYCs, can provide a positive experience of relationship to young people, then it is more likely that these young people will approach future relationships with others from a different, more positive and more constructive perspective, than they otherwise would. It is clear that many of the young people we come into contact with find themselves in difficult circumstances largely because other relationships have failed; perhaps relationships with a parent, or within the peer group, or amongst siblings. It makes sense, therefore, that for many young people who we encounter as CYCs, relationships are to be approached with caution, perhaps some mistrust, and an expectation of failure. This is what we are trying to change, because we know that life without positive relationships is exceedingly difficult.

This is not a bad argument, and it certainly is not a wrong argument either. But it seems to me that there are multiple assumptions built into this argument that need to be problematized before we complacently accept its logic. For one thing, if a positive experience of relationship is assumed to be transferable to future relationships, then surely the negative experience of relationship is also transferable to future relationships. And if that's the case, then all those relationships between practitioners and young people that don't work out too well may well do harm to young people. This raises the

stakes of our practice significantly, since this means that our main operating concept can either do good or do harm well into the future. And since we are not in control of how a young person might be experiencing a relationship, this is not very different than using experimental drugs to 'treat' a young person, a practice that we would normally not condone at all.

The issue is further complicated by assuming that the experience of relationship is a static one. By this, I mean that any relationship might well be experienced as positive in the moment, but this does not inherently mean that this positive experience will always be felt as positive. Over time, with new experiences, input from others, and additional contexts, what was experienced as a positive relationship for a moment in time may well become the memory of a negative experience later on. Again, as practitioners we will almost certainly have no access to the young person in the future, and therefore we will have no capacity to assess how the experience of our relationship might have evolved, nor do we have any influence on ensuring that the positive experience in relationship is sustained.



Yet another challenge pertains to the expectations that emerge when after a string of negative experiences in relationship a young person encounters a positive experience. The reality is that this positive experience will almost certainly have emerged from the skilled approach of a CYC somewhere, and that level of skill will almost certainly not be replicated in most of the future contexts of the young person. In other words, that young person may well have regained some confidence in the experience of relationship by the time he or she moves on from the CYC, but this positive experience may fade rather quickly once the young person tries out his or her relationship skills with someone who is not as skilled as the CYC was. In other words, the positive experience in relationship may quickly become an exception rather than the rule, and the expectation of problems and challenges with relationships may therefore quickly re-emerge for the young person. In fact, a negative experience shortly after the positive one may well reinforce the negative outlook on relationships for young people.

So, I would suggest that the idea that a positive experience in relationship is transferable to future relationships the youth may encounter or become engaged in is probably not a *reliable* one. As such, I wonder whether this is a good reason to engage in relational or relationship-based

practice. Note that I am not wondering about whether relational or relationship-based practice is good practice; I believe firmly that it is. I just am not convinced that it is good practice because it builds capacity on the part of the young

person to build rewarding relationships in the future. And I worry very much that if indeed our relationships with young people result in a transferable experience for young people well into the future, that our preparation and on-going training of CYCs is completely misguided. After all,

although all CYC curriculum is peppered with talk of the importance of relationships, none of this curriculum includes courses or coherent components that specifically focus on how to be in relationship with young people. Instead, such curriculum provides all kinds of related content that may help with understanding one's involvement with young people, but that surely is not the same thing. Similarly, I am not aware of any movement within service sectors to provide professional development opportunities to specifically focus on this either. With so much at stake, including the possibility of doing harm rather than good, how could this possibly be omitted?

An alternative approach to thinking about what happens to relationships as time moves on is to replace the idea of *transferability* with the idea of *continuity*.



Instead of thinking about one relationship ending and eventually another one starting, hopefully reflecting or mirroring the dynamics that made the previous relationship a positive experience for the young person, we might think about how this positive experience within relationship is continuous beyond the context of daily or at least frequent interaction. In other words, we might ask the question: Do relationships really end just because we don't come together face to face anymore?

For most of us, the unfortunate experience of losing a loved one is a reality we cannot escape. But does the passing of this loved one end our relationship? I think not. More likely, the relationship continues, but it does so based entirely on our own imagined feedback from the other. This means that even when someone close to us is gone, we continue to reference that other in our everyday life, but we do so based on how we construct our being together without the other providing any feedback.

I think that something similar happens, or at least can happen, with relationships between practitioners and young people. The experience of being in relationship does not end once the context of the coming together ends (for example, once the young person is discharged from the program or ages out of care). Even if we have no further contact with the young person, the experience of relationship is continuous within the kaleidoscope of relationships that will evolve for the young person over time. In some cases, our relationship may be written as a space in memory, which the young person may or

may not reference from time to time. In other cases, the relationship may maintain a more active role and the young person may carry it with him or her over longer periods of time much like anyone might carry the relationship with a lost loved one. In most cases, however, the continuity of the relationship may move from the second scenario to the first scenario over time. In other words, a young person may carry the relationship with him or her in an active sense for some time, and then gradually move to store it in a space of memory with occasional moves to access this memory when something is triggered in other relationships.

The implications of viewing relationships as transferable versus continuous provide very different rationales for relationship-based or relational practice. If relationships are indeed transferable, our key interest ought to be to build relationship *skills*, and to provide young people with ways of assessing the nature of future relationships as either positive or negative, so that the former can be deepened and the latter can be discarded. Expressed in most extreme form, the function of our relationship becomes to present the young person with a formula for future relationships. If, on the other hand, we understand relationships to be continuous rather than transferable, the functional component of relationship becomes secondary to its identity component. We recognize from the start that young people will embark on their future lives without a formulaic approach to separating positive and negative experiences in relationship, and instead, they will have both these kinds of experiences forever.

Their identity will be shaped by these experiences, but they can draw on either type of experience at any time and thus maintain control, or at least agency, in their experience of themselves within the context of multiple (and multiple types) of relationships.

In the end, I believe that the centrality of at least some concept of relationship is what makes the CYC approach to being with young people unique and meaningful, and this I support wholeheartedly. However, I am always conscious that the language of relationship can quickly become a rhetorical play, hard to argue against but not contributing much either. I am also conscious that much of what has shaped our thinking about relationships has its origins in employment contexts that have shifted considerably over time. Earlier writing about relationship often used the residential context as its reference point. In that context, relationships involved navigating everyday living together, extensive mutual exposure, and a group context for coming together (teams of practitioners and groups of young peo-



ple). Perhaps most importantly, this context also provided for time as a core ingredient of being together, as practitioner and young person often had access to each other for many months and sometimes years. Today, the employment context of CYCs is often quite different. In hospital settings (which can be seen as a residential setting as well), practitioners may have a few days to be with a young person. In school settings, direct contact may be sporadic as CYCs manage their

workload over several schools and across hundreds, sometimes thousands, of young people. Similar contexts may be present in community settings, recreational settings, or homeless youth shelters. Even in residential settings, many practitioners work on a casual or relief basis, and are physically present in any one program infrequently or unpredictably. All of this means that there are many questions about relationship-based or relational practice that ought to be either re-visited or asked for the very first time.

Man is a knot into which relationships are tied.

— Antoine de Saint-Exupéry, *Flight to Arras*, 1942

Living More Connected Lives: Applications of Glasser's Choice Theory in Child and Youth Care

James Freeman

Abstract: *This article explores highlights from the contribution of Dr. William Glasser to the field of child and youth care. Dr. Glasser is a psychiatrist from the United States who challenged the mainstream diagnostic approach to mental illness and offers an alternative approach to external control psychology. A brief biographical sketch is followed by a review and application of various components within the body of knowledge known as Choice Theory including basic needs, relationship habits, and total behavior.*

Keywords: *William Glasser, Choice Theory, basic needs, relationship, behavior*

The field of child and youth care has benefitted from a number of individuals who have contributed to the body of knowledge and practice that guides contemporary practice.

The life work of Dr. William Glasser, who celebrates his eighty-eighth birthday on May 11, 2013, has been dedicated to helping people live happier, more connected lives — a goal shared across the field of child and youth care.

His work has resulted in a US based institute (www.wglasser.com), an online bookstore (www.wglasserbooks.org), and an international association (www.wglasserinternational.org) with representation from over thirty countries.

Biographical Sketch

Dr. William Glasser was born in Cleveland, Ohio USA in 1925. Initially pursuing a career in chemical engineering and following his service in the United States Army, Glasser received his education in clinical psychology and psychiatry in the 1940s and 50s. He completed a medical internship at the University of California, Los Angeles and a psychiatric residency as a physician at the Veterans Administration Hospital in Los Angeles. His early work on behalf of young people was in Watts in the Los Angeles Unified Public School District and at the Ventura School for Delinquent Girls. In addition to nearly thirty years in private practice, he has written over twenty books and taught around the world.

Glasser's career as a psychiatrist promoted a non-traditional approach which challenged mainstream diagnostic practices in mainstream psychiatry and psychological practice. Evidence of this might be summarized by the title of his book *Warning: Psychiatry Can Be Hazardous to your Mental Health* (Glasser, 2003) and a booklet titled *Defining Mental Health as a Public Health Issue: A New Leadership Role for the Helping and Teaching Professions* (Glasser, 2005).

Glasser dedicated his entire life to helping people around the world move from an external control psychology to one of internal control, which he describes in the body of knowledge known as Choice Theory. Choice Theory and its various components aim to restore and improve relationships in families, schools, and the workplace. The principles and concepts correlate with other well known contributions to the field of child and youth care, namely the characteristics of a contemporary child and youth care approach (Garfat & Fulcher, 2013) and professional competencies (Mattingly, Stuart, & VanderVen, 2010) with an emphasis on relationship and communication. Perhaps most relevant to child and youth care practice are the concepts of basic needs, relationship habits, and total behavior.

Basic needs

At the center of Choice Theory is the concept that all humans are driven by five basic needs. These basic needs are genetically encoded in us as social creatures. The first need is survival. This includes our body functions and for the most part is largely unconscious. The second need is

love and belonging. This is perhaps the most important because we are social creatures and it is a prerequisite for meeting other needs. A third is the need for power. We often attempt to satisfy this need through the use of external control, attempting to impose our will on others. At the same time we can find our need for power met simply through the act of someone listening to us and appreciating our perspective. The fourth need is for freedom - both freedom from (such as oppression) and freedom to (such as self expression). The fifth and final genetically encoded need is fun. This ranges from enjoying simple pleasures in life to opportunities for learning something new and useful.

These five needs - survival, love and belonging, power, freedom, and fun - are basic genetic needs programmed in every human. In child and youth care these five needs inform our design and implementation of environments and activity. Many of our problems - and those of the young people we engage with - are often struggles to unsuccessfully satisfy one or more of our basic needs. Making interactions as need satisfying as possible has the potential to promote optimal development and performance for a young person.

More specifically, these five strengths can guide the individualized planning of programs and treatment for specific individuals. Glasser's theory proposes that our personalities are determined by our needs strengths. That is, for example, evident in an individual who has a high need for power might engage in bullying behaviors. Or perhaps in a young person with a

high need for freedom who may run away from uncomfortable situations. Viewed through the lens of basic needs, these behaviors can be nurtured into positive replacement behaviors. For example bullying (when driven by the need for power) has the potential to be transformed into advocacy for others and running away (when driven by the need for freedom) may be an attempt to engage in self expression. Child and youth care is concerned with operating from a needs based approach (Garfat & Fulcher, 2013) which fits well with the model of basic needs promoted by Glasser and Choice Theory.

Relationship habits

Choice Theory also provides a practical framework to guide our strategies to connect and find satisfaction in relationships. Glasser outlines seven deadly relationship habits and seven caring (or connecting) habits. The deadly habits include: criticizing, blaming, complaining, nagging, threatening, punishing, and rewarding to control. In contrast, the caring habits include: supporting, encouraging, listening, accepting, trusting, respecting, negotiating differences.

Child and youth care practice provides abundant opportunities for these habits to be used in both reflection and application. The deadly habits summarize the external control approach, an approach that damages relationships and often includes “threats and punishments [that are] abysmally unsuccessful” (Beck & Malley, 1998). In contrast, the caring habits remind us that our goals are often better met through a “focus on meeting needs rather

than controlling behavior” (Glasser & Wubbolding, 1997).

The caring habits promote a pedagogical model that fosters collaboration, community, and lives that are more connected. As an exercise in reflective practice, make some time to think about or journal on questions like the following: How do you see the deadly habits show up in the lives of young people you work with? How do they show up in the way in which you go about your work? Do you find yourself using the relational habits that you want to use? What are some ways you might increase your awareness and use of caring habits in your daily interactions?

The framework of seven deadly and seven caring habits is simple enough to teach to young children and deep enough to promote reflection in the most experienced practitioner.

Total behavior

Glasser uses the term “total behavior” (Glasser, 1999) to describe the concept that all behavior is made up of four inseparable components: acting, thinking, feeling, and physiology. It is the acting and thinking that we have direct control over and we control our feelings and physiology indirectly through how we choose to think and act. Glasser uses the visual aid of a car with the four components of behavior as the four wheels. Acting and thinking are represented by the front wheels, which can be turned in specific directions. Feeling and physiology are represented by the rear wheels which follow where the acting and thinking turn.

When combined with the idea that

every choice we make is an effort to fulfill one of our basic needs the image expands with basic needs being represented by the car engine. The steering wheel represents our wants and desires, which turns or sets the direction of our actions and thoughts.

In supporting young people to move from ineffective, and sometimes painful or harmful, behaviors to those that are more effective, the model of total behavior offers practical guidance. First, it reminds us that the only person whose behavior we can control is our own. We cannot force or change the behavior of a young person. We can only shape the relational context and environment needed for them to experience behavioral change. Second, the model reminds us that every choice we make is an effort to fulfill one of our basic needs. Informed by the model of basic needs we can develop an understanding, or at least increased empathy, around what is driving a young persons behaviors. Third, and perhaps most important in relational child and youth care, it reminds us that we as the caregivers are in control of our own behavior even when everything else around us may seem out of control.

Conclusion

The field of child and youth care has benefited from contributions of a number of individuals, including Glasser and his development of Choice Theory. His ideas foster connectedness which is a hallmark of relational child and youth care. It guides us in moving beyond the destructiveness of external control and involves learning new ways to think about satisfying needs, caring and connecting, and promoting positive growth and change in a young

person's life. As Glasser celebrates his eighty-eighth birthday this month, we can perhaps best honor him and his contribution by reflecting on and integrating his life work in our daily practice.

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

Dr June Jones

Introduction

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

those with responsibility for the child can aid the developmental process.

The role of character

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

involves making the right moral decision and right moral choices and facing the consequences. Temperance involves self-control, making choices about how we live our lives and how we respond to the things that tempt us.

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

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

It follows that for Aristotle, learning the moral virtues requires having good role-models and experienced tutors, who are available from early childhood and continue throughout adolescence and into adulthood. Character development continues throughout life, it does not reach a point of fulfilment once we become an adult. Aristotle claims that 'we ought to have been brought up in a particular way

from our very youth so as both to delight in and be pained by the things that we ought, for this is right education' (Barnes and Thomson, 2004, [Nicomachean Ethics], 1104b, 9-14). The theme of 'right education' is closely linked to character formation in Aristotle's work, rather than the modern notion of academic development. He clearly did recognise the role of academic development but not at the expense of character development, which ought to start much earlier and remain the focus. He continues later to state that

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

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

Moral training: 'Raising' children

Sarah Broadie has used Aristotle's arguments to consider the aim of moral training and the role of parental obliga-

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

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

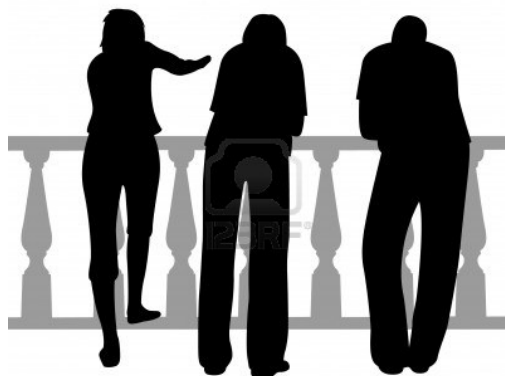
Broadie believes that some of the key parental obligations involve teaching a child to know and care about its own wel-

fare and teaching it to respect the rights and interests of others. As children are more likely to draw lessons from behaviour they see around them rather than instructions they receive, she believes that parental character development is vital (Broadie, 1994). Children who are exposed to parents and authority figures

who are poor role-models have a limited range of options in how to develop their moral character, which is likely to be more harmful for them than for an adult who has already had the opportunity to develop their moral character.

The less ethical attention a child receives the less likely he or she

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



driven by the immediate need to have them. The sense here is that of literally raising a child out of its childish nature into a higher nature that is growing in maturity. She claims that 'the way to teach him not to be tempted by what would be wrong to have is to get him to feel that he should not even mind not having it.' (Broadie, 1994, p.74) This clearly cuts across the way that peer pressure works, where children and adolescents do mind not having what everyone else seems to have, and sometimes act in ways they later regret in order to get the object of their desire.

The role of shame

An aspect of 'raising' children that has decreased in popularity is that of developing a sense of shame. Shame has become associated with abuse, and in this respect has regrettably been the cause of further harm to children who have already suffered much. Abusers have cultivated a sense of shame in their victims to inhibit children seeking help, suggesting that the abuse was somehow the child's fault and worthy of punishment if discovered. This is not the sort of shame that moral charac-

ter development seeks to foster. In an Aristotelian sense, shame is useful in that it helps us develop modesty, which covers all aspects of life. Aristotle describes how character development proceeds without a sense of shame.

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

Salkever argues that the special work of the family is neither procreation nor security but the development in children of the sense of shame that is an indispensable pre-condition for deliberate and thoughtful living (Salkever, 1990). He believes that cultivating a sense of shame in children prepares them for public life, where they can make a useful contribution if they have learnt modesty and allow shame to guide them away from behaviours and conversations that they would later regret. People who are not capable of being ashamed are not open to persuasion or deliberation. If they behave circumspectly, it is primarily out of a fear of punishment. The sense of



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shame that Salkever believes Aristotle is discussing is the habitual disposition to be concerned that one's initial reaction to a situation might be wrong (Salkever, 1990). Modesty creates a sense of carefulness and hesitancy about moral deliberation. If this is not deliberately cultivated in children and adolescents they are unlikely to arrive at this characteristic unaided.

Residential child care

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

such opportunities, with the appropriate level of support, so that children can exercise choices in an environment where real responsibility and consequences exist. Purchasers of residential child care need to consider whether the packages they consider suitable have made provision for character development, assessing what opportunities exist and how these are to be utilised with children from diverse backgrounds.

Challenges

One troubling aspect of character development is the reliance on role models. If a flourishing society is dependent on having good role models to train the next generation, how can we ensure that the role models are good, or have an appropriate standard, in the first place? This is in some sense an insoluble problem. We can go some way to deal with it by laying down the idea that we ought to aim for a perfect society. That is beyond the most dedicated of politicians and sociologists. What we can aim for is some agreement over the types of character traits that tend towards society being a good place in which to live for the majority. If we can agree that selfishness, whilst providing immediate personal gains, usually leads to long-term suffering for self and others, we can look towards characteristics that steer away from selfishness and towards appropriate levels of care for self and others. Having a general level of agreement about the types of virtues that Aristotle lists (virtues like courage and justice: there is a more comprehensive list, with explanations, throughout book 2-5 of Nicomachean Ethics) may allow a frame-

work to be developed that can guide character development in children and adolescents, and may provide an opportunity for residential child care practitioners to reflect on their own ethical behaviour too.

Conclusion

In this paper I have outlined an Aristotelian approach to character development, and the role residential child care can play in providing opportunities for this to take place. Ultimately, focusing in a positive way on character development will create children who mature into adults who are able to play a full role in society, and enrich society through their contribution. 'Raising' children in a residential child care setting provides a number of additional challenges to that of a nuclear family. These challenges can prove to be turning points in

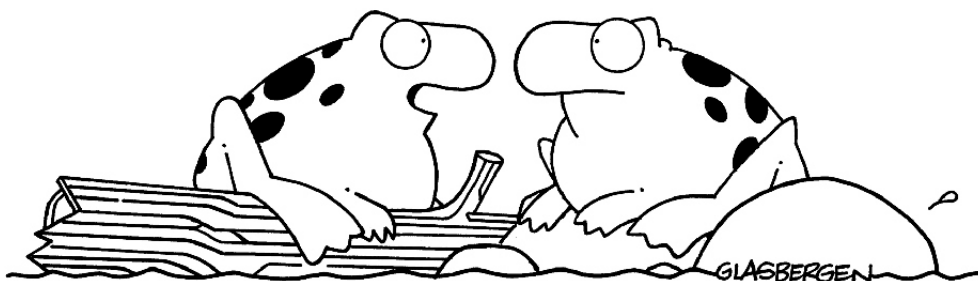
young people's lives, where they can have their characters developed, as well as their minds and bodies.

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From the Scottish Journal of Residential Child Care, Vol.9 No.2 October 2010, pp. 22-27

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"Looks aren't everything. It's what's inside you that really matters. A biology teacher told me that."



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Down with the Family

Hans Skott-Myhre

As many of you know I am not generally a cautious scholar who yields easily to convention or the common wisdom. Indeed, some of my colleagues would say that perhaps I am a bit too radical, a bit too far off the shoreline of reasonable and prudent thought and practice. From my perspective, I am not inherently attracted to radical ideas for their own sake. Such ideas have to have a certain utility for me to be interested in them. That is to say, they have to offer themselves as tools that can be used in the service of one project or another.

In this column my project is designed to interrogate the conventions and common beliefs of our field. I am not interested in doing this just to be contrary (although I am getting of an age where that might have something to do with it). Instead, I hope that by asking hard questions about what we do and how we think about it, there might be a little light shone into the dark and musty corners of our work that we haven't really looked into for a long time. Those parts of our conventional thinking that we just assume make sense without asking ourselves, why do we think that and is it really so?

I am going to propose that the institution of the family is just such a

theoretically neglected space. It's not that we haven't paid attention to the family in our work, albeit a bit later than most other helping disciplines. It's that we have begun with the family as a given; as something to be valorized and held in high esteem, a social institution worth preserving. Indeed, we often try to emulate the family in our programs and even our relationships with our colleagues. I would have to note that there are few greater compliments than to be called family or to be included in the gathering of the clan.

For myself, my first serious crush on a clinical set of ideas was with family therapy. I spent many years affiliated with and training people in the evolving field of working with families. I studied and practiced structural, provocative, strategic, brief, solution focused, narrative, reflective and even "Just" family therapy. I went to workshops with Virginia Satir, Jay Haley, Sal Minuchin, Murray Bowen, Steve deShazer, Insoo Kim Berg, Carl Whittaker, Frank Farrelly, John Weakland, Tom Anderson among others. I took licensure as a marriage and family therapist and employed family therapists to work in the child and youth care programs I supervised. There was no one as zealous about the family and its effectiveness as site of

clinical intervention. What was amazing to me then, and even to some degree now, is how effective working with families was in resolving the stickiest of child and youth oriented dilemmas.

At the time I celebrated the effectiveness of our interventions. We were able to work with young people and their families in such a way as to seriously shift the way they thought and acted towards one another in what looked like a far more positive fashion. Even now, I would have to say this was not an entirely bad thing. The people involved in the family, when we saw them were in considerable discomfort, and in some cases, at risk of significant violence to themselves or each other. At a minimum they were often miserable. Through the work we did with them they were able to find news ways to be together that sustained the family structure in a far more harmonious fashion.

The astute reader will now feel the premonition of a “but.” Like many things, the first warning signs about the family were hidden from me because I assumed them to be the anomalous and idiosyncratic faults of the early family therapists. In particular, the work of Sal Minuchin and Jay Haley come to mind. Minuchin’s work with inner city families had significant resonance for me as I was also working with similar families. His appeal to family structure and the necessity of reasserting the father as the head of household and breaking down the destructive alliances between mothers and rebellious children had a straight -forward appeal. However, with the advent of feminist family therapists in the early 80’s the overtly

patriarchal aspects of the work came under severe scrutiny.

That’s all right, I thought, the work just needs to be informed by a bit of feminism. I looked next to Jay Haley and Cloe Madanes who worked as a couple and advocated for an approach in which the family therapist took firm control of the sessions and forced the parents, both mom and dad, to work together. The focus shifted from the patriarch to the parental unit. However, as family therapy evolved it developed an interest in justice and equity. The bossiness of Haley no longer appealed.

Again I thought, well that’s OK, we just need a bit more reform. Along came Harry Galoushian, Tom Anderson, Michael White and all the associated family therapists who wanted to work with families as equals. Now, a lot of this work is still very dynamic and interesting, but a crack appeared for me in a session I saw Steve de Shazer do with a couple in Milwaukee.

The couple had come in with a marital complaint. He wasn’t affectionate enough and she was a sloppy housekeeper. By the end de Shazer had struck a deal they were both happy with — she would keep a better house and he would be more affectionate. When asked, by a member of the audience why he didn’t address the obvious gender and power dynamics in the sessions, de Shazer replied that the couple did not identify those as the problem. His concern was to solve the problem the couple identified not to create a new one for them.

It was while thinking about this that I began to wonder first about family therapy and then ultimately about the family

itself. My concern is, as it often is, the ways in which, what Foucault referred to as apparently benign, social institutions operate as the worst sorts of mechanisms of discipline and control for the dominant ruling class. And, indeed we find that over time a number of my favorite philosophical heavy hitters have weighed in on the family as a particularly nasty and persistent mode of social control and reproduction. Marx tells us that he considers the family to be the original form of slavery. He suggests that it is with the first division of labour between men and women that the social diagram of the slave/master relationship is put into place. His collaborator Engels wrote an entire book, *The Origin of the Family, Private Property and the State*, delineating the close relationship between the ability to control patriarchal lines of lineage and the development of private property and the father's control of that property. He traced how this leads to capitalism and the development of the modern nation state. None of this is possible, he argues, without the social institution of the patriarchal monogamous family.

In his book *Policing the Family*, Donzelot diagrams the ways in which the family has been complicit in the social reproduction of the state from the monarchies of Europe, where the fathers offered their sons for war and their daughters for the literal reproduction of the money for war, founded on the taxation of agriculture. Or put in another way, the mothers and daughters produced docile bodies for use by the despot as either cannon fodder or labour. Donzelot goes on to describe how when the patriarchal family began to

break down during the French Revolution, there were movements by both young people and women to operate more freely outside the rules and restrictions of the father. This movement is short lived, however, as the new regimes of power quickly ally themselves with the emerging social sciences and turn the mothers into the vehicles for the dissemination of new rules and restrictions premised in developing notions of social, medical and emotional hygiene. Indeed, Donzelot argues that mothers become the instrument for the new despotic rule of what he calls the psy-complex. That is the new system for regulating our bodies and minds on the basis of theories about mental health and normal development.

The psychiatrist R.D. Laing picks this up in his work on madness and social dysfunction. He locates the family as the source of what he calls the family trance. He describes this as the way in which families indoctrinate their children in the common sense beliefs of the ruling class to such an extent they can no longer differentiate between what they have been told about the world and the world itself. He proposes that families operating on behalf of the dominant society lull their children and themselves into a dream state in which their experience becomes secondary, always filtered through the ideas and beliefs promoted by the ruling regime. He says, that if one should happen to wake up there will be savage repercussions and severe pressure placed on the newly wakeful subject to go back to sleep.

Deleuze and Guattari make a complex and detailed argument against the family in their book *Anti-Oedipus*. They also argue

that the family is an agent of social reproduction and that psychoanalysis, and by extension family therapy, interferes with any possible radical or revolutionary restructuring of the existing social by having us turn everything into a family relation. They suggest that this keeps us from being able to see the broader social picture and the actual causes for what is happening in our society. A couple of examples I might cite are the fact that we immediately turn to family structure and single mothers as problematic rather than the broader issues of the economic realities of capitalism or holding parents responsible for the appropriate social reproduction of bourgeoisie values at a time when the middle class is collapsing. Both of these illustrate the way we are distracted by familializing problems and diverting our attention from the general crisis of capitalist rule.

Hardt and Negri pick this up in their book *Commonwealth*. They argue that the family is one of the top three social institutions in capitalist society that corrupt the possibilities of working together for the common good. They note that the family is the main site for “collective social experience, cooperative labor arrangements, caring and intimacy.” (p. 160) At the same time however, the family reproduces hierarchies and norms of gender and sexuality that are enforced both overtly and tacitly. It also promotes restrictive forms of intimacy that valorize heteronormativity and the notion that one’s affections and alliances should first be to one’s family not to the common good. It also tends to promote narcissism and individualism over altruism through placing the needs of

one’s family members in front of the needs of neighbors or friends. Finally, they argue that the family is the main vehicle for the inculcation and dissemination of private property as both a primary and fundamental belief and a physical reality.

While there are other critiques of the family that could be noted, I will stop here. Of course, one might say – but not my family – we are different. I certainly hope so, but if that is true, then whatever social institution you grew up in, must not have looked very much like what we generally refer to as a family. Reviewing all of this I am no longer surprised or particularly pleased at the effectiveness of family therapy. Why wouldn’t it work as a technology to get people to behave? It is perhaps the best and most efficient disciplinary machine that capitalism has at its disposal.

In the end, I would call upon Child and Youth Care as a field to reinvestigate its support and affirmation of the concept and practices of the family. Certainly there must be a more interesting and less pernicious social form that we could we experiment with and in doing so bring forward new social possibilities for ourselves and the young people and adults we encounter in our daily work.

Learning Empathy

Jack Phelan

I want to continue last month's topic with some added thoughts. A helper must be very sure of who he/she is in order to attempt to take on someone else's perspective. Basically you need to be willing to listen carefully to the other person so that you can more clearly think about things the way he does. Unfortunately, when we disagree with others the usual response is to argue more loudly for our point of view and we have many examples around us in the news every day to encourage this stance in politics, religious beliefs, and economics.

The developmental and personal journey to become capable of real empathy is

complex and never ends, and skilled CYC workers strive to continuously travel this path. Mature CYC practitioners must challenge themselves regularly to appreciate

the other viewpoints presented by people in difficult situations.

How can supervisors and educators assist CYC practitioners to become more capable of empathy? I have always admired the attempts to increase empathy for people

with physical disabilities by having students use wheelchairs or crutches to get around the school or wear painful shoes to simulate arthritis, etc., so there are some possibilities here to create learning. I worker in a juvenile detention center once where every new staff member had to endure being locked in a cell for a rela-



tively short time(15 minutes) to appreciate the experience the youth were having. It was very challenging for a lot of the staff.

I want to ask you, the reader, to create some ideas about how to simulate situations for CYC students and practitioners that will promote increased awareness and empathy for the youth and families we serve. Here are a few topic areas to start your thinking;

Trust – the youth and families we serve have been abused and neglected regularly throughout their lives and they continue to expect this type of response from us and others. What can be a useful exercise to stimulate our empathy for this lack of trust? Ethical constraints keep us from doing some things, but even something like not adhering to the work schedule and leaving someone uncertain about when they can go home, or discussing unpredictable and scary situations after they have occurred can be a useful opportunity for connecting this emotional reaction to the reality faced by our youth.

Powerlessness - these youths and families have been given little opportunity to exert personal control over their lives, except to adhere to our conditions and

rules. CYC practitioners often create painful experiences by overly controlling behaviour and choices in order to keep the situation as safe as possible. We create strict rules about how to sit at meals, ride in a vehicle, talk to adults, and countless other events. Yet I have experienced stiff resistance and even outrage when I question some CYC practitioners about wearing hats, using personal time when it is inconvenient for the program, etc. and these situations may become good empathy learning moments.

Painful childhood experiences that limit hope and enthusiasm, adult control that triggers trauma memory, aggression as the best response to most unpleasant situations are all everyday events for our youth. Each example can create an empathy learning situation for CYC practitioners at different levels of complexity, based on each practitioner's capability and maturity.

The other empathy connection and learning opportunity is for the supervisor or teacher who must be able to see what the practitioner is experiencing.

And so it continues...

**“I do not ask the wounded person how he feels,
I myself become the wounded person.”**

— Walt Whitman, *Song of Myself*

Laughter in his Eyes: Remembering Alan Keith Lucas

*Through his work at the University of North Carolina, Chapel Hill, **Alan Keith-Lucas** was better known to many South African child care workers than they realise. Much of the child care training material he and his team developed was included in the material of the NACCW's old BQCC (Basic Qualification in Child Care) course.*



*Writing in *Reclaiming Children and Youth*, **Larry Brendtro** remembers "a friend of troubled children and families".*

Dr. Alan Keith-Lucas was the author of over 250 publications in the field of youth development, including the paradigm shifting book, *Group Child Care as a Family Service* (Keith-Lucas and Sanford, 1977).

He was widely known in his role as a consultant to hundreds of child care organizations throughout the south. Generations of children residing in church-related children's homes eagerly anticipated the visits of this professor with a British accent who always took time to enchant them with Uncle Remus stories.

Neill of Summerhill

Like humour itself, Dr. Alan Keith-Lucas embodied both paradox and contradiction. Revered by conservatives and progressives alike, his sources of inspiration were as diverse as Jesus of Nazareth and Neill of Summerhill.

Keith, as colleagues called him, would

regale us with stories reaching back a half century to his days as a headmaster of an English boarding school. I well recall his rollicking accounts of the most prominent figure in British education of that era, A.S. Neill, who headed the radically permissive Summerhill School.

Alan Keith-Lucas was having problems with a particularly unmanageable youth in his own school, and decided to refer the lad to Summerhill. He forwarded an elaborately documented referral to Summerhill, only to receive a cursively penned postcard response from Neill instructing, "Send Brat!" The crusty Neill despised pomposity, and would refuse to see any of the world-famous educators and mental health professionals who made pilgrimages to Summerhill at its zenith. Rather, he would refer all such dignitaries on their first visit to the students. Only those with the courage to return for a second time would be granted an audi-

ence. With laughter in his eyes, Keith recounted. “The Summerhill kids drove away some of the grandest psychiatrists in the world!”

Not surprisingly, Dr. Keith-Lucas would always begin his own visits to a treatment programme by seeking an audience with the real experts, troubled kids in care.

Smiling revolutionary

Alan Keith-Lucas fits no stereotype, for he championed both reform and tradition. He was one of the first to call for redesigning residential child care as a family support rather than a family substitute (Keith-Lucas and Sanford, 1977). His ideas still have currency as politicians call for the resuscitation of the orphanage to replace unworthy parents.

This smiling, grandfatherly revolutionary spun his rich humour and proverbs to challenge rigid moralistic responses to troubled youth. He piqued the self-righteous, proclaiming that piety was no substitute for competence. He also challenged those spouting “empowerment” rhetoric to find the courage to become gutsy advocates of the powerless. He noted that children’s professionals are relatively powerless people who lack allies: “It’s no use shouting ‘All power to the Bunny Rabbits’ unless the foxes are willing to join you.”

Faith and humour

Alan Keith-Lucas was no bunny rabbit professional, but a smiling champion for children whose indefatigable spirit was fed by his deep Presbyterian faith and his sense of humour. When he lost his wife -- and nearly lost his own life as well -- in a

tragic automobile accident a few years ago, many thought his career was finished. But he battled back to health, and did some of his finest work in the 15 years that followed, ultimately producing over 250 publications.

At the end of his life, he was still serving as book editor of the journal *Christianity and Social Work*. This role offered him unique opportunities to confront those who used religious rhetoric to justify punitive approaches to human frailty. He often remarked that there are two contradictory religious mindsets and these transcend faiths and denominations. We see ourselves either as “God’s Probation Officers” intent on reproaching others, or as “God’s forgiven sinners” reciprocating the grace we have received.

A few years ago he sent me a copy of his last book, *Essays from More than Fifty Years in Social Work* (Keith-Lucas, 1989). He inscribed my copy with the phrase “to an innovator and traditionalist,” a designation which, of course, more accurately describes his own career. We will miss the wisdom and wry wit of Alan Keith-Lucas, and it is fitting that we allow him to have the last word. The following “maxims” are an Alan Keith-Lucas sampler drawn from his last book.

On violence

Violence is in our folklore. As a child I learned a rhyme: “A woman, a dog, and a walnut tree. The more you beat them the better they be.”

The real violence on TV is the assumption that good guys win because they can hit harder or shoot straighter than the bad ones.

Violence is often the result of a frustrated attempt to communicate. As a mother said to her child: "If your ears won't listen, maybe your bottom will." It springs from weakness, not from strength.

Much violence is only frustrated love. It can only be cured by making love possible. Violence, I suggest, would find it hard to survive a cuddle.

On Religion

God believes in self-determination. He didn't put a fence around the tree in the Garden of Eden.

The church has often used piety as an excuse for amateurism. While no one would think a rickety chair built by a Christian to be as good as a solid one built by a heathen, all too often unskilled teaching, blundering child care, or poorly thought out counselling has been assumed to be good because it was done in the name of Christ. Truly the road to Hell can be paved with good intentions.

This is the most serious, and the most justified, criticism that has been made of the Church-sponsored agency -- that it judges behaviour rather than tries to understand and redeem the person in trouble.

On Treating Troubled Youth

Be wary of any system of treatment, however much truth there may be in it, that can be learned and applied without the need for the practitioner to suffer with his clients.

We need to celebrate children rather than praise them. If praise I can also blame. If I celebrate I am glad for you. Praise and blame are forms of judgement and the Bible specifically commands us not

to judge. And not to judge means being very chary of labelling people or even of diagnosing and assessing them.

Jesus taught us an entirely new relationship between love and behaviour. Not, "Behave and we will love you," but "you are loved, therefore behave." Behaviour Modification teaches the opposite.

At what age should a child face the truth or participate in plans for him? At whatever age you think, and then subtract three years.

On the Meaning Of Life

Law is the accumulation of the wisdom and foolishness of the last three or more thousand years.

The ultimate human emotions are love and joy.

One cannot seek self-fulfilment. Self-fulfilment comes from doing something worthwhile.

Force may win the battle, but love always wins the war.

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Fear During the Night

A sudden ringing of the telephone, far, off, staccato, terrifying in its insistence. Slowly, chillingly, it buffeted me into reality.

“Yes?”

I propped myself up on one elbow, eyes tightly shut to block out the darkness of the room, only the outer edges of my brain achieving anything like a useful awareness. The voice at the other end of the phone was high and sharp.

“Phil? You’d better come across. We’ve got some trouble — Mark’s just attacked the nightman.”

I swore inwardly and tried to look at my watch. Too dark, too tired.

“How bad?” I asked.

“Not serious. It’s only just happened.”
“O.K. I’ll be over.”

By the time I had managed to pull on some clothes and reached the bathroom door I had begun to come to. In the light of the bathroom cabinet I looked again at my watch. 3.10 am. Christ, I thought, always in the dead of night, never in the day.

The hour of the wolf, they called it. That strangely disquieting hour between

three and four in the morning, the emptiness of the night. An apt description for that simple, single span when even the most stolid, unimaginative of men look back across their shoulders and shudder.

The secure unit stood some 20 yards away from the main buildings of the assessment centre and was ablaze with light when I reached it. Chris, the sleeper in, was awake and pacing the entrance hall, the nightman was in the toilet being sick.

And of course there was Mark, sitting in his bedroom, face blank, outwardly calm. I sat down next to him on the bed. He looked away.

“Well,” I said, “What the hell have you done now?”

“What do you mean? I haven’t done anything. He hit me first.”

I looked at him — medium height, dark; a handsome kid but dead about the eyes. Now he was breathing hard, aggression simmering like thunder beneath a thin veneer of sophistication.

“OK. We’ll talk about it in the morning,” I said. “Just get into bed and go to sleep.”

He rolled into the bed, face close up

the wall. I moved to the door.

"Phil, can I play my radio?" "Lightly," I said.

Later, I sat in the office, drinking coffee.

The nightman had gone home, bruised and somewhat stunned. Chris, the sleeper in, a back up precaution for just such an event as this, had been puzzled.

"Why?" he had asked me. "He'd been calm all evening, went into his room with no problems. But just now, Christ, I had to drag him off. So why the change?"

I had been unable to answer him. I didn't know why any more than he did. But now sitting there alone it was different. I felt open or exposed, almost under attack. Swiftly, in one quick movement which was far more decisive than I felt, I pushed back my chair and strode out into the hall.

Silence, absolute and consuming. The emptiness of the building, despite its sleeping occupants locked into their safe and comforting bedrooms, seemed to pulse hostility. I walked to Mark's door and peered in through the observation window. He lay unmoving, radio playing

endlessly in the sleeping room.

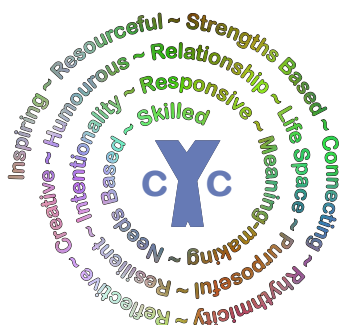
"It's almost as if I antagonised him," the nightman had said. Perhaps he had a point. He had never been particularly comfortable in the job. He was nervous, almost waiting for trouble. When Mark rang the bell and asked for water he had taken him a glass. And Mark, for some unaccountable reason, had flung the water over him and attacked.

I retreated to the office, my apprehension filling the room. I must need my head examined, I thought, telling the nightman I would take over from him.

"You go," I had said. "Go home and have a night's rest. I'll stay here until morning - there'll be no more trouble to-night."

Stupid bastard! I picked up my pen and began to write my report of the incident. But I was unable to give it much more than a cursory notice. My mind was elsewhere, anywhere but on the paper.

As much as I hated to admit it, I was afraid. I tried to analyse my feelings but what on earth was there to be afraid of?



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Mark? Not really. He was asleep and, besides, we always got on well. There would be no problems there. Not fear of attack, then, but there was something, some basic, primal night fear churning around within me.

I think I felt then, as I had never felt before, the totally irrational nightmare fears of the young child. In that hour of the wolf, when all the sophistication and role play drop away, only the bare bones of your soul are left. And you are open, vulnerable and afraid.

I felt Mark's fear, sensed it covering the room. I could have wept for him and for myself as well. Of course, it didn't exactly do my ego much good to admit that I was scared.

"It's all an act," the principal had often said. "Never admit you're frightened, not even to yourself."

Fear, however, is an intractable thing. It sweats and smells within the air, hangs lucid and putrescent like a fox's lair. And others pick it up, inhale it, drink it in, and act accordingly.

Perhaps that was it. The basic reaction to fear is more fear. The old story of expectation - if you expect someone to comply with your wishes he invariably does; if you expect him to refuse, he will refuse. Different people react to their fear in different ways. Some curl up, turn in on themselves, but others — Mark, for instance — lash out in a fury.

I forced myself to write. After two paragraphs I gave up, crumpled the paper and hurled it into the bin. And then, out of the corner of my eye, I glanced at the clock on the wall. 4.05 am. The hour of the wolf had passed — at least, my hour. For Mark, for the nightman, for others, their hour might still be there. For some it might never pass.

For the first time since the incident began I felt easy. The fear I felt at first had gone. I was alone but no longer afraid. I was in control. I picked up my pen and paper, and once more, began to write ...

Phil Carradice

From Social Work Today 13 (41) 6.7.82
"The Hour of the Wolf".

Little Luxuries

Thom Garfat

We watched as she reached a withered hand down into the small shopping cart and withdrew the few items she could afford to buy. They were luxury items; three imported tomatoes glistening in polished red, a small can of sardines; a miniature jar of English mustard; a half-loaf of dark rye bread and two or three other items which she had chosen to brighten up an existence that seemed to grow wearier with every spring.

Years ago as her body had begun to give itself up to time, her left hand had been permanently frozen in the shape of a gnarled claw and now she used it to push the groceries over to the corner of the basket where her other hand, withered but still flexible, scooped them up and placed them on the counter. As they dropped from her hand the checkout girl breathed impatiently, her tattooed fingers rapping an unwelcome pattern on the cash register, her eyes flicking exasperated apologies to the other well-dressed customers in the line-up of this specialty store. Her streaked hair waved like an enemy flag around the splashes of make-up and colour that formed the vibrant foundation for her crystal earrings.

The old lady caught the girl's movements and smiled gently at her. As her

purchases were tallied up with lightning speed, she dipped her good hand deep into a worn leather handbag that seemed old enough to have belonged to her mother. She pulled out a tattered change purse and, with painstaking accuracy, counted out the required amount and placed it respectfully on the counter beside the plastic bag into which her purchases had been hastily thrown. The cashier whipped up the money and dropped it into the register. Quickly she passed her attention to the person next in line.

As the graceful old woman returned her purse to her handbag and reached to slide it from the counter, the cashier stretched over her to take items from the next customer. In the swift movement of her impatience the girl's flailing arm knocked the old lady's bag to the floor and the contents of a meagre existence tumbled in the dirt between the wheels of the shopping cart.

With a start the old lady struck her hand to her breast quelling the frantic beat of a fragile heart. A small gasp passed between cracked lips as a few coins rolled fleetingly down the aisle.

The young cashier snapped something inaudible and waited for other customers to help gather up the old lady's belongings. The old lady, breath coming now in short

gasps, thanked those who helped to restore order to her shattered day. Finally, when all her belongings were once again placed safely in her purse and her bag of purchases hung limply from the withered claw, she turned to face the young cashier.

For a moment it seemed as if she was going to stare forever. Her ancient eyes gently stroked the girl's face and as her breath calmed a small shudder rippled through her shrinking body. The cashier stared impatiently, waiting for this living intrusion to pass out of her day. The rest of us stood silent, watching the tableau move slowly into life.

"I am so sorry, my dear," the old lady breathed into the face of the young cashier, "to have interfered with what I'm sure was an otherwise perfect day for you. Sometimes we old folks have trouble keeping up with the pace of the world around us."

With this she turned and moved slowly to the door, her back curved with the pressures of time, the bag of luxury items beating a slow rhythm against her side. As she reached the doorway she turned once again to face the young woman. As she parted her lips to speak we could see the cashier wince.

"Will you be home for dinner this evening," the old lady begged.

The young cashier responded cryptically, "No, mother. I won't ever be home again. I've told you a hundred times."

The old lady dragged herself out into a darkening winter, the few little luxuries left to her, jammed in a plastic bag from the specialty store. The doors slid shut, the old woman disappeared and the rest of us moved slowly forward in line. Each of us knew that our turn was coming.

Quality Care in a Family Setting A Practical Guide for Foster Carers



Leon Fulcher & Thom Garfat

While training and practice standards are now used in many places to enhance, monitor and evaluate the quality of care given to children and young people in out-of-home care, Foster Carers are often expected to perform miracles without practical assistance. Building from a strengths-based approach, **Quality Care in a Family Setting: A Practical Guide for Foster Carers** seeks to redress that deficit, offering practical help for Foster Carers seeking to do extraordinary things with the kids for whom they care.

Written by Leon Fulcher and Thom Garfat, **Quality Care in a Family Setting**, offers theory, practice tips and everyday advice for helping young people in Foster Care develop the strengths and skills necessary to successfully navigate life's challenges.

To order, visit
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Boys will be ...

Liz Laidlaw

My son Sam runs so fast on the carpet that when he inevitably trips, he tumbles and skids, his face literally breaking his fall. Then he laughs and gets up for more, all while nattering a silly running commentary. It's like he's souped up on some high-octane fuel.

He is so different from anyone I have ever met — certainly unlike me, or my calm, introspective daughter. And although he has always looked like his dad, I've never seen his father exhibit the type of wildly comical behaviour that Sam does. How did he learn to be such a natural ham at this young age? Is this behaviour learned or was he just born this way? The question of nature versus nurture arises.

When Sam was born four years ago, we had no idea what to expect. Our first-born was a stereotypical girl; a quiet watcher who never strayed far and focused on her highly developed fine motor skills. The boy has been a bit of a shock. Although I sometimes have the urge to

quash his spirit and shush him, I realize it's only because of my inhibitions and unrealistic expectations. I think our family has a lot to learn from Sam.

Wouldn't it be great to go through life

so sure of what you want (and equally important, what you don't want), feeling free to let people know exactly how you feel? I'm from the old school of accepting any-



thing people have to offer so as not to offend them, and being seen but not necessarily heard. Sam doesn't believe any of that's necessary, and he may be right.

Since the beginning, Sam's pure self has been in clear view. His needs are always easily expressed and understood. Now that he can speak, he has no reservations telling us what he likes or doesn't like. Out of the blue, he will announce to anyone in particular, "I really want a rocket ship", or "I really need that Batman motorcycle". He never gives up asking for things he wants, be it having candy, watching TV or acquiring a new toy. His tenacity is amaz-

ing. He'll argue and possibly throw a tantrum when the answer is no, only to bide his time until he can ask again, when he thinks our defenses are weakened. Or better yet, he'll just ask someone else. He has no problem letting total strangers know of his needs. He also has no issues with lying, saying "Daddy said it's okay" when evidently, Daddy didn't. Resourceful, some might say. Alarming, I say.

My son is infatuated with super-heroes and has been since before he was two years old. He hasn't watched many on television, as most are too violent. But apparently, his little-boy DNA is built to recognize Spiderman and Superman. Even before he could talk, he would spot their comic-book likeness on posters or boxes of food at the grocery store and squeal with delight. He is happiest with a dishtowel cape clothes-pinned around his neck, chasing bad guys and pretending to fly through the air. Thoughtful neighbours have handed down Spiderman jean jackets and superhero t-shirts. As considerate parents, we have purchased him many pajamas and colouring books emblazoned with the mighty idols. The word "sell out" comes to mind. But when he opened his gift of new Buzz Lightyear pajamas last Christmas, the look of pure joy on his face was addictive and, right or wrong, we do what we can to feed this obsession.

Sam has always been fascinated with guns, and except for a lightsabre (which was a gift) he doesn't have any. This doesn't stop him from creating them out of Lego or cardboard. He used to use his fingers to shoot me with both barrels when he didn't like something I said (usually "no"). I explained how this was

inappropriate and that we don't shoot people when we disagree, but, rather, we try to use our words. Next, he resorted to raising only his index finger, pointing it at me from behind his back, and pulling his little thumb trigger while making soft shooting noises to express his anger. When he talks about killing bad guys I share my concern and ask him to perhaps capture the bad guys, or maybe just rescue someone instead. I don't like the killing, I say. He rolls his eyes and says, it's just pretend, like I don't understand. And obviously I don't. I didn't interfere in my daughter's imaginary play. I don't remember telling her what her fairy princess or butterfly could or couldn't do.

Sam has always loved singing, usually at the top of his lungs while we're trying to enjoy a meal. My daughter thinks singing must be his hobby. She's convinced he'll be a professional clown when he grows up. Among his first words were "nana-nana-boo-boo". There must be an unwritten law somewhere that little brothers learn this phrase in their first few years of life, and know exactly how to use it to maximum effect on their big sisters. Shortly after this, he began telling me that I smell like a monkey eating chicken. Thank you very much. His Dad smells like a big blue monkey eating cheese and his sister smells like a monkey eating pizza. This would make him laugh uncontrollably. How did he know this was humorous?

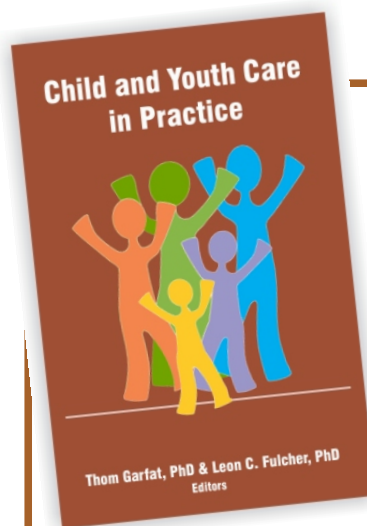
I wonder how much of Sam's behaviour is due to his being a second child and how much is due to our inability as older, busier, more tired parents to pay as much exclusive attention to him as we did his sister. My husband and I watched and dili-

gently recorded our daughter's every breath, step and milestone. We've been present for Sam's firsts too, but they've been acknowledged on the way to soccer practice, swimming lessons, shopping or school. Has he had to ramp things up so we'll notice him? He definitely understands the principle of "any attention is good attention", be it us laughing with (at?) him or screaming at him, it's all the same to him, as long as someone takes notice.

Sam's ability to be the comic and make people pay attention has become a useful tool for him. He is able to employ his special talents when the going gets tough and he gets in trouble. Nothing defuses a situation faster than someone doing an elaborate pratfall off the couch while making funny noises. He also senses when others are in trouble, or when situations are generally tense, and uses his talent for slapstick to change the focus. This allows everyone to have a giggle, take a deep breath and stop taking themselves quite so seriously. This is a skill I may not appreciate as much when he is a teenager, but it is also one I wish I had.

So I can't answer the age-old question of nature versus nurture. But if the question is did we assist in the creation of this charming monster, then the answer is, yes, we probably did. However, it is happening that he is becoming the person that he is, we are all the richer for being a part of it.

From Relational Child and Youth Care Practice Volume 20 Number 2, pp. 65-66



Child and Youth Care in Practice

Thom Garfat & Leon Fulcher - editors

Child and Youth Care in Practice brings together some of the best of contemporary writings on Child and Youth Care practice. Starting with an updated version of the characteristics of a CYC approach and ranging from practice-based evidence that informs evidence-based Outcomes that Matter through to direct care, supervision and management, through education to creative arts, *Child and Youth Care in Practice* demonstrates the application of a Child and Youth Care approach across many areas of our work.

Drawing upon writings from different parts of the world, this is a practice ideas book for college courses, teams, trainers, carers, managers and individual practitioners. *Child and Youth Care in Practice* shows the expanse and connectedness of our field. It is a testament to the evolution of a Child and Youth Care approach.

Child and Youth Care in Practice is available in soft cover (\$19.95) or Adobe PDF e-book format (\$14.95).

To order, visit www.pretext.co.za/shop

The cupboard was bare

Brian Gannon

A care-worker wrote: *The other day a youngster left my (restless and difficult) group in tears and it didn't take me long to realise that I had caused her distress. I had been sarcastic, unnecessarily punishing — and just plain mean to her. I feel bad about this as this is not my normal style. What is happening to me?*

Forty years ago people talked about the “child weariness syndrome”. Some years ago there was a lot of hype about “burn-out” — fancy names for a common condition amongst those who work on a day-by-day basis with children — teachers, hospital staff, child care workers — who have simply run out of steam, out of ideas or out of patience. People do get tired of demanding kids.

We say to our colleagues:

“I am fed up, I'm at my wit's end, I've had enough!” Our colleagues understand this feeling, but when we say this to needy children (by our actions as much as by our words) they become alarmed, because they have come to expect us to understand and meet their needs.

I once asked a teacher to help with an afternoon project for troubled kids, thinking that he was at least someone who understood children. He said to me — “Sorry, but by four o'clock I've had

enough of children!” This was simply an honest reply from someone who took his work seriously enough to pace himself in his exposure to children. He said:

“I'll dig holes for you, address envelopes or light the boiler, but no more kids! That way I'll be in good shape for my class in the morning.”

More give than take

Work with difficult youngsters is always more demanding than we realise ourselves. There is always more give than take, we have to think on our feet, meet constant demands, and often be exposed to the children's negative feelings — of unsureness, resentment, anger. We say jokingly to our friends — “There's never a dull moment!” This is not a joke. It is a sober fact of child care work which we must take seriously.

Your experience with the girl who left your group in tears is a warning to you that your willingness to help young people in difficulty must always be backed up with enough physical and mental energy. To go into a session with needy children without good reserves of physical and mental energy is risky for you, and worse than unhelpful for them.

If you found yourself being sarcastic, punitive and mean, that means that you

were at a stage where you needed to *defend yourself* rather than help others. You were writing emotional cheques that were bouncing. Worse, you were not being professional, because the brass plate on your door says “competent worker with at-risk children” and you were not at the time in a position to deliver on this promise.

Ways of coping

Child care workers often work under difficult working conditions and answers to this problem are seldom obvious or easy. Charitable organisations cannot always afford enough staff or shorter hours. But consider some “keep healthy” ideas which may be helpful.

Make sure that you receive supervision. Everyone who works with troubled children and youth needs the regular opportunity to scrutinise his or her practice with someone in the organisation who understands and who shares the responsibility for delivering effective services.

Pace yourself and your timetable. Long hours doing the same things leave you depleted. But a strenuous physical session with youngsters, followed by a free period or a quieter time, makes for variety in the skills you must use, and moves you between physical, intellectual and emotional demands. The wrong timetable for the *children* will also lead, on their part, to boredom, restlessness (you described your group as “restless” — was this due to unhelpful time scheduling?) and irritability.

Add to your skills — with individuals and with groups. When you recognise that things are not going well, you may be making an intelligent observation about your own practice. Is there some part of your work which you think you could be managing better? Find out where you can learn more about this.

Balance your commitment and involvement with detachment. Child care workers don’t like to be cold and clinical, and their greatest skills lie within the relationships they build with youngsters. But the successful army general always spends some time looking down on the battle from a hillside. If you are not thinking *about the job* as much as being involved *in the job*, you can get lost. I think this is probably what happened to you when you upset that young girl. To ask yourself “What is going on here?” and “What is needed here?” is to reassure yourself that you are retaining your initiative and your perspective. Then you can also decide whether you can manage alone, or whether you must call in the cavalry.

From the South African journal *Child & Youth Care*, Vol.4 No.4, April 1996, page 7

from this journal 6 years ago ...

The “village” that brings up a child: Adults being responsible

Anne White

Having known since last spring that I would be speaking to you today, every now and then during the summer I would think about what I was going to say. Of course, as provincial and national Home and School President [during 1994-96], I would have to stress the importance of parental involvement in education and the need for on-going, open communication between teachers and parents. But I kept thinking, “How can I drag that message out for half an hour? There must be another important issue I can raise with these people, something very profound that I can tell them so they won’t be disappointed to have invited me to kick off this conference.”

And then, in mid-September, something happened. Something happened which affected me and my children and many other people in our community. Something happened which made me more determined than ever to use whatever influence I may have to raise

awareness about the tragic, lasting effects on kids of family violence — verbal, emotional, and physical.

Let me go back several years to when I first met a young boy I’ll call “Chris”, who became a close friend of my son’s when they went to junior high together. He began spending a lot of time at our house. He was quiet, well-spoken, exceedingly polite, and very patient and kind to my younger daughter who was a toddler at the time. It wasn’t long before my son told me that he thought Chris’s father was beating him. I’m ashamed to say that at first I doubted him. We live in a nice neighbourhood, right? Pretty normal, middle-class people, who go to work every day, pay their bills, go to church, attend Home and School meetings, right? These aren’t the kind of people who beat their kids, right? WRONG!

“Well,” I thought, “if it’s true, surely someone else knows. Surely someone else will alert the authorities. Aren’t teachers supposed to be on the lookout for such things, and don’t they have a responsibility to report?”

On several occasions, my son would comment that “Chris’s father beat him again. Why doesn’t anybody do anything?” I was very troubled, but neither my son nor I had proof, only a nagging feeling. When my son asked Chris if anything was wrong, when he would come to school obviously exhausted and troubled, he’d just say he didn’t sleep well. He didn’t say that he’d been up most of the night dealing with a drunken tirade from his abusive father. My son was clearly distressed and frustrated during this time, and I’m sure he felt that I should do more to help.

A turning point came one day when my son came home from school and angrily told me that maybe now, at least, someone would help Chris, because he had shown up at school with a handprint on his cheek and marks on his neck from being choked. I was appalled, but I agreed with him that, at least now, someone would help. A teacher, the Principal, someone would have seen the marks and called in the social workers, right? I was off the hook, right? WRONG!

I felt compelled to follow up, so I called the Principal the next day to see what action had been taken. I thought I must be dreaming when the Principal insisted that there wasn't a problem, that there were no marks on Chris, and went on further to tell me that he'd had Chris and his father in his office the day before to discuss Chris's behavioural problems and disruptive actions in class. He also told me, "He's a real bad character, Anne. Don't waste your time worrying about him. He's just a trouble-maker."

I was taken aback. Momentarily, I wondered if my son was mistaken, not only about the marks he said he saw, but maybe there never was any abuse, maybe my son had been misinterpreting the dynamics of Chris's family relationship. But I couldn't ignore how upset my son had been, how outraged, and how concerned he was about his friend. And I was, quite frankly, appalled that a school Principal appeared to have written Chris off as nothing but a trouble-maker who didn't warrant his concern.

I hasten to add here that I firmly believe that the vast majority of principals and teachers are caring, compassionate

professionals, who would not turn their backs on kids in crisis. But for it to happen once, to one child, is one too many times. What must a child think when he or she knows that a person in a position of authority has seen signs of abuse and chosen to ignore them?

When Chris arrived at our house later that afternoon, he reluctantly let me look at the marks on his face and neck. Almost two days after the assault they were still quite vivid — there was no way anyone could have seen Chris and not been aware that he'd been abused. It broke my heart when he shrugged it off as a normal occurrence, something he'd come to expect as just part of his life. He had seen his father beat his mother until they divorced, and he had come to accept verbal and physical abuse as routine. How many other kids are living this same hell, resigned to their lot in life because they don't see any evidence that anyone cares, that anyone will stand up for them and help them?

When I alerted the school social worker the next morning, she responded immediately. Community services became involved and Chris's father was "questioned." Chris was initially unhappy with me for "rocking the boat," but he came to understand that I had a moral and legal responsibility to report what I knew, and he realized that I really cared about him.

Was Chris removed from his father's custody? Did anything happen to stop the abuse? To indicate to Chris that people cared about his welfare? Did this boy ever have a chance for a normal, safe, happy adolescence? No, no, no and no.

Did Chris's behavioural problems

worsen? Did he become more disruptive? Did he grow ever more angry? Did he become increasingly involved in committing petty crimes? Yes, yes, yes and yes!

I'll never forget the night that he arrived at my door around 11 o'clock, upset and sobbing, after yet another violent assault. He felt safe coming to me by then, and admitting to me his fear and despair. I felt so inept, so powerless to help him. All I could do was offer him some comfort, put my arm around him — this big, six-foot tall young man, sobbing like a little boy, embarrassed to death for me to see him like that, but needing to be held.

Fast-forward a few years. Chris went to live with his mother, who had to work long hours, many all-night shifts, at minimum wage. Chris was often unsupervised and was getting into more trouble at school and with the police. I had to tell my son that he was not to go to Chris's when his mother wasn't there, but I also told him that Chris was always welcome in our home. He often stayed overnight, sometimes for several days at a time. He was a model house guest, and I saw great potential in him, if only he could "get his act together." Some people tried to help him, but by then so much damage had been done that it must have seemed, to Chris, to be too little, too late.

How many kids are out there, just like Chris? Kids filled with rage and despair? Kids with so little self-esteem, so little hope and so little support that they are engaging in self-destructive and anti-social behaviours? About eighty percent of incarcerated youth in Nova Scotia come from abusive homes — if you can call them "homes". For these kids, a youth correc-

tional facility must surely be a happier, safer place than their "homes"!

At the correctional facility, Chris was well fed and safe. But when they released him, they released him into the custody of his father! Is it any wonder that he felt abandoned? Is it any wonder that he truly believed no one really cared about him? Is it any wonder that his inner rage grew until it consumed him, and that one night he finally snapped and committed a horrific, violent crime? I am not for one moment excusing him. I'm absolutely appalled at what he did. I and my children are secondary victims of this crime. It has affected us profoundly and we will never be the same.

But I am not surprised. He was a time-bomb. It was only a matter of time before he exploded. Our schools are full of kids like him. We must seek them out and give them support and comfort. We must not label them as trouble-makers and nuisances. There are reasons behind every graphic and gory headline. When kids commit violent crimes we must all ask why. Every young offender is someone's child, someone's brother or sister, someone's niece or nephew or grandchild, someone's friend. If those who knew the hell Chris was living in had spoken up soon enough, loudly enough, often enough, he might have been saved and an innocent person might be alive today. All of society bears some responsibility for youth violence and crime, and all of society must seek solutions.

Railing against the Young Offenders Act is not the answer. The brief which was recently presented to the federal Standing Committee on Justice and Legal Affairs re-

garding Bill C37 (the Young Offenders Act), by the Canadian Teachers Federation, Canadian School Boards Association, Canadian Association of School Administrators and the Canadian Home and School and Parent-Teacher Federation is a positive document. It does not blame. It recommends positive, preventative actions. Let us hope that our legislators are listening!

You have power. You affect kids' lives every day. You can make such a difference to kids like Chris. Please don't write them off. Please, the next time a student is disruptive, rude, obnoxious, angry or didn't do his homework again, please remember Chris. Ask yourself, "Why is he behaving this way? Was she up all night listening to her parents fighting? Is he being abused? Has she been thrown out of the house?"

Yes, I know I'm asking you to be psychologists and social workers and mind-readers, and yes, I know you're over-worked and over-stressed and under-appreciated, and yes, I know your class sizes are far too large. But I also know that you care deeply about kids, or you would not have chosen teaching as your profession. We've often heard the African proverb that says, "it takes a whole village to raise a child." With the kinds of issues facing young people in today's society, it has never been more important for the whole "village" or "community" to do its part. It is appropriate that the theme for this conference is "Rediscovering Communities."

There are initiatives being undertaken by school systems to help "children at risk." But some kids will still fall through the cracks and the costs to them, their

families, and society are far too high to be tolerated.

And what of Chris? He's in a correctional facility awaiting trial. He understands the seriousness of his crime. He's very sorry for what he did — though he knows that "sorry" doesn't erase what he did or bring a man back to life. He wrote to me recently to apologize for involving me and to ask me to forgive him, though he said he would understand if I couldn't. I wrote back that there was nothing for me to forgive him for. He always felt safe and welcome in my home, and felt that it was a place he could go to if he needed help. He never had very many places like that.

I often wonder if there wasn't something else I could have done for Chris over the years, if there might be just one thing I could have done that would have made enough difference in his life to change his fate. Maybe, maybe not, but I will do everything in my power to help other kids like him.

My kids know how troubled I am about this. They are indeed troubled too, dealing with conflicting feelings of abhorrence for the crime but concern for their friend. This has caused them to confront issues teenagers should not have to deal with. But in the midst of the turmoil they have grown. It meant a great deal to me when my younger son said, out of the blue, one day, "Mum, please don't feel guilty about Chris. You always did everything you could for him. You're probably the only person who did."

Let's all of us be sure that we can always say that we did everything we could for the kids who need us.



Post Card from Leon Fulcher



Hello Child and Youth Care Workers of the World! The month of May means we are celebrating Child and Youth Care Week, nah Month! May is also when we celebrate Mother's Day in many places. So let's *Just Do It!* and celebrate!



Remembering the Children and their Carers

Stop right now and spend a few moments thinking about child and youth care workers you have known. Think of those who mentored and supported YOU through the early months of YOUR WORK as a youth worker, foster carer, kinship carer, after-school project worker, group home houseparent, village house-mother, social pedagogue or institutional youth counsellor!

How exciting to think that more than 400 child and youth care workers from



**Calling Child and Youth Care Workers of the World to
The World!**

more than 40 countries have already registered to join comrades at the end of June in Newfoundland at The World. I hope folk will also seize opportunities available to participate in the CYC-Net Clan Gathering as well as in the CYC Educators' Day before the main event! Don't hesitate, Comrades! Be there!

The Newfoundland CYC World Conference is already unique! Never in our history has there been such a world response to an invitation to gather – in St John's (not St John travellers!), at this contemporary World transportation hub (for Puffins) where European colonisation of North America started.

Spare a thought for those travelling from distant places. The costs associated with travel visas and currency exchange



**Calling The World to St John's, Newfoundland
aka 'The Rock'**

will present big challenges for many World CYC practitioners! Some have already had to pull out because of cost. International travellers passing through the US changing to a Canadian destination face 'Transit Visa' challenges just to pass through any US airport connecting to a



Calling Youth Workers from the South Pacific

Canada destination. I am reminded of a Solomon Islands colleague travelling to an earlier conference in Canada who was stopped at Los Angeles and sent home! No transit visa before landing in the US! Just accept that international travel involves waiting and border security issues.



**The Needs and Capabilities of Young People are
Paramount**

The CYC World programme highlights the extent to which the needs, capabilities and opportunities experienced by children and young people *looked after under supervision in care* are central to the work of all who work in this field. The programme is also about caring for the caregivers!

St John's, Newfoundland is a beautiful place in the world with amazing people and things to see. It's also important to remember that this is where European colonial influences began on the North American continent. Since the 16th Century, that history has shaped the place and those who call themselves Newfoundlanders and also peoples of Labrador! During your walking tours of the city, check out the monument to Chinese immigrants to Newfoundland!



Ever Mindful of Historic Wrongs and Contemporary Circumstances



**Celebrate Child and Youth Care
WHERE YOU ARE this Month!**

Kia Kaha Whanau! Stand Tall CYC Family! **What You Do Matters!**



June 25-28, 2013

St. Johns, Newfoundland & Labrador – CANADA

Child & Youth Care World Conference

*Connecting at
the Crossroads*

www.cycworld2013.net

EndNotes



Kids laughing ...

Unselfconsciously and spontaneously, helplessly and naturally, together. How we adults enjoy bringing a laugh to the face of children, those to whom no laugh comes easily, who have little enough to laugh about. We widen their repertoire of feelings to include major keys with their minors so having more in common with us who know that our humanness has more to offer than the autumnal colours of loss, hurt and loneliness. Kids laughing, helplessly and naturally, is their gift to us, a wordless thankyou to us for welcoming them back.

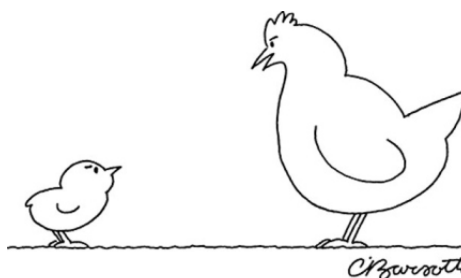
— “A birthday is just the first day of another 365-day journey around the sun. Enjoy the trip.”

— Unknown

“Whatever you are, be a good one.”
— Abraham Lincoln

— “The best compliment to a child or a friend is the feeling you give him that he has been set free to make his own inquiries, to come to conclusions that are right for him, whether or not they coincide with your own”.

— Alistair Cooke



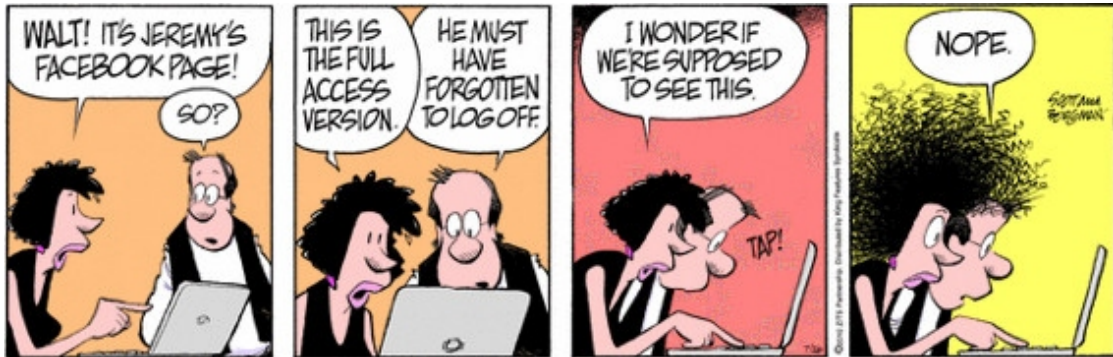
“You’re free range
when I say you’re free range!”

— “The surest way to corrupt a youth is to instruct him to hold in higher esteem those who think alike than those who think differently.”

— Friedrich Nietzsche



“We can’t even agree on
how cold it is!”



"If all printers were determined not to print anything till they were sure it would not offend anybody, there would be very little printed."

— Benjamin Franklin



"In every dispute between parent and child, both cannot be right, but they may be, and usually are, both wrong. It is this situation which gives family life its peculiar hysterical charm."

— Isaac Rosenfeld

"Failure is simply the opportunity to begin again, this time more intelligently."

— Henry Ford

"Family quarrels have a total bitterness unmatched by others. Yet it sometimes happens that they also have a kind of tang, a pleasantness beneath the unpleasantness, based on the tacit understanding that this is not for keeps; that any limb you climb out on will still be there later for you to climb back."

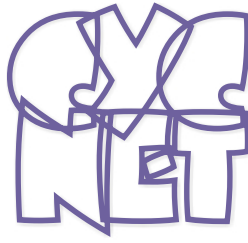
— Mignon McLaughlin.

Research is what I'm doing when I don't know what I'm doing.

— Wernher Von Braun

They say genes skip generations. Is that why grandparents find their grandchildren so likeable? — Joan McIntosh





THE INTERNATIONAL CHILD AND YOUTH CARE NETWORK

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Size	Layout	Width	Height
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1/2 page	Portrait	95mm	260mm
	Landscape	200mm	125mm
1/4 page	Portrait	95mm	125mm
	Landscape	200mm	60mm
1/8 page	Portrait	40mm	125mm
	Landscape	95mm	60mm

information

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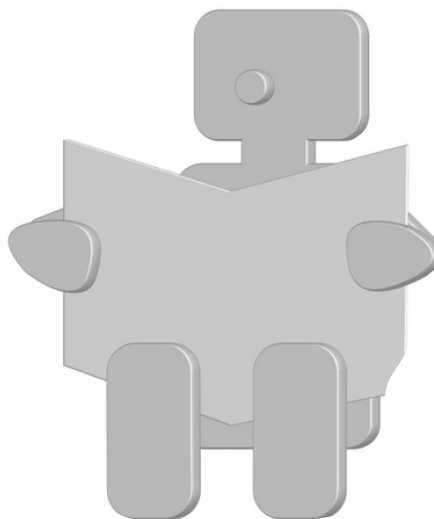
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ONLINE JOURNAL OF
THE INTERNATIONAL CHILD AND YOUTH CARE NETWORK (CYC-NET)

www.cyc-net.org

ISSN 1605-7406