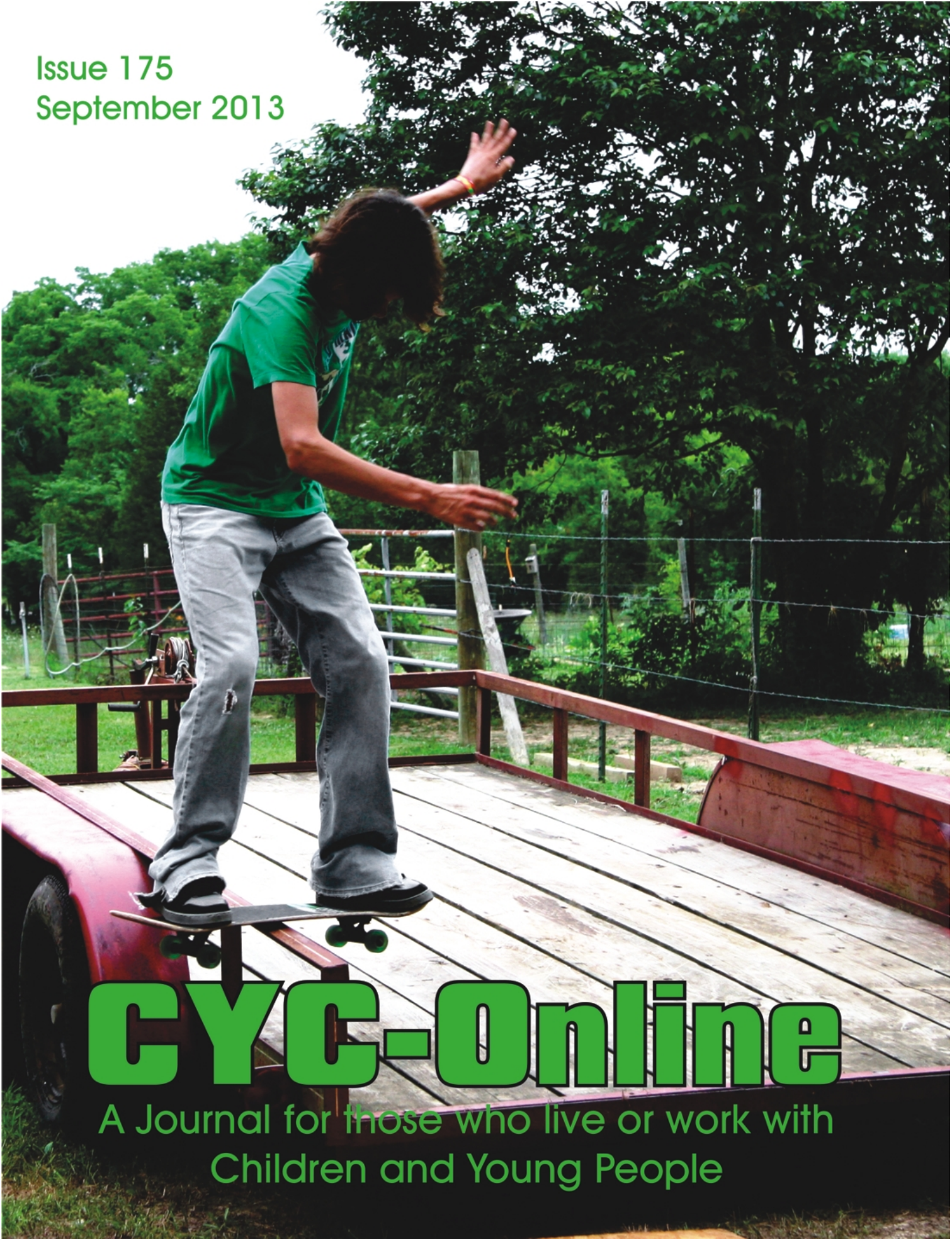
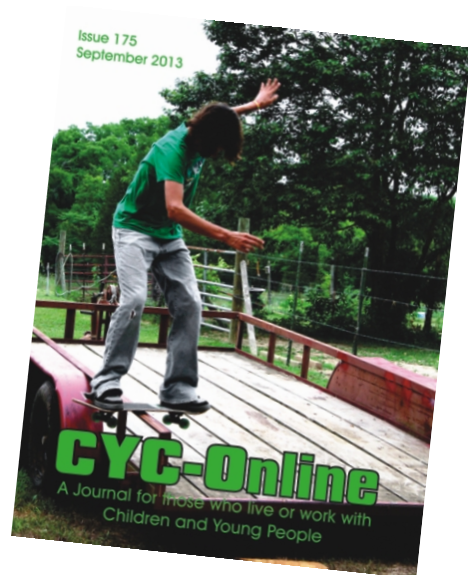


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Children and Young People



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Changing Rhythms

The end of summer seems to be right around the corner here in my part of the world.

So I am busy making gallons of tomato sauce for the winter months ahead. After all, it is the time of year when the vegetables are in abundance, fresh and tempting. And if I make the sauce and freeze it, then in the midst of a winter storm I can pull some from the freezer and be reminded of the fresh tastes of a late summer harvest.

It's the cycle of things; the rhythms of the seasons reminding us that we are a part of the never ending continuum of life. It gives meaning to the old adage 'all things will pass'.

That's something we forget sometimes.

Occasionally, time is all that is needed or, at least, the supported passage of time.

I am not good at waiting for Spring it seems to take forever to get here – yet summer whips by and fall descends with a rush. Time, sometimes, seems to move at a different pace. Just like some days rush past and others trudge along.

Where does the time go? Maybe it is better to ask 'how does the time go?'



I used to wonder how the kids experienced the passage of time. Then I realised they experience it the same as the rest of us – some days whip by, some days are a struggle. It's on the slow days when they need our support, I think. When the day is just too long, when time seems to drag on forever, when the end never seems to be in sight. Then they, like we, need support.

Well, best I get to the garden and pick the herbs for the tomato sauce before the daylight fades – it seems to happen faster at this time of the year. And that causes me to have to change my schedule, alter the rhythm of my days, to accommodate the cycles of light.

How do you adjust your pace, schedule, rhythm according to how time passes for the kids?

Thom, in the fading sunlight.

CYC and social pedagogy

Mark Smith

I can't remember when I last wrote a piece for *CYC-Online*. I tried to check on the search facility and while I found lots of monthly columns, I couldn't seem to arrange them in date order. Glancing over some of those columns it would be fair to say I could barely remember writing many of them.

I'm not sure what I *think* about them all at this remove. But what I do know is that the discipline of putting pen to paper on a monthly basis (and until fairly recently, this is what I did before transferring my thoughts onto the computer), was formative in my development as a writer. I know

why I stopped; initially, it was purely due to pressures of work at the time, pressures which I kept thinking would recede, but they never did for the best part of two years. And when the time came that I could think about writing again I began to question what I might have to say. With

each passing year I was moving further and further away from direct practice and from the kind of examples that I had been able to draw upon in my writing. There is only so long you can do that before your examples start to feel dated and a bit hackneyed.

Another factor putting me off re-



suming my monthly writing was that I began to wonder what I might have to say for a cyc audience. It's not that I had stopped writing altogether. I have done more over the past two or three years than I have ever done; but it has been a different kind of writing for a different kind of audience. So, I've been writing for academic journals on knowledge exchange and mobilisation, moral panics, ethics, each of which I could argue have considerable relevance to the field but, in the form they're written, might seem a bit abstract. The other thing I've been writing about, however, is social pedagogy and in many ways this is the direction that much of my thinking is taking in relation to ways of thinking about how we might work with people. Social pedagogy can often be thought of as just another model of practice but it is much more than that; it is a way of thinking about how we are with people, much, I suppose, like cyc. So, when Leon suggested at the recent World conference that I resurrect my writing around making links between social pedagogy and cyc, it made a lot of sense. So, over the next few columns, my intention is to pick up and develop some key themes from the social pedagogic literature and develop these in relation to cyc. I'm not the only one to be going down this line. Jack Phelan has mentioned social pedagogy in his writing and Kiaras Gharabagi is developing compelling arguments that the care task of cyc ought to be broadly educational rather than treatment oriented. (He is also starting a series on the topic in this month's issue.) This is a central social pedagogic theme. Part of my

own interest in social pedagogy stems from a belief that this assertion of the importance of education rather than a more individualistic notion of treatment, in bringing about individual but also wider social change, is central to a Scottish tradition of welfare and that this differs from predominant Anglo-American paradigms. This observation takes on an additional significance over the year ahead as Scotland prepares for a referendum on independence to be held in September next year.

In this column I will try to offer a brief general introduction to social pedagogy before developing particular themes over subsequent months. So, what is social pedagogy? Basically, it is the approach that frames services for children and families (and increasingly direct work with people over the lifecourse) across most of Europe. Because it has developed differently in different national contexts it can be hard to pin down a definition but it is most often thought of as education in its broadest sense, social education, which extends beyond the classroom to encompass every aspect of children's upbringing (a term I will develop next month): school, family, recreation ... culture in its broadest sense.

The roots of the term pedagogy derive from the ancient Greek, *pais* (child) *agein* (to lead, bring up) (Eichsteller and Holhtoff, 2010). Pedagogues in ancient Greece were family attendants (usually slaves) whose duties were to supervise the young sons in a household. They took boys to the gym and the school, remaining with them in the classroom. They were



also expected to supervise their young charges' manners and behaviour in the home, the street and in school, where the pedagogue was a symbol of parental authority (M. K. Smith, 2009).

The 'social' element in social pedagogy has roots in German philosophical responses to industrialisation and concerns about loss of community and in the democratic movements that emerged across Europe following the revolutions of 1848. It had distinct egalitarian and reformist underpinnings, being expressed as 'educational action by which one aims to help the poor in society' (Infed, 2005). It involves the induction of a child into wider society and the promotion of social functioning, inclusion, participation, identity and the shared responsibility that comes with being a member of that society. The medium through which to achieve personal and social change is the relationship established between the social pedagogue and those they work with. This demands that pedagogues are aware of and continually reflect upon their own ethical stance, (the German term 'Haltung' captures this idea). The importance of reflection requires that workers cannot rely on rule-books or best practice guides to tell them how to act but need to reach contextualized decisions based on the particular features of a case or situation. This need to operate as autonomous, reflexive professionals is reflected across Europe in frameworks that require degree and often Masters level qualifications to work as a social pedagogue. Already some of the differences between this and Anglo-

American models start to become apparent.

At another level, though, there are obvious similarities in both the underpinning philosophy and practice of social pedagogy and cyc. Here in Scotland I have had some initial discussions with colleagues as to why one might choose to go down one road or another in terms of further developing an identity for work with children and youth. There are arguments both ways. The cyc literature is growing and is obviously readily available in English, whereas much of the European literature remains untranslated from the original German or Danish (amongst other languages). Again though, this is changing and ideas from the rich social pedagogic tradition are becoming more readily available in English. What I think might tip me in the direction of social pedagogy is its greater emphasis on the 'social' as opposed to the individual, about seeing the individual as existing only in relation to others and to society as a whole. There is still much that I see in the cyc literature that is looking for the next 'best' treatment model. Hopefully, over the next few months, I'll begin to tease out some of these ideas.

In the meantime, readers who would like to take forward any reading on social pedagogy might be interested in a new online (and free) journal:

<http://www.internationaljournalofsocialpedagogy.com/index.php?journal=ijsp&page=index>



Approaches to Social Pedagogy

Kiaras Gharabaghi

Conversations about social pedagogy with social pedagogues are strikingly similar to conversations about child and youth care practice with child and youth care scholars. One has the distinct sense that there is something very important, very unique and very specific that is being discussed, but it is difficult to identify what precisely it is. Whatever it is, one can easily identify a total commitment on the part of the social pedagogue to the 'field' of social pedagogy, and a certain sense of ownership to the field that is defined primarily based on what it is *not*. Indeed, an old but still commonly cited definition of social pedagogy, at least in Germany, is that of Gertrud Bäumer (1873-1954): social pedagogy is about 'the upbringing of children', but excludes both family and school. In this sense, social pedagogy is understood as the public (state and civil society) responsibility for the development and upbringing of children beyond the institutions (and sometimes in spite of these) of family and school (whereby it should be noted that more recently, there have also

been arguments in Germany that social pedagogy is really a discipline that covers the entire lifespan; for the purpose of this short article, I will not discuss these arguments, except to say that in child and youth care practice too, notwithstanding the name of the discipline, arguments and practices that cover the lifespan exist).

Upbringing [Erziehung] and development are two foundational processes within the broader discourse of social pedagogy. The concept of upbringing relates to how children as subjects are supported in their growth and understanding of themselves and their connections to the world(s) around them, but the emphasis here is specifically on the relationships between children and adults (both adults in general and particular adults such as parents, teachers, coaches, etc.). It is the interactions between children and adults, and their pedagogical content, that either furthers or mitigates the successful upbringing of children (whereby the specific nature of 'success' is not specifically defined, but generally relates to the social competence of young



people on the one hand, and a strong sense of self-efficacy on the other hand). Important here is to recognize the interactive nature of the process of upbringing. Children are seen to have agency in their relationships with adults, and therefore one cannot assume that specific adult actions (or professional interventions) will be experienced similarly by different children.

Development is also recognized as a foundational process within social pedagogy, however, the concept of development is entirely removed from psychological frameworks and instead associated with ecological frameworks, including that of Bronfenbrenner. As the term *social pedagogy* suggests, it is the interfacing of multiple levels of societal life, and notably the relationships within and between such levels, that is of interest to the social pedagogue. In this sense, there is also a political component to social pedagogy, as young people navigate within and between levels of familial, extra-familial and institutional relationships.

One consequence of this two-process construction of social pedagogy is the concept of 'Bildung', a term that does not easily translate into English. Bildung includes components of what in English might be referred to as education, however, it explicitly excludes school as a place of education, and assigns to schools a secondary (if not peripheral and sometimes even destructive) position in the formation of the child's development path (here one might note that in current efforts to bring social pedagogy to the UK, the 'pedagogy' part of the term social

pedagogy is often taken as a bridge between social work and formal (school-based) education). Sometimes translated as 'education in the broadest sense', Bildung is the process by which young people narrate their 'biographical experiences' in relation to their current circumstances. Biographical experiences may include components of one's social history, but they are distinctive from the concept of social history inasmuch as the latter is the story *about* the young person, whereas the former is the story as narrated *by the young person*. From the perspective of 'helping professions', the result is a strong conviction that interventions, no matter how well designed or supported by whatever evidence, cannot in and of themselves be agents of change for young people. Instead, it is the biographical narration that serves to drive change for young people (therefore positioning agency firmly in the lives of young people), and the role of 'helpers' is 'merely' to provide opportunities and possibilities to influence, or to reflect, on such biographical narration.

From a research perspective, social pedagogy is situated very differently than the more 'treatment-focused' approaches commonly seen in North America. Whereas treatment lends itself to the exploration of outcomes, and therefore quantitative research approaches and the production of evidence, social pedagogy research is firmly rooted in qualitative, and often ethnographic or grounded theory-based, observational and reflective approaches. In addition, unlike theoretical frameworks that seek to 'force change' in



seemingly adversity-bound developmental or life patterns (in practice, usually with pre-determined time frames), social pedagogy is entirely process-focused, and generally avoids designations of stages or time-limited outcomes. This impacts, for example, the conceptualization of what happens as young people reach adulthood. Instead of independence, it is *interdependence* that emerges from this transition, whereby young people experience a time of 'emergent adulthood' during which this interdependence is



relatively chaotic and highly variable. Given the firmly embedded orientation toward social structure and process, interdependence is articulated as the condition of relational positioning within broader society and its institutions.

These broad theoretical and conceptual features of social pedagogy have consequences for human service practice (including child and youth care practice). On the one hand, many of the concepts that are familiar to child and youth care practitioners and also to social workers, such as the centrality of relationship, life space practice, and active engagement are well established in social pedagogy as well (in fact, life space intervention [*Lebenswelt Orientierung*] constitutes a major concept of social pedagogy and is currently being

further developed in German academic circles). Additionally, however, social pedagogy has significant consequences for the role of, for example, diagnostic work, assessments, and treatment plans, all of which are viewed with suspicion and at

best marginal interests. Behaviour modification is outright rejected, and work related to tangible goal achievements, such as performance at school or conformity to program expectations, is sparse. The focus is instead on biographical work, which typically means that helper

and young person are regularly engaged in reflectively narrating the life experiences of young people in search of patterns (Muster) that may allow for new approaches to current and future challenges.

Approaches to social pedagogy, not unlike approaches to child and youth care practice, are certainly not uniform or homogeneous. Variations in the articulation of virtually all of the core concepts of social pedagogy exist, and sometimes there is talk of multiple paradigms within the social pedagogy field. Within the diverse approaches, however, we can also identify some commonality, or one might even suggest that there are common core values. These include the rejection of empirical designations of childhood and child development, a strong interest in the

relationship between agency and structure, and at the same time a strong commitment to understanding children in the context of society and social change. In addition, social pedagogy, both in its historical origins and in its contemporary manifestation(s), can be understood as a social justice initiative as well; considerable focus is on challenging oppressive or inequitable social and institutional structures, both on behalf of young people (or more generally, people facing injustices) and with young people.

Still, I have to confess to this: after spending much of my adult life steeped in child and youth care conversations, I still struggle to articulate decisively what I mean by child and youth care practice. And after spending one month in Germany (so far, four more to go) having intensive conversations with colleagues about social pedagogy, I am equally challenged to articulate concretely what is meant by it. I do, however, understand already that I will likely have the same challenge regardless of how much time I spent thinking about it. Much like in the case of child and youth care practice, I am

fairly certain that the presence of unanswered questions in social pedagogy is a good thing.

* * *

Education is learning what you didn't even know you didn't know.

— Daniel J. Boorstin

A child educated only at school is an uneducated child.

— George Santayana

Nothing in education is so astonishing as the amount of ignorance it accumulates in the form of inert facts.

— Henry Brooks Adams

Treat people as if they were what they ought to be and you help them to become what they are capable of being.

— Johann Wolfgang von Goethe

Pick battles big enough to matter, small enough to win.

— Jonathan Kozol



Boom or Bust? ... I say BOOM!

Michelle Briegel

A response to Garth Goodwin's **Boom or Bust** article that appeared in *Relational Child & Youth Care Practice*, Volume 25, Issue 3 Fall 2012

While reading volume 25, issue 3 of the *Relational Child & Youth Care Practice*, I was happy to see Garth Goodwin's column, titled **The Profession: Boom or Bust**. Reading Garth's account of the multiple and varied changes to the profession over the years was quite interesting and informative. As a non-profit CYC Manager for most of my 20 years in the field I have seen some of the shift Garth speaks of, although I've noticed a rather large swing more recently, within the last five years I would say.

I have noticed that there seems to be a sense of entitlement at times by some new CYC Professionals. Garth speaks of staff saying "oh, I don't work weekends" or "I don't work on statutory holidays". One of my all-time favorites is "these kids don't belong here." There are also comments like "I am just a babysitter", or "nothing we do makes a difference", and of course "they are just attention seeking". As an educator, service provider, and because my roots are in residential group care; I take exception to statements such

as these. What this tells me is there is a serious disconnect between the "job" that CYC's are doing and understanding the "work" they are supposed to be doing.

In his article, Garth (2012) suggests that a system of standardization for the Professional could do much to sort out staffing levels and competence of staff people; with certification being the vehicle for such standards being taught and recognized. I was thrilled to see that Garth commended Alberta for taking the lead in designing an on-line learning program for its members, particularly because I am the one developing that exciting program.

Alberta's on-line learning program will be able to address the issues facing the field by educating front line staff in the very basic principles of CYC, providing a certification preparation learning course, and offering advanced professional development to seasoned and experienced front-line professionals. Our intent is to fill the gap that exists within the field.

Exceptionally exciting is that people from all over the Province (and Canada



for that matter) can participate in these programs, at their convenience, within their time schedule, all in the comfort of their home or workplace. This mode of delivery addresses the need for training and professional development in remote locations, which would not have regular access to such opportunities in a face-to-face setting.

The intention of these programs is not to replace post-secondary education, however, but to encourage those who do not yet have formalized education in Child and Youth Care to receive training and become interested in more formal education. Throughout the modules there are links to the various post-secondary institutions that offer Child and Youth Care among the provinces. Still, there is a concern about staff people who are working with vulnerable children and youth without formalized education. It is that group that we are hoping to target with the Level 1 Beginner Course; ensuring that a minimal degree of knowledge and academic rigor has been established, while hoping that people will be inspired to further their education beyond that.

For those who have completed post-secondary education in a related human service field, this program will provide them with information that is specific to the history and theoretical framework that is Child and Youth Care. Educated Child and Youth Care practitioners may find some of the material within the modules to be reviewed, but will have the opportunity to look at the material through a professional lens in a working environment, which for some may be

quite different from their first experience, learning material through the lens of a student.

Level 2 is designed specifically for someone who is interested in becoming a Certified Professional in Child and Youth Care. This course package will provide the user with all of the specific information needed to pass the Certification exam. Users who enroll in this level will gain further theoretical knowledge to apply to professional practice.

Level 3 is geared toward professionals who have already become certified and are interested in furthering their knowledge and understanding of areas specific to their career focus. As this course package is designed to be for professional development, there is a broad range of topic areas to explore.

The learning modules can be accessed on the Child and Youth Care Association of Alberta website, www.cycaa.com, as they are developed. In the meantime, I can leave you with a selection of topic areas that are being developed.

Courses and Learning Units

Level 1 (Introduction)

This course package is perfect for the new Child and Youth Care Professional or someone who is interested in refreshing their knowledge of the field of practice. Learners will understand what it means to be a Child and Youth Care Professional by gaining knowledge and skills in the following topic areas:



1. Professionalism in Child and Youth Care
2. Helping Skills
3. Activity Programming
4. Developmental Areas
5. Introduction to Family Work
6. Writing, Documenting and Recording

Level 2 (Certification)

This course package is designed in preparation for meeting the knowledge requirements learners need successfully to pass the Child and Youth Care Professional Certification Exam in Alberta. Learners will have a clear understanding of theoretical concepts and the transfer of such into daily practice. Topic areas include:

1. Professionalism
2. Therapeutic Milieu
3. Child and Youth Care Work with Families
4. Life Span Development
5. Systemic Framework
6. Client and Service Planning
7. Mental Health
8. Basic Care
9. Individual and Group Development

Level 3 (Advanced)

Advanced learning is for individuals who have already successfully become Certified Child and Youth Care Professionals in the Province of Alberta, via the Child and Youth Care Association of Alberta. The course package will take the learner to more advanced levels of best practice learning, involving innovative professional development areas of focus.

1. Leadership
2. Supervision
3. Trauma
4. Brain Development
5. Trauma Informed Care
6. Program Development
7. Advocacy
8. Special Topic Areas (to be determined)

As a professional practitioner it is important to engage in actives and learning that progress your career, while ensuring that you are knowledgeable in the most current and up to date innovations, trends, and practice models available. This allows for your clients to receive the best professional standard of care, as well as keeping yourself marketable as a professional.

Agencies need to support the ongoing development of their staff people to meet the needs of clients, to follow best practice standards of the field, and to grow a highly effective team of dedicated professionals. Investing in your employees is a smart financial decision establishing greater retention and loyalty to your agency; thus reducing the cost of advertising, hiring, and retraining a constant influx of new employees.

It is my hope that readers will join us in our mission to provide the best education and professional development to CYC Professionals in every learning forum we can possibly think of.

From: Relational Child and Youth Care Practice, Volume 26 Issue 1, p36



Pain & Shame

John Digney and Maxwell Smart

Sad is the state of the child – who carries his house on his back – like a trapped snail

I Crichton Smith – Scottish poet

Tá cónaí orainn in atmaisféar náire. Táimid náire gach rud go bhfuil fíor maidir linn; náire de féin, ar ár gcuid gaolta, ar ár n-ioncam, ar ár variat, ar ár tuairimí, ar ár dtaithí, an náire mór dúinn ar ár craiceann nocht¹

G.B. Shaw – Irish playwright

And so begins The Second Chronicle of the ‘Caledonian and Hibernian nexus’. In last month’s column we looked at the theme of “*love and laughter*” in our search for commonality and indeed difference in the CYC world. Thanks to all who contacted us with wonderful feedback and interesting comments – that’s the response we sought, a connection to allow some space for discussion and sharing of opinion on CYC concepts — the Celtic Connection is but a place to start, as we see by the comments from Canada, Australia, UK and USA ... the connections are growing.

This time round, we are considering two powerful constructs which we in the

CYC world encounter more so than many other professionals; *pain and shame*. Emotional pain is experienced by people in conflict; conflict with themselves, conflict with those around them and those they hold dear. Toxic shame (is there any other type of shame?) is suffered by the same young people we wrote about last month, those who need opportunities for love and laughter, those who have suffered many forms of trauma during their young lives.

Choosing these subject areas has not come by accident; last month we spoke of ‘love and laughter’, how poignant it is that we now look at ‘shame and pain’ — like comedy and tragedy (often represented as two sides of the same mask), this month’s

¹ We live in an atmosphere of shame. We are ashamed of everything that is real about us; ashamed of ourselves, of our relatives, of our incomes, of our accents, of our opinions, of our experience, the shame we have of our naked skin.



topics are part of 'the other side of that coin'. We seek to build on the contemporary narrative that exists around the 'universality' of youth; how 'our' young people facing challenges each and every day tend to repeat the self-defeating problematic behaviours which, whilst longing for 'love and laughter', leaves them feeling deep pain and toxic shame. Children in deep emotional pain are those who hurt self and others, they are often the children who hate themselves or the world, (Brendtro, 2005).

In a world often percolated with insecurity and unpredictability, these children often fight adult caring and interaction, using aggressive or manipulative behaviours as an inappropriate language to survive a perceived hostile world. Sometimes when the pain is too great these young people 'give up the fight' and retreat into a desolate world of self-loathing and despair, a world dominated by a feeling of shame.

These feelings are common in all aspects of the ecology of troubled youth; exclusion from and within school, displacement from home and family, pseudo-relationships with deviant peers and a sense of disconnect from any real sense of community, though interestingly these most common and connected of emotions are often manifested at different ends of the behaviour cycle; expressed in actions, shame frequently leads to 'hiding under the blankets', where pains can be externalised through 'uncontrollable rage and rebellion'.

What a Royal Pain

In recent years the word 'pain' has been part of the CYC vernacular with most of us being well acquainted with the work of Jim Anglin, where young people themselves expressed this most toxic of emotions as being at the core of their public image, the part of them that everybody saw and experienced: their pain-based behaviour. This phrase being invented to help us realise that so-called 'acting-out behaviour' and 'internalising processes'... can usually occur with the 'triggering of internalised [emotional] pain' (Anglin, 2003).

We see pain-based behaviour seeping from kids virtually every day in various care settings; schools, residential programmes, fostering arrangements and youth custody facilities. Angry kids who challenge authority; who often appear to hate authority are often the same kids rejected by those charged to help and nurture them (dare we say, to love them). The anger in many of these youngsters is deep-seated and primal. They are the disowned and disoriented youth who need more than anything, the help, courage and understanding of helping adults to hang-in, even when they are acting out, we know, 'It is counter-productive to give up and move on the children who are most damaged. To maintain a focus based on the needs of the child is about hanging in through thick and thin' (Garfat, 2006). In our experience what we know they don't need is further rejection from 'helping adults', (Larson, 1999).

Understanding emotional pain, keeping hold of the anxiety it produces and re-



sponding to it, rather than reacting to it; are now recognised as skills required to allow us to be effective CYC workers. By responding to the needs communicated by behaviour we become better equipped to help the kids deal with hurt without the disturbed dance of the conflict cycle. Yet as most practitioners know, it is all too easy to be dragged into conflict with 'hurting youth', often as a reaction to provocative comments or actions (which are designed to get exactly that reaction); and just as often in the distorted belief of youth, 'if I make you feel as bad as I feel, I will feel better.' To help heal emotional pain we have to help kids move from rejection to reflection, and that process starts with us, the helping adult.

For Shame, for Shame

Shame is synonymous with painful feelings, feelings that can be triggered by guilt or hurt. We all recognise that shame is a very pernicious emotion, one that eats away at the very soul of the individual. Shame is defined by the Merriam-Webster online dictionary as:

'A painful emotion caused by consciousness of guilt, shortcoming, or impropriety'

For many young people living in out-of-home care situations (and often those at home as well) they can feel a sense of burden; where they are burdened with the guilt associated with the actions of others such as abandonment, rejection and abuse. Shame is present in spades, this toxic emotion affecting their everyday lives, and having adverse effects on their health and well-being.

Gray (2006), writes that, 'shame-responses produce a sudden reduction in positive emotion and mental energy ... shame increases feelings of helplessness and of being disconnected; children sneak off inside themselves and pay much less attention to what is happening around them'.

As a matter of interest we wonder just how often we recognise the other signs of shame. As we know, many young people develop coping strategies which are not indicative of feeling ashamed or of being wrecked by guilt. Instead they can enter into a state of denial, seeking to push away the poisoning feelings associated with shame to the extent that they seem completely belligerent. Ask yourself, 'If we were in their place, what would we ourselves do to prevent others for seeing our complete self-loathing'?

Niss (2004), spoke about the fact that young people can deny the awful things that have been done to them and end up blaming themselves for how they feel, in order to protect others, such as their parents. He states his belief that this is about, 'defending themselves against guilt-feelings over what they might have done, or the shame they feel about themselves'.

Like all aspects of CYC, there is no single indicator of any particular emotion felt by our young charges; everyone is an individual, a fundamental concept which we have to learn to embrace. Each young person has their own history and has interpreted their life experiences in a particular way. As a profession growing in practice knowledge and in confidence, we should be able to feel vindicated in our assertions that there can be life outside the 'bell shaped curve' which gov-



erns 'normality'. The norm being, 'there is no norm'.

Regular rules don't apply to the manner in which 'meaning is made' of life experiences by our troubled kids; emotions are jumbled and externalising of emotions can be bewildering. These kids are the 'outliers' already and we need to accept that. Just like pain, shame can be ever-present and whilst it may be seen in the 'head-hanging' and 'avoidance of eye contact' behaviours, there are other not so obvious signs of this most destructive emotion visible in our kids, if we can interpret them using the right cipher.

Treatments

If we can acknowledge that kids are in pain, is it valid to ask, 'where are the pain relievers'? Where are the CYC equivalents of 'Paracetamol, Aspirin or Codeine'? Is it not reasonable to think that such great pain calls for some emotional pain-relief? Oh, that it was that easy! Funny thing is that, in reality, appropriate analgesics do exist for such a condition. These are not 'over-the-counter remedies', they are not even 'prescription drugs'. The treatment for this type of pain is large doses of nurturance, reclaiming behaviours and unbending, committed, relational care.

This treatment regime is dispensed over a very protracted period, usually years. It is often a treatment initially given in small doses (enough that it takes hold — and check for contraindications) and over time the amounts are ramped up. Some might describe this treatment method as invasive, others might call it experimental, but the reality is that, it works a treat.

Relational Surgery

When it comes to treating shame and emotional pain, there is much that CYC's bring to the party. Speaking about emotional pain, Larson (1999) advises, 'if the root of the problem is rejection then the solution must be acceptance' (p.35). He also cautions that acceptance of the way the youngster is presently, is not likely to make an important difference but that building relationships with youngsters in pain facilitates space to tackle patterns of self-defeating behaviour (Long, 2001) and tackling these patterns can occur when in relationships of trust.

Concerning shame, Niss (ibid) believes that, 'sharing feelings, and learning that others feel the same, lessens shame and guilt'. Helping kids to know that it is not all that unusual for people to feel the way they do, helps to validate the emotions which they are experiencing and can give permission for caring adults to introduce alternatives. Of course, this is only part of the solution as remaining in a state of self-loathing is not conducive to good mental health; so whilst acknowledging the current 'inner person', we want to help them shift to a place where they begin to like and eventually love themselves again.

Similarly, when speaking of shame; Gray (ibid) points out that, 'in the long run, this means connecting to supportive adults and developing a sense of personal competence. In the interim, some small feeling of repair happens when adults help young people move away from the negative state that shame generates and into some experience of success ... supportive



relationships are necessary to reduce the shame these students often experience...'

Relational Caring

Fewster (2013) astutely reminds us, 'Once it was all about troubled kids...we are now living in a world where all kids are in trouble'. If all kids are in trouble because of relational distraction (TV's and computer games) then the kids in our care are in deep, deep difficulty. Remedies to pain and shame lie in how willing we are to make relational connections with youth in our care, how open we are to the powers of love and laughter. The CYC field is beginning to skill workers to be attentive to the signs of highly destructive emotions, as we recognise the need to prepare workers to be 'present,' to seeing and exploring with youngsters what the meaning of their behaviour and what need is being met through it, in order to co-construct solutions to these situations.

Some of the skills most needed are empathy, timing and patience, for if we are fully to enter these most problematic worlds with the kids, we must be prepared. CYC practitioners, unlike many others, believe in the power of relationships and they witness how we can make that real difference in tackling the self doubt, the irrational beliefs and the self-fulfilling prophecies carried by so many youth at risk. Allsop (2006) noted, 'is it not a fact of life that we as human beings heal through being understood by others ... surely then we have a chance of moving beyond our troublesome pain-based behaviour'?"

Please contact us with more of your comments, observations and thoughts on the topic we have raised in this article.

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In her provocative and inspiring book *The Next American Revolution: Sustainable Activism for the Twenty-First Century*, the 94-year-old activist Grace Lee Boggs asks the following question:

Living at the margins of the postindustrial capitalist order we ... are faced with a stark choice of how to devote ourselves to struggle. Should we strain to squeeze the last drops of life out of a failing, deteriorating, and unjust system? Or should we instead devote our creative and collective energies toward envisioning and building a radically different form of living? (p. 134)

I would ask the same question of the field of Child and Youth Care/Youth Work. In this moment of self-valorization, where I hear from all sides how well we are doing as a field, how we are finally advancing towards being a true profession, how this is our time to be truly recognized, and how we have truly international force, I wonder if we are having any kind of conversation that takes into account the actual lived conditions for young people globally? Do

we, as a field of practice and scholarship, ostensibly concerned with caring for young people, have any form of substantial accountability to the rapidly deteriorating social and economic conditions facing those young people on a daily basis? How are we making sense of the fact that young people are taking to the streets all over the world in places like Egypt, Great Britain, Brazil, Turkey, Mexico and the U.S., powerfully demonstrating their dissatisfaction with both the current

conditions under which they live and perhaps even more poignantly, their fear that their future will hold economic, ecological and cultural calamity and disaster? What are we doing to care for them under these conditions? Do we have an ethical accountability to their future beyond the immediacy of assisting them to cope and adapt to the fail-

ing and deteriorating system in which they live?

In her book, Grace Lee Boggs critiques the educational system in the U.S. for being obsolete and unresponsive to the actuality of life for young people today. She argues that the old notion of training young people in skills that will eventually lead to a “good job and a lot of money” no longer makes any sense. She tells us

CYC and Relationship in the 21st Century

Hans Skott-Myhre



that preparing young people to be workers and consumers is premised in an outdated paradigm better suited to the 20th century than to the 21st. It is not surprising to her, that drop-out rates in many large cities are often as high as 50% in the neighborhoods and communities on the front lines of economic crisis. She maintains that schooling has become irrelevant to an increasing number of young people, who recognize that the best the future will hold under current conditions is a life of debt-induced indentured servitude in low paying, insecure and unsatisfying employment. For these young people, the lure of quick cash in underground economies or a simple withdrawal into the world of sustained indolence is far more attractive than offering themselves up to be in perpetual service to the ruling 1%.

Under such conditions, reform is not sufficient. Boggs argues that we must do more than “supply workers for the ever changing slots of the corporate machine.” We must go beyond any attempt to reform, what is in her analysis, a bankrupt, outdated and failed system of values. Instead, we need to explore the co-production of a new set of values which transforms our social institutions in such a way as to “provide children with ongoing opportunities to exercise their resourcefulness to solve the real problems of their communities ... Children will be motivated to learn because their hearts, hands and heads are engaged in improving their daily lives.” (pp. 137-138)

Boggs proposes that schools move beyond producing what Foucault called “docile bodies” whose role is to become

compliant worker drones and consumer addicts. Alternatively, schools would “incorporate learning into work, political organization, community service and recreation.” (p. 140) Concretely, Boggs tells us that we might well

Imagine how safe and lively our streets would be if... [children] were taking responsibility for maintaining neighborhood streets, planting community gardens, recycling waste, rehabbing houses, creating healthier school lunches, visiting and doing errands for the elderly, organizing neighborhood festivals and painting public murals.” (p. 158)

She describes how Martin Luther King had “called for programs to involve young people in direct actions ‘in our dying cities’ that would be ‘self transforming and structure transforming.’” (p. 157)

I would suggest that the critique Boggs levels at the educational system might well be worth consideration within our own field of social service as CYC workers and academics. Let’s begin with our relation to education and the question at the heart of Boggs’ argument. Do we as CYC/youth workers still believe that the education system serves the needs of the young people that we see? Do we still hold to the outmoded and obsolete idea that a high school diploma will lead to any kind of rewarding and fulfilling labour? Or perhaps we cling to the belief that a college or university education will provide the key to a lifetime filled with economic security and social mobility? Of course,



statistically we know that neither of these beliefs are sustainable within the current economic regimes of global capitalism.

And yet, most of our programming regarding education is geared to supporting the idea that attendance at elementary, middle and high school is an inherently valuable activity. Day after day we send our children into a broken and obsolete system of education that cannot possibly offer them anything close to what it promises.

We deplore the fact that children drop out of this system and we work hard to get grants and support to assist us in building ever more programs to reduce truancy, drop outs and recalcitrant behavior. Even when we consider alternative educational programming, such as Charter schools or after-school programming it is, more often than not, under the same bankrupt and obsolete set of beliefs and ideas about training children to become successful in the 20th century rather than the 21st.

Does this mean that I don't think that education is valuable? Quite the contrary, as a full time academic, I think education is extremely valuable. However, we must always ask: education to what end? Education is an inherently political process that can, as Paolo Friere points out, either obscure the ways that the ruling class sustains itself, or lay bare the mechanisms of oppression and point the way to liberation. There is no such thing as value-free education. All education systems are engaged in the production of a particular system of values. The question is whose system of values is being reproduced and

to whose advantage? The most cursory glance at the existing global system of education promoted by the dominant ruling capitalist class, reveals that the only group truly benefitting from the current system are those now known as the 1%. Of course under the category of education that supports the 1%, we must include the current efforts to "reform" education by dismantling it and opening it to the predatory practices of the for-profit private sector.

The majority of those of us who encounter young people on a daily basis, know that this system does not serve the young people we encounter in our work. Even those young people who succeed or excel, are increasingly relegated to lower wages and insecure employment. Of course, ironically, these effects also impact the CYC/youth workers, who work with the young people in our increasingly economically precarious programs. So, why do we continue our unflagging support of a system that neither serves us, nor the young people we encounter? How is it we have failed, as of yet, to provide an alternative premised in a different and more relevant set of values?

I would argue, that it is because most of us in the field of CYC/youth work continue to believe in the hopes and promises of late 20th century capitalism. In spite of the evidence that confronts us every day, as a field we sustain and perpetuate the values system of the ruling class. In fact, as a field we seem to want desperately to belong and be valorized by the system that dominates, exploits and controls us. In spite of the fact that most of us have



been well trained to recognize, identify and even educate young people and families to the dynamics of an abusive relationship, we somehow fail to see how the dynamics of just such a relationship function at a systemic and political level when it comes to projects such as professionalization or standards of practice. We manage to believe that if we can just prove ourselves and show how well behaved we are, the system will grant us access and provide us with the resources we need.

If we believe this about our own relationship to the dominant system of control, it is no wonder that we pass this system of belief on in our programs and practices. Instead of recognizing that the promises of compromise and accommodation made by 20th century capitalist social programming are finished, we continue to recycle the myth of social mobility and economic security, to the young people we engage and to ourselves.

Under these conditions, there is no viable possibility of the much-vaunted authentic relational encounter between CYC/youth worker and young person. As R.D. Laing points out, such an encounter can only occur between people who are awake and living fully within their actual experience. I would argue that one cannot access the world of actual experience while living in a mythical past, like the promised world of 20th century capitalism, rather than the actualities of life under 21st century global capitalist rule.

So, what would be necessary for the field and for ourselves as individual CYC/youth work practitioners and aca-

demics, if we wanted to wake up? How would our engagement with young people shift?

First, I would argue that we would need to thoroughly examine and dismantle the 20th century capitalist beliefs and practices that currently structure much of our practices and programming. How would we do this? I would suggest that Paolo Friere offers a rich array of practices and ideas as to how to do this in his work *The Pedagogy of the Oppressed*.

However, Grace Lee Boggs also offers a vision of how we might re-center our work if we took the world of 21st century capitalism seriously and realistically. She suggests that we would abandon any talk of the future in our programming. Instead of talking with young people about how to get ahead later in life, we would focus on engaging young people with us in concrete projects that create real change in our neighborhoods and communities in the present. This, she tells us gives meaning to life now and offers actual and material reasons to believe in what we can do together. On the basis of this, rather than an abstract promise of inclusion into the world of money, dreams of the future can be envisioned together. I would argue that this combination of community transformation through joint labour can then form the basis for the return of the relationship to the field of CYC/youth work. This renewed form of relationship, I would propose, holds the key to new systems of value that valorize life rather than money, love rather than position or power, and creativity rather than conformity.



Developing a Sense of Place and Time

James Freeman

This article explores examples of the concept of place and time in the context of the development of young people. Examples from personal experience within a family experience are provided. Questions for reflection and discussion by individuals and groups are included.

Keywords: Child and youth care, growth, development, time, place

As the last weeks of summer wrapped up, I took some time off of my daily work routine and headed out on the road for a few days with my family. Our goal was to spend time together and to try to capture some of the freedom and adventure summer can provide in childhood. Now that the school year is starting again the rhythms of daily life are becoming a bit more structured. I am finding myself thinking about some perhaps often overlooked aspects of child development – the development of a sense of place and time.

A sense of place

For several months now, my five year old son has been fascinated with the directions of the compass. It is evident when he asks, “Which way is that way ... is it north?” From his earliest days he had an acute sense of direction. He had a special attention to directions whether we were driving or walking. His interest was captured by the compass I recently gave him - something that seemed to him at some level to signify his future transition from boyhood to manhood. This sense of direction and connection to na-



ture has been a central aspect of his development.

Childhood is meant to be full of opportunities to explore and learn about the physical space around us. Knowing where we are in relation to our surroundings plays a big part in that experience. For me as a young person this included riding bikes to explore nearby vacant lots or finding space in the dry river bottom or nearby barranca to explore and build forts. The desire to find comfort in this sort of play and retreat and to explore the land as a child is genetically encoded in us as humans (Trimble & Nabhan, 1994). Yet so often young people in care miss out on these unstructured interactions with the physical land around them.

In our work as child and youth careers, our task involves creating a new “sense of place by creating places where new meanings are made ... places that stimulate creativity, participation, and expression and at the same time make them feel safe” (Krueger, 2008). This is a complex task as multiple transitions and displacement from places of safety complicate the developmental process of growing a sense of place. It becomes our responsibility to provide this for the young people in our care.

A sense of time

My family, friends, and colleagues would likely all agree that my sense of time is a bit off from the rest of those in my environment. I often over or under estimate the time it takes to complete a task. Developing a sense of time is a task of human development, and I don't mean

understanding the function of the clock as much as understanding the rhythms of life and nature. The song *River Driver* (Doyle, McCann & Hallett, 2005) captures a sense of the complexity of these unfolding rhythms in life. Providing a portrait of the hard work experienced in the Canadian logging industry, the song reveals the passing of daily life events (“I’ll eat when I am hungry.”) as well as exposes the larger rhythms in the stages of life (“I was just the age of sixteen” and “when I am old and weary”).

The pace of a summertime vacation provides a glimpse into these greater rhythms. Schedules slow and one reaches a point of freedom from the demands of heavy routines. These opportunities these breaks provide have the potential to capture the truth that “when one finally reaches the point where days are governed by daylight and dark, rather than by schedules, where one eats if hungry and sleeps if tired, and becomes completely immersed in the ancient rhythms, then one begins to live” (Olson, 2001, p. 144)

There are also a variety of cultural traditions related to time around the world. I felt a bit more at home, perhaps, in my early CYC internship in central and southern Mexico. Time was more oriented around the social experience than it was the conventional clock. Across the diversity of cultures in the world “variables are taken into account when determining the right time for an event...[for some] the issue frequently concerns the issue of readiness and preparedness while for [others] the concern is more likely...an ar-



bitrary reading of the clock” (Fulcher, 2005).

Young people in care need to have a well developed sense of time so that they can navigate school and enter into their first jobs successfully. In the same manner it is our challenge to provide experiences that allow them to tap into the ancient rhythms that will bring them into the deeper human experience because “life...is greater than the little affairs of man...[and] we can nourish that deeper awareness until it becomes a true and vital understanding of our place in this world” (Cornell, 1978, p. 8).

Learning from experiences

In addition to my own family growing up, I was fortunate as a young person to have a child and youth care worker in my life. He would often gather our group of peers together, pack up the car and head out camping with five or six of us. We learned so much from setting up tents, struggling to light a fire and make dinner together, and discovering which plants were or were not poisonous. There are skills we have each carried through life because of these shared experiences. Some of these experiences are exactly the things that many of the young people in our care are in the greatest need of discovering – and integrating opportunities to foster a growing sense of place and time are critical to their overall development.

Questions for reflection and discussion

In what ways is your program or family structured that promotes or hinders the development of place and time? What are some simple things you might add or remove from your planning to promote this aspect of their development? What might the young people you are engaged with be teaching you about these ideas?

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I have written a lot over the years about the differences between newer workers and CYC practitioners who have progressed to a more sophisticated level of practice with youth and families. Two of the most significant differences between what I have termed Level 1 – Competent Care Givers, and Level 2 – Treatment Planners and Change Agents, are personalizing issues and use of external control.

Basically, a newer practitioner is more focused on him/herself than anything else, mainly due to anxiety about being competent enough. So when a youth behaves badly, he interprets this lack of cooperation as a personal confrontation (why are you giving me a hard time?), rather than something arising from the youth's distress. Similarly, when talking or interacting with youths, he is more focused on his own competence than on what is happening for anyone else. Counseling skills are not that useful because the practitioner is not able to be fully aware of the other person, because of this personalizing issue. This is also true of anyone



Practitioner Development Ideas

Jack Phelan

who is a new counselor, not just CYC practitioners.

Another Level 1 belief/behavior is relying on external control techniques to deal with youth. The newer worker is very focused on acquiring skill in behavioral approaches, punishments and rewards specifically, to get through the day successfully. This is also due to a lack of confidence in professional competence, which diminishes with enough experience.

The developmental shift from Level 1 to Level 2 for CYC practitioners is particularly influenced by thinking differently about these two issues. When new workers develop enough professional competence, they can allow themselves to let go of personal anxiety and more fully attend to the needs of the youth or family, which changes them significantly. As CYC practitioners feel less exposed and vulnerable (reduced professional anxiety) they significantly reduce the use of threats





Don't blame me! It's your job to make me behave!

and physical rewards both for youth work and family work. Relationship and connection replace more heavy handed approaches as practitioners mature.

There is some interesting work being advanced by my Scottish colleagues about *threshold concepts* which I believe explains much of this developmental process. I lis-

tened to a wonderful presentation by Laura Steckley and Graham McPheat at the recent CYC World Conference in NFL which has some exciting implications for developing mature CYC practitioners. I am quoting Laura from her June column in this publication below:

- Threshold concepts are
- Transformative, once they are understood
 - Irreversible, it is virtually impossible to forget them once they are understood
 - Integrative, in their capacity to promote the connection of previously unconnected ideas
 - Bounded, in that they often help to define the scope or boundaries of the subject area, and
 - Troublesome, in that they can initially be counterintuitive or hard to grasp.

I hope to continue to develop these ideas in future columns.



The University of Washington placed on its website this selection from 'In a Nutshell' — which was a regular column contributed to CYC-Online over the years by Henry

Quotes from 'In a Nutshell'

Henry Maier

Why Doing is preferential to Talking

My columns tend to stress caregivers' overt behavior with the care receivers rather than talking about or prescribing specifically what is to be done with them. Let me share with you my rationale for stressing a highly engaging care practice.

In being actively involved with the care receivers the worker becomes more personally engaged, thus enhancing the ability for mutual understanding. In fact, in doing things together workers become clearer about their own intent and gain proficiency in their practice.



For instance, when the worker greets the child or youth with a hearty handshake or a warm embrace, instead of the traditional verbal greeting, a stronger personal connection tends to be made. In another illustration of how to make a connection by action, the counselor can elicit participation by initiating or helping. By actually starting to straighten out the child's bed the counselor is likely to be more effective in bringing the child to participate than if she insisted, "This bed must be remade!" In re-making the bed together the two can join in mutual interaction that is positive and relationship building.

Upon subsequent meetings I also recommend that the workers introduce a finger game or some potentially fun interactive activity so both worker and youngster can be engaged, finding mutual enjoyment in just being together.

Moreover, one of the essential capabilities necessary to consider for worker selection is that they have a rich repertoire of fun games,

the ability to be spontaneous and engage themselves with the children or youth.

Much fun can be had without worker or residents wondering how their time together can be reduced to a

manageable period. Just throw a balloon into the air and try to keep it aloft within the group or bang it to somebody to keep it moving. In preparing a snack together



child or youth as well as caregiver can learn much of each other, especially each one's honest feelings about likes and dislikes. Some of the finest care periods may occur while trying to work out a play or a stunt evening. One might notice that in each instance the activities bring residents and workers genuinely together, becoming mutually engaged without being bureaucratically programmed.

Rather than counting on the delivery of verbal agreements of what ought to be done or for the worker to dictate the nature of their time together, by working together instead the power base of both worker and care receiver has a better chance to be balanced.

Things to Do

From time to time care workers are at loss over what to do with the kids. Unfortunately, some care workers tend to fall back on cleaning activities as if sweeping or mopping would provide wholesome time spent.

What about fun as the center of care work? But what? I suggest workers try to fall back on things they liked to do when they were the same age. The youngsters most likely would be attentive to stories or books the worker recalls from his or her earlier days. Any story told or read can provide stimulus for acting it out or making up fantasy sequences.

In fact, an evening for stunts, charades, or shadow plays can provide rich mutual entertainment. The youngsters might imitate a TV production as a program of their own, for instance, a Jeopardy program or

a take-off on Batman. Paper bag dramatics can also provide much fun. Three to six youngsters form a dramatic team. They get a paper bag with odd items (such as a band-aid, an onion, a peanut, leftover spaghetti, or other strange things). The kids will have to produce a play in which they must make use of every item in the bag. When the youngsters have caught on and gained much pleasure from production, they might try to put on a soap opera and then, on subsequent evenings, produce a sequel to it, so one show can easily become the prototype for subsequent ones. Most important, the youngsters and staff join in together to have fun. Staff members of the agency might, from time to time, be invited as participants. Dramatic events give the youngsters a chance to come through successfully. Give leeway to their imaginations.

Another form of fun might be to have the kids produce their own games, by taking a stretch of white shelf paper and designing a table dice game like "*Chutes and Ladders*". The youngsters could make up what happens at critical points of the game and the consequences to be encountered.

Another joint activity would be having a few youngsters set up a treasure hunt with one clue leading to the next one, and of course at the end, as a treasure, something to eat! A scavenger hunt would be another alternative or a banquet evening where everybody would be involved in making some fancy goodies for them to indulge in.

In my own experience the activities do not have to be sophisticated or parlor ap-



appropriate. The adaptation of an early childhood activity such as hide-and-seek, tag, statues, prisoner base, or finding hidden objects can produce lots of involvement.

But please, do not use these times of spontaneous fun in order to demonstrate good behavior and learning outcomes.

Writing these lines makes me long to be a care worker again in order to play and have fun.

Time Out / Time In

This month I would like to share my concern about the use of “time-out.” Serious conflicts arise frequently between the child and peers or between the worker and youngster in his or her charge. Formerly, it was considered a cause/effect “therapeutic” technique to isolate the child when his or her behavior was really out of control or unacceptable.

Presently I find it most discouraging, in fact frightening, to note that in so many corners of the care fields time-out is regularly used. It is assumed that the caregiver may feel at a loss as to how to proceed and that time-out creates an opportunity for the worker to distance him or herself and the child.

But we have learned since that meeting

the conflict directly by the worker provides an immediate opportunity to help work out differences. In fact, a time-out correction might duplicate earlier experiences in which the child has felt that he or she was not wanted, while the caregiver appears to signify that he or she does not have sufficient empathy for the child’s situation. Asking a youngster to be away from the worker and removed from the group serves only to intensify previous feelings of rejection.

In place of time-out what the care receiver needs is time-in with the caregivers so they can work out their differences. It would be an opportunity for the worker to admit that he or she is momentarily at a loss for how to proceed. At this point it is

more important than ever that they work together to get through the differences at hand.

An illustration might be in place. In a bedroom for five youngsters as they prepare to go to bed one

nine-year-old child becomes too hyper, jumping from bed to bed, making it impossible to have a congenial going-to-bed period. In such an instance, the worker can remove himself with the bed-jumping youngster and explore with him what made him so agitated and what could make him prepared to settle down. A cooling-off might be achieved by a short interlude of tossing a ball or Frisbee to



each other. In this intimate exchange between worker and child, both would have maintained their power positions.

The major issue is not to shun the child; rather it is to acknowledge that there's a need for an intimate time, in which both can begin to learn skills for potential understanding and possible compromise. Time-in begins to achieve this end.

If readers differ with my contentions I shall be glad to learn of their perspectives.

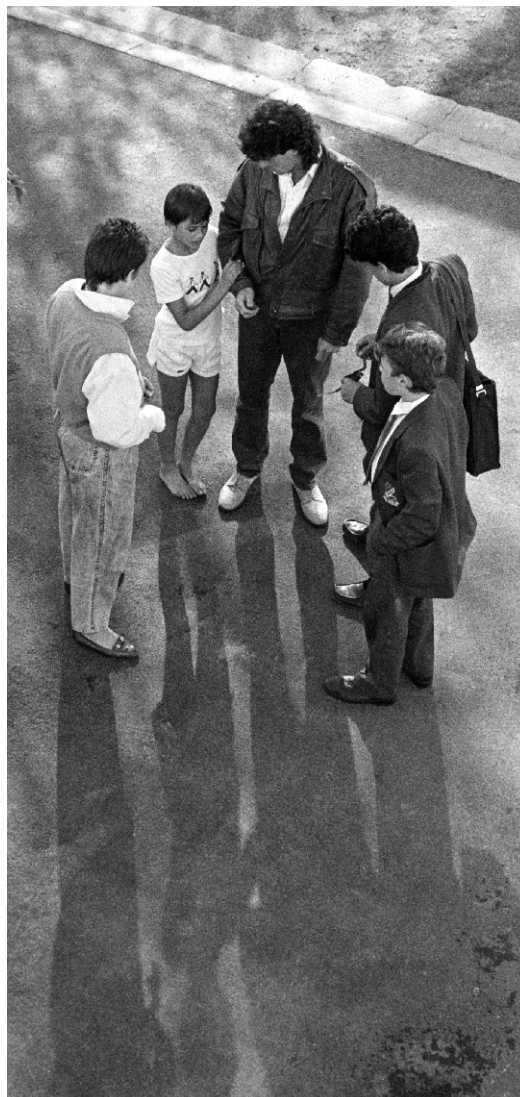
In new encounters

In new encounters, persons are judged for their totality and their specific variation from others. They are initially noted for their personal qualities rather than their role performance. A care worker needs to invest energy to make the clients experience that attention is directed to them. Additionally, if the recipient feels titillated by this encounter with the care worker, so much the better!

This kind of interchange is facilitated by meeting the other person with a statement rather than a question. For example, in place of "What is your name?", it is decidedly more connecting to state: "My name is —; I wonder what I shall call you!" Most important, workers need to be interesting for their appearance and for things readily available in their pockets for play or other form of potential interactions. Care workers have to come across as persons rather than as agents of a program.

Establishing meaningful contacts requires energy-laden outreach as well as

time and space for the persons who await connections. It is essential that time is allowed to incorporate the interactive experience step-by-step. This means repeated pauses in verbal input, in the exchange of eye contacts, and in the nature of physical and spatial approachment.



I remember in earlier days in our field there was often a sharp difference of opinion between care workers who were called the “hard hats” and others known as the “soft hearts”. The former were the no-nonsense types who believed that the kids must shape up and must be taught to face the realities of life — or else; the latter recognised that the kids had had a rough time and needed to experience warmth and acceptance. Of course, each believed that their outlook should be central to the philosophy of the whole program.

The trouble with polarities of this sort is that both sides are right, but that by nailing one’s colours to one mast or the other, serves only to perpetuate conflict — to the cost of the children and youth who were often unnecessarily yanked from one side or the other — in order for the point to be made.

Child and youth care work is much more complex than this simplistic dichotomy. I wrote once in a primer for new workers:

“It is particularly important for the child care worker to achieve a balance between two extremes:

1. Expecting too little from a child, by offering insufficient challenge and

stimulation, doing too much for him, and allowing too much latitude. This allows the child to stop building his own skills and resources, and inhibits development.

2. Expecting too much from a child, by exposing the child to demands and situations beyond his present coping ability, setting him up for unnecessary failure and discouragement. A particular danger is expecting certain levels of performance and behaviour from a child who has not been taught them.”

This particular piece of writing had nothing to do with the immature argument

described above. I think we had all long outgrown it by this time. It was about newcomers’ understandable tendency to over-simplify what seemed at the time to be needed by the kids (though secretly it did address a difference in philosophy often prescribed by administrators and funders!)

What this over-simplification (and imposed philosophy) had lost sight of was the very unwelcome fact that every child or youth in a program (whether it was for six, sixty or six hundred kids) was different in terms of their *developmental* course and status, and that a recipe for one could never be a recipe for all.

a feature from this
journal six years ago

Soft hearts and hard hats



- You might have in your program (a) Alice who had been referred to you for chronic stealing, born into a poverty-stressed household down near the railway tracks where many priorities and values were very different from those which applied to (b) Ralph who was also referred to you for chronic stealing, born into a stockbroker's posh house up on the hillside in the leafy suburbs.
- You might have in your program (a) 11-year-old Bruce who had been referred to you for chronic stealing and (b) 17-year-old Margie who had been referred to you for chronic stealing.
- You might have in your program (a) 14-year-old Michael who had been referred to you for chronic stealing, having had to spend his first three years of life in the hospital battling a serious illness and whose father deserted the family as soon as the illness was known, and (b) 14-year-old Malcolm whose father has spent the last three years of his life in prison for fraud and theft.

In short, for these six youngsters there is no such unitary problem called “stealing”, and still less is there such a thing as a common cure for their stealing. Here we are looking at a confusion of ages, histories, capacities, values, needs, goals, developmental stages, supports, etc., of which the child and youth care worker has to make sense — on a child by child basis.

Our interventions therefore will probably be very different from each other. Yes, there may be a need for comforting, which will please our soft-hearted colleagues; and yes, there may be a need

for the tough response, which will please the hard-hatted. But in between those two extremes, there will be the whole gamut of child and youth care approaches, starting with engaging with the youngster, learning, listening, explaining, reassuring, questioning, planning, teaching, stimulating, broadening, testing, challenging ... all in the context of coming to know each other and doing things together, so that new growth may take place — whether of trust, acceptance, knowledge, abilities and strengths, insight, altruism, maturity ... you know all the rest.

Ultimately we reach a stage where we have, as well as we can, ensured that young people's needs (not just wants) have been met (by us, by others, by experience) and there is a reasonable chance that they and the world will get on better with each other. Maybe this will have taken deep and circuitous personal journeyings; maybe it will have taken no more than a rational milieu and a few extra supports in their ecology. Whichever, for the child and youth care worker there will have been much hypothesising, planning, consulting, trying out, wrong turns.

For this reason one can never run a children's home, a group care residence, a treatment center or a rehab program like a boarding school where one law applies equally to every child. This is the heart of the meaning of “clinical” — which refers to the *individual* youngster in his or her *individual* circumstances.

And for this reason, looking back on it now, the simplistic dichotomy of “hard hats and soft hearts” seems silly.



ROCKET SCIENCE

Andy Leggatt

Occasionally I am asked to speak to students at colleges and universities about Child and Youth Work.

I often wonder what these vibrant young people think about when I drag my sorry old bag of bones to the front of the class ... my guess is I look to them like one of those "BEFORE" pictures on one of those Restoration shows! ... you know ... "lots of rust and creaking joints ... some parts broken, sagging or missing ... no idea if it actually still WORKS ... been out in a field for YEARS"...

I can almost hear the students whispering between texts and tweets ...

"Look, Rachel, isn't that one of those ... aaah ... "Child Care Workers"? ..."

"I think you're right, Marcus! ... I saw a picture of one once in the library archives ... I didn't think any of those still existed ... Don't they have ... like ... an expiry date?"

"I hear ya, Rachel, ... good thing we took that first aid course last week ... bet



you a beer he doesn't make it to break!..."

After waxing poetic with one such class for about an hour recently, one student asked me ... "Do you have any words of wisdom for a young CYW?"

Honestly, the first thing I thought of was the fact that she didn't say ... "any MORE words of wisdom" ... which suggested to me that, perhaps, for the previous hour that I had spent talking, I hadn't been quite as profound as I had thought!

But it did give me the opportunity to talk about one of THE most important things that I truly believe a CYW can do.

And that is to surround yourself by people that are doing what you want to

do ... then do what they do!

In other words ... find yourself a mentor ... or two ...

Not exactly Rocket Science!

Two keys for me to keep from being admitted to the “CYW Home for The Terminally Burnt Out” wearing Depends and a Drool Bib is to fiercely protect your PASSION for your work and your COMPASSION for those with whom you work.

You must ensure that your primary source of motivation is NOT the CYW that we have ALL worked with who spends all his or her time in the staff room or smoking area avoiding youth at all costs and bitterly insisting that “the first thing you do is forget all that crap you learned in college”.

As a young worker, I had to stop finding reasons why I couldn't succeed.

And I began to surround myself with Passionate, Compassionate people who have succeeded in this awesome field.

Thank God Jack Phelan, Heather Modlin, and Thom Garfat understood the difference between “Surrounding” and “Stalking”... and graciously had all charges dropped!

Join, and be active in, your Association.

Check out CYC-Net daily.

Continue your education.

Read Journals, Books, and Articles.

Then go, seek out and hang out with the people who write them!

Attend ANY conference you can.

How could anyone NOT come away from the recent First World Conference in St. John's and NOT be ready to take on the world for the youth and families with

whom they work!

How could anyone NOT come away from that Conference and NOT have a mentor ... or like minded colleagues and soldiers at arms ... or have “touched the robe” of one of the Heroes and Pioneers in our field?

Walking around the conference floor, I had to have my jaw wired shut!

Words of Wisdom?

Absolutely!

Surround yourself with the people who create them ... and teach them ... and write them ... and LIVE them!

As Gerry Fewster said.” ... Good Child and Youth Work isn't Brain Surgery ... It's much more difficult!”

But if you'd been in St. John's, you'd already know that!

And *au revoir et merci*, Mark Krueger!
... genius doesn't retire!

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

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Post Card from Leon Fulcher



Hi Colleagues.

The photos in this month's postcard got misplaced after my visit in 2006 (Postcard for April 2006). Having found them again, I decided that time has elapsed sufficiently so as to tell you about that visit. A colleague and I were sent to check out an unused technical college near Islamabad and assess its potential as a centre-of-excellence offering education comparable to an elite English boarding school for young Kashmiri earthquake survivors!



Flown from Dubai to Islamabad and accommodated at the Marriott Hotel

Memories of these experiences in Pakistan came back to me recently as I watched *Zero Dark Thirty* on a recent airplane flight. We were flown from Dubai to Islamabad and accommodated at the Marriott Hotel with dinner in the restaurant – the same hotel blown up two years later – as seen in *Zero Dark Thirty* while Maya and her colleague were having dinner! All was quiet for us!



Welcome to a Pakistani Technical College that never was!

The next morning, a Senator with his driver collected us and we set off to visit the site of what was to have been a Regional Technical College. Work had ceased 7 years earlier and the facility mothballed. After an hour's drive in a north-easterly direction over poor roads

through rural hamlets and farms, we were welcomed – so to speak – to a prospective elite boarding school.



Let's make it a Rehabilitation Centre for Earthquake Victims

The magnitude 7.6 earthquake that struck Northern Pakistan on 8 October 2005 was an important influence that triggered our visit to check out this potential site for a residential facility with education for young earthquake survivors. There were also government incentives to make use of this unfinished, but mothballed facility, through external investment and charity.

Teaching and administrative buildings had been erected. Dormitory buildings with shared ablution facilities were located away from the teaching blocks, and staff quarters along the back perimeter. There were no recreational facilities.

A handful of security guards were living on the college campus to 'keep it safe'. I wondered what the "neighbours" thought



The site is located roughly 45 minutes drive Northeast of Islamabad



This Technical College project and site were mothballed unfinished in 1999

about this facility. A few huts and houses could be seen along the back fence of the property and I noted that here and there, people came out and took notice of our visit!

Looking from the administration building in a north-easterly direction, the next main population centre well known throughout Pakistan for its pleasant





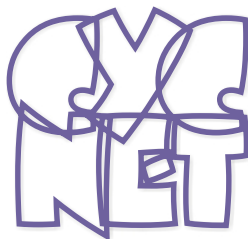
Looking northeast from the campus – 30 minutes further to Abbottabad!

weather, high-standard educational institutions and military establishments lies Abbottabad. This place is said to be a popular hill station that attracts hundreds of thousands of tourists every year. Do you know about Abbottabad?

We recommended against using this facility for an elite boarding school targeting young Kashmiri earthquake survivors. The site was too remote and had poor transportation links. Few professional services were readily available within an hour's radius to assist young people with trauma recovery, family connectedness and quality education. The Senator who wanted to get rid of their 'Pink Elephant' wasn't so happy.



Security guards 'protecting' the unfinished campus



THE INTERNATIONAL CHILD AND YOUTH CARE NETWORK

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EndNotes



Friends

“If you’re alone,
I’ll be your shadow.
If you want to cry,
I’ll be your shoulder.
If you want a hug,
I’ll be your pillow.
If you need to be happy,
I’ll be your smile ...
But anytime you need a friend,
I’ll just be me.”

“We may not be able to prepare
the future for our children,
but we can at least prepare our children
for the future.”

— Franklin D. Roosevelt

“I don’t remember who said this, but
there really are places in the heart you
don’t even know exist until you love a
child.”

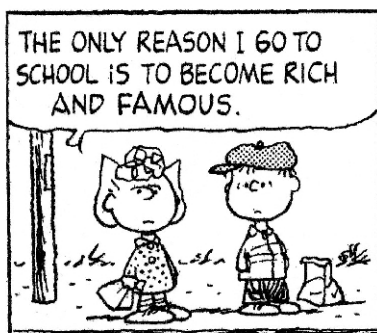
— Anne Lamott
A Journal of My Son's First Year

“When a child is locked in the bathroom
with water running and he says he’s doing
nothing but the dog is barking, call 911.”

— Erma Bombeck

“It’s a funny thing about mothers and
fathers. Even when their own child is the
most disgusting little blister you could
ever imagine, they still think that he or she
is wonderful.”

— Roald Dahl
Matilda



“When you take the time to actually listen, with humility, to what people have to say, it’s amazing what you can learn.

Especially if the people who are doing the talking also happen to be children.”

— Greg Mortenson

“The value of marriage is not that adults produce children, but that children produce adults.”

— Peter De Vries

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

— Craig Ferguson

“In the little world in which children have their existence, whosoever brings them up, there is nothing so finely perceived and so finely felt as injustice.”

— Charles Dickens

“You stayed around your children as long as you could, inhaling the ambient gold shavings of their childhood, and at the last minute you tried to see them off into life and hoped that the little piece of time you’d given them was enough to prevent them from one day feeling lonely and afraid and hopeless. You wouldn’t know the outcome for a long time.”

— Meg Wolitzer

The Ten-Year Nap

“Make it a rule never to give a child a book you would not read yourself.”

— George Bernard Shaw



“But sitting in this corner is where I get the ideas that get me into trouble.”

information

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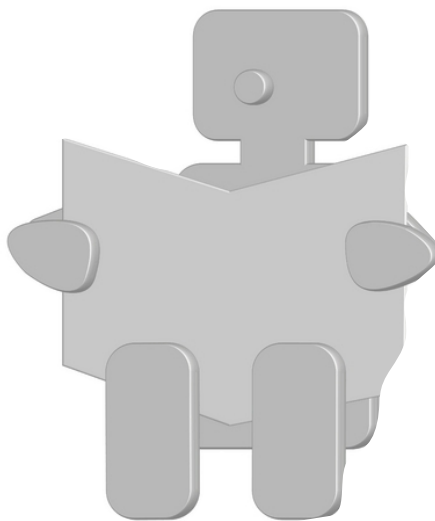
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