

CYC-Online

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

The Kids Are Us

**Scoundrels, Scumbags
and Downright Idiots**

Is Power a Threshold Concept?

Voices of Autism in School



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

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A Shameful Crisis

James Freeman



A view of the Manzanar War Relocation Center on the eastern sierras of California.

On a brief family vacation to the high sierra mountains in California earlier this month, we passed the Manzanar National Historic Site (www.nps.gov/manz). Manzanar was one of ten military camps where the United States government relocated and detained over 110,000 Japanese American citizens and resident Japanese aliens in the early 1940s. We have visited this site



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many times before, walking the cemetery, the gardens, and barracks. It's a heavy and sad feeling to be there.

This time the visit had a new meaning. I had in my mind the faces and stories of unaccompanied minors and immigrant families being held in similar (if not worse) detention centers at the US/Mexico border. The visit to Manzanar was no longer a symbol of historical errors, but contemporary madness.

In this issue you'll find some thought-provoking reflections on this horrific situation. Hans Skott-Myhre writes this month that the process is "an illustration of a system that is quite willing to create disposable bodies that have no rights or recourse". Kiaras Gharabaghi reminds us that "Child and Youth Care, notwithstanding its faults, is and must be a field that at the very least doesn't tolerate the caging of children, nor those who support this."

Last month I joined a gathering of Child and Youth Care practitioners in Milwaukee, Wisconsin. While there the board of the Association for Child and Youth Care Practice (ACYCP) listened to stories of people who had visited the border detention centers and formed the response you'll find in their *Resolution Regarding Immigrant Children* included in this issue. I also co-facilitated a session at the Wisconsin Association of Child and Youth Care Professionals on the ethics of the situation and our responsibility to ensure the voices of those being held are heard and not forgotten.

Although the Statue of Liberty across the country in New York Harbor was not originally intended as a welcoming symbol to immigrants, the sentiment in the 1883 sonnet by Emma Lazarus embraces a bold and inclusive hope held by many:

*... Give me your tired, your poor,
Your huddled masses yearning to breathe free...
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!*

It's unfortunate the invitation is clouded by racism and intolerance.



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In addition to the ACYCP statement included in this issue, you can also access a statement from the Center for the Study of Social Policy which highlights the pain and long-term harm caused by such circumstances. The statement is titled *Zero Tolerance Immigration Policy is a Cruel and Immoral Human Rights Violation* and can be accessed at www.cssp.org/media-center/press-releases.

I am glad to be part of a field which values human dignity and worth and speaks up when it is denied to the youth in our world. We have so much more to do.

SAVE THE DATE



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RESIDENTIAL CHILD AND YOUTH CARE IN A DEVELOPING WORLD

Tuhinul Islam and Leon Fulcher
Editors



Residential Child and Youth Care in a Developing World builds from a critique of Courtney, M. E. & Iwaniec, D. (Eds). (2009). *Residential Care of Children: Comparative Perspectives* (Oxford University Press) which evaluated de-institutionalisation policies in the residential care of children in 11 countries.

It also builds on the comparative efforts of Whittaker, del Valle & Holmes (2015) *Therapeutic Residential Care for Children and Youth: Developing Evidence-Based International Practice*. We started from an intellectual claim that residential child and youth care “places” exist everywhere – whether called homes, orphanages, schools, centres or institutions. Unlike Courtney & Iwaniec or Whittaker et al, we include private boarding schools, madrassa and other religious learning centres in our definition of residential child and youth care. Residential establishments involve any building(s) (and sometimes tents) where children or young people are brought together to live in shared community life spaces for given periods of time, whether as refugees of war, poverty, disease, abuse, famine or natural disaster.

Residential Child and Youth Care in a Developing World captures some of the challenges and changes faced by residential child and youth care workers in 83 countries – places that rarely feature in the international literature. Each contributor has highlighted challenges and opportunities facing residential child and youth care in their own country’s.

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Resolution Regarding Immigrant Children

Association for Child and Youth Care Practice

Editor's note

The following resolution was adopted by the Association for Child and Youth Care Practice at their June 2018 Board of Directors meeting in Milwaukee, Wisconsin. Present for the discussion and drafting of the resolution were board members who had visited US detention centers holding children who had been separated from their families. An advocacy workshop on the topic was also held at the annual Youth Worker Conference of the Wisconsin Association of Child and Youth Care Professionals. For more information about the association, visit www.acycp.org

The Association for Child and Youth Care Practice (ACYCP) finds the United States government's policy to separate children from immigrant families as a coercive practice to deter illegal immigration in violation of the Code of Ethics as outlined in the [Standards for Practice of North American Child and Youth Care Professionals](#) as well as the [United Nation's Convention on the Rights of the Child](#). Specifically, we condemn the following practices affecting children and families:

- The separation of children from their families as a deterrent to illegal immigration;
- The failure to return more than 1500 immigrant children to their families;
- Careless practices resulting in children being 'lost' in the system; and



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- Inhumane and abhorrent conditions in detention centers housing immigrant children and youth.

In following these practices, the government of the United States is not only in violation of basic human rights, it is also knowingly and egregiously participating in practices that disrupt the healthy development of children, youth, and families. The failure to return children to their families is counter to decades of research on attachment, and the number of unaccounted for children is horrific, especially considering that these children likely disappeared into human trafficking circles.

Not only are these practices immoral, they are also inherently traumatic. Research indicates that traumatic events are especially deleterious to youth, resulting in lifelong, systemic problems related to health, the formation of healthy relationships, and the ability to engage as productive members of society. The United States, therefore, is enacting irrevocable damage to the lifelong human capital for thousands of children and youth.

ACYCP serves as the United States' professional development association for child and youth workers and represents the United States to the International Federation of Educative Communities (FICE-USA), the world-wide body addressing the needs of children. We are at a loss of how to explain these uninformed, undue practices to our international colleagues.

We call on all Americans to recognize this emergency and honor our constitutional heritage to extend inalienable human rights and respect to all. To preserve these rights, it is the privilege and responsibility of all Americans to vote, and considering the matter at hand, voting has become a matter of professional responsibility for all child and youth workers and advocates for the healthy development of children and families. Not only is it our responsibility to vote, but we also need to inform the general public about the gravity of this situation as well as to educate youth and families on the importance of voting, including information on how to vote.

Let your voices be heard, lest these families' cries of pain and agony go unnoticed.



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The Kids are Us

Hans Skott-Myhre

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For some time now, I have argued in this column and other places that the distinction we continue to make between young people and adults is both specious and problematic. I have made the argument on a number of fronts using the work of Erica Burman, Deleuze and Guattari, Joanna Wasiak, and Kathleen Skott-Myhre among others. Of course, we could add the scholars engaged in childhood studies and the sociology of childhood who have found the category of childhood problematic as well. The arguments this diverse group of scholars make tend to run along the lines that childhood and adolescence are historically produced social categories, retroactively buttressed by the same kind of dubious scientific discourse that has given us race and binary forms of gender and sexuality.

Burman (2016) in her book *Deconstructing Developmental Psychology* (which should be required reading in all CYC programs that take a developmental perspective) argues, among other things, that the pervasive discourse of development has had corrosive effects on parenting. She explores the ways that seeing children as embedded in normative frameworks of development places parents in the position to monitor and shape children according to social frameworks that reinforce the prevailing logic of the dominant society. Kathleen Skott-Myhre, (2016) takes this up in her own articulation of the ways that the seduction of developmental frameworks blinded her to the commonalities of struggle she shared, as a woman, with her son as he traversed adolescence. She suggests that women as “other” have a great deal in common with the struggles of young people as “other.” In order to see these commonalities that could build a



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world of common interests, she argues that we need to abandon the category of adolescence as a world of storm and stress, somehow different from our struggles as adults. Instead, we might begin to see the socially delineated category of adolescence as a liminal space of rich experimentation and possibility, that we as adults might join with and benefit from rather than try to control and shape to the ends of becoming an adult.

Joanna Wasiak (2011) takes a post-Marxist reading of developmental psychology as shaped by the necessities of industrial capitalism. She traces the way that Piaget's rather flexible and individually centered approach to child development was turned into a hierarchical and relatively rigid set of stages by those who came after him. She shows how this was deeply influenced by the theories associated with Taylorism, which revolutionized factory assembly production. The same logic that ordered the factory floor was applied to children and their development as a social product to be brought into the marketplace as what Foucault would call docile bodies, available as workers for industrial capitalism.

However, Wasiak also noted that this model of development is now being stretched and reshaped by the current mode of global virtual capitalism. Neoliberal theories of personal growth and development, individual accountability, and narratives of "be all you can be" are subtly and no so subtly influencing parenting and educational systems. Wasiak's overall point, is that development is determined by the needs and requirements of the dominant system of rule in any historical period. There is nothing determinate about stages of development for young people. Nor is there a determinate teleological evolution from child to adult. These are just ways of talking about child bodies. There are an infinitude of other ways to describe development without using the colonial and capitalist vernaculars of progress, hierarchies and taxonomies.

Deleuze and Guattari (1988) offer an alternative to traditional forms of developmental theory in their work on what they term the becoming child of all ages. Their argument is that the term child is shorthand for a pre-social form of subjectivity. The child, in their view, is not yet inducted into the regimes of



language and disciplinary training that will constitute the adult. For them, the child is not a stage on the way to adulthood, but a set of capacities that comprise the living creative force of all bodies. This set of capacities is sheer productive force unhindered by constraints of social convention. In this they are following early Freud and parts of Rousseau quite closely. However, unlike either one, they do not posit the child as an ideal (as in Rousseau) or as a site of repression (as in Freud). Instead, following Spinoza, they see the force of the child as ever present, functioning as a set of living capacities that flow through the body at all ages. The manifestations of the becoming child may vary according to the way various experiences have shaped each body, but the child as living force is a constant variable in who we become. In this, of course, there are no stages. There is only the manner in which the body interacts and responds to its environment. All development is unique and idiosyncratic to the body in question. As with all living things, however, there are environmental factors that can hinder the capacity of the full expression of the body. The social conventions of adulthood, as defined by capitalist social formations, are just such an environmental toxin. To restrain the capacities of the becoming child by placing it in increasingly determinate social environments, such as jobs, families, schools and so on, is to gradually numb us to the full creative force of our becoming child.

I have traced these challenges to the conventions of developmental theory in order to open a slightly different conversation about why it is so important that we begin the process of letting go of the taxonomic binary of adult/child. I would argue that it is precisely this binary that blinds us to the full effects of toxic global capital as it impacts on us as a full ecological living system. This can happen when we valorize adults over children or children over adults. When we see children as innocent and deserving of better treatment than adults. Or conversely when we see adults as more deserving of rights and benefits than children. I would argue that these sets of relations cannot be easily disentangled.

When something happens to a child it impacts the entire ecology in which that child is embedded. Similarly, when something happens to an adult, all living things in



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its lived ecology are effected. Now, of course the direct effects are more or less dramatic depending on proximity, but make no mistake there are long term impacts that ripple across all of us, when one of us is harmed.

This is why it is so dangerous to attempt to selectively attempt to remediate the harm done to one group of living things without consideration of the entire network of life in which they live. It is not possible to separate children and adults in this way. In fact, it is very probably social suicide. There are no social phenomenon that only effect children, just as there are no social phenomenon that only effect adults.

When we think in broad categories of social maladjustment we can forget this. We can forget that children taken from their parents at the Mexican border is not so much an issue of child abuse or parental rights, but an illustration of a system that is quite willing to create disposable bodies that have no rights or recourse, whether adult or child. When we focus on children and parents being forcibly separated from one another, we can become immersed in a kind of familism in which damage done to the family as a social institution can blind us to the larger logic of other harm done to those who are situated outside familial logic.

For example, prior to the children being taken from their parents at the border, we had unaccompanied minors and immigrant adults being treated in just as horrific kinds of ways. Somehow these adults and children did not draw the same degree of outrage as the separation of children and parents. I am not suggesting that we not be outraged by the forcible separation of family members from one another, but I am suggesting that we must remember such acts constitute a broader logic. When we forget that all of these bodies are being treated with the same disdain for human life and begin to imagine we can decide who deserves our justifiable outrage, I would argue we lose a bit of our common humanity.

Of course, the field of disposable human bodies is growing daily and always includes collateral damage to the entire human ecological system in which we now share globally. We are not disconnected from the children and adults fleeing war zones in the Americas, Europe, Africa, Asia and so on. The villages that are being



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submerged in Alaska and Micronesia have both children and adults in them. The portions of the globe from California to India that are becoming too hot for habitation have both children and adults as well. The opioid epidemic (or the addictive epidemic trend of the moment) has children and adults all dramatically affected by it. Sex trafficking affects both children and adults both directly and collaterally. School shootings, mass killings, bombings, terrorism (both state and non-state), torture, rape and other forms of human degradation and the creation of disposable life cannot be neatly distinguished between children and adults.

This may all seem a bit overwhelming and I remember the words of an executive director of a large inner city multi-service agency telling me, “we can’t serve them all.” But we need to remember that service to one is to some degree a service to all. But only if we don’t lose sight of the entangled relations that makes the work we do an ecological project. In a sense we must serve them all because they are all us, in increasingly obvious ways.

To understand ourselves as a living ecological system is to understand that we are all subject to the effects of the violence perpetrated against bodies in the service of profit worldwide. Separating children and parents doesn’t just happen at the US/Mexico border, it is happening all over the world in communities whose right to self-determination is being eroded and compromised. These days we see children and parents routinely separated by war, famine, genocide, sex trafficking, induction as child soldiers, familial violence, drug and alcohol addiction and induction into our services as social welfare extensions of state power.

The specific impact of state power on parents and children, in these ways, is part of a broader logic of the disposability of living bodies. To understand this, it is important to see how the family fits into the historical necessities of capitalist development. If we read the separation of parents and children through this lens, we might wonder if the reason that the family as a social institution in particular is increasingly vulnerable to state incursion and the vagaries of social and cultural dissolution, is that the family as we have known it in the 20th century is reaching an end. The function that it served for industrial capitalism is no longer needed and its



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nuclear configuration is rapidly disintegrating. Put simply 21st century capitalism has little or no use for traditional family structures. As a result, state power runs relatively little risk dissembling the families of those it has already determined as disposable. It will continue to pay lip service to “family values,” but in the emerging world of the current century, the actions of state under conditions of global capital will show little or no material support for the traditional family.

All of this is occurring at a time when we as a field have decided to finally experiment with the inclusion of the family into our work as CYC. We have begun to explore how to work with families and how to increase rates of reunification. While these are laudable goals, I would argue they are 20th century projects woefully out of date in our 21st century environment. This is deeply problematic as so many of us see our programs as familial substitutes and have increasingly taken on roles as parental figures. We have invested heavily in family-based theories such as attachment and familial trauma. Our theories of development are profoundly rooted in conventional beliefs about the importance of parents and adults in the lives of children. In this, I would suggest we are failing to fully understand the world that is emerging and that will wash over all our services very soon.

Of course, the primary thing that distinguishes the capitalist industrial nuclear family is the division between children and adults. To some degree, this is why we as CYC institutions find the model so attractive. It justifies our role as adults in charge of programming and who hold the wisdom that allows us to mentor young people as substitute parents or at least elders. However, as I have been arguing throughout, this distinction between adults and children is increasingly losing whatever utility it might have had. We are all in this together and we are mutually affected for better or for ill. Whether harm is done to an adult or a child, harm is done to us. It really no longer matters what taxonomic category the subject of harm falls under, the damage is now fully ecological and global. This doesn't mean that we can't focus our efforts on working with young people or children, it simply means we should not make the mistake of thinking that they can be easily defined



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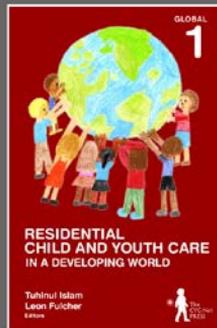
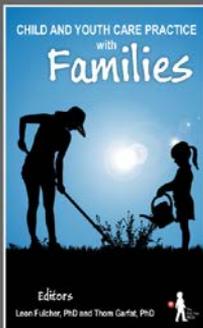
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developmentally in this way. They are in the end, us. And when we get that, then we can begin to wrestle with the true enormity of the crisis that is the 21st century.

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Scoundrels, Scumbags and Downright Idiots

Kiaras Gharabaghi

I am writing about what is unfolding on the southern border of the United States of America because I am angry, but also because as a Child & Youth Care practitioner, as someone who understands child & youth care to be, as Garfat says, 'a way of being in the world', I see dark clouds hovering upon us.

First, let me just say that I am grateful for each and every one of my American friends, people who are deeply committed to a healthy planet, social justice, inclusion, and, especially, children and youth. And I am appreciative of those Americans who run businesses, invest in companies and innovation and thereby ensure that many others have jobs, a livelihood and are able to support their families. Nothing wrong with that! Let us be clear that there is not a country on the planet that has not, either in the past or still today persecuted, oppressed, or otherwise mistreated specific groups of people. And there is not a country on the planet where the state has never separated children from their families. In fact, the violent, unjust and usually racist policy of separating families has been a core feature everywhere in the world for many, many years. In the country where I was born (Germany), the legacy of anti-Semitism, followed by anti-Turkish guest worker policies, and ultimately a generalized xenophobia requires little explanation. In the country where I grew up (Iran), the legacy and on-going persecution of quite a few groups of people, but perhaps in particular the Bahai people has resulted in forcibly separated families in the thousands. And in the country where I live (Canada), the historical and ongoing injustices perpetrated against Indigenous peoples, Indigenous families and Indigenous communities remain, as they always have, a dark and dirty



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feature of a regime claiming to be democratic. In North and South America, in Europe, in Asia and in Africa (and yes, also in Australia), immigration policies, asylum-seeker processing policies, and even settlement policies (and practices) for Newcomers (legal or otherwise) have featured elements that are objectionable, perhaps inhumane and immoral, in many different ways.

It's not that the United States is unique in its caging of children as a way of advancing its policy goals. Boko Haram, North Korea, ISIS, Al Shabaab and the Taliban have done and are still doing pretty much the same thing. And it's not that the forcible and often permanent removal of children from their parents is particularly unique historically, although it does seem somewhat innovative in the 21st century. What is without parallel, however, is that the separation of families and subsequent caging of children unfolds as an instrument of law enforcement. For this, there is no precedent that I am aware of. Sure, the Sixties Scoop in Canada, during which the government-mandated child protection authorities 'scooped' (formally apprehended) thousands of Indigenous children and placed them for adoption with white families unfolded within the broader framework of enforcing the law. But misguided, racist and evil as that was, the declared goal was child protection (the outcome was and is inter-generational trauma). And of course it is true that in most countries, when parents are jailed for crimes, the law requires that children be placed with another caregiver (in fact, almost always that caregiver is a kinship caregiver, but sometimes it is a placement assigned by the state); but the placement itself is not done in the name of law enforcement – instead, it is a placement designed to maintain family connections while providing care for young people (it may, of course, not always work out that way).

In the US, the separation of families is specifically designed to enforce immigration law. It is not predicated on the best interest or on the protection of the child, nor does it in the first instance seek to ensure proper, or even ideologically misguided, care for children. It specifically aims to enforce the law around illegal immigration (in part by using the removal of children as a deterrent for families to come to the border in the first place; some similar groups



mentioned above use landmines, beheadings, and other means to achieve the same end) and separates children from their parents much like one might remove the suitcase from those who illegally cross a border. The inconvenience of having to then care for these children is an inadvertent side effect of the policy goal. How cages figure into this process is beyond anyone's guess.

One of the narratives that accompanies this policy is the idea that a country has a fundamental right to secure its border and to enforce its approach to legal immigration. Indeed, the US is hardly alone in doing so. But the narrative goes further, and takes on a distinctly racist tone. Illegal immigrants are constructed as criminals, wilfully breaking or disregarding the law for personal profit. In fact, many appear to be unaware that the very idea of legal immigration is a mere fantasy for many people around the world. None of the people trying to cross the border to the US illegally would have any realistic opportunity to cross that border legally. The administrative process, the selection criteria for immigration status, and the economic resources and logistical access needed to pursue legal immigration (to the US or to any other country) are completely outside of the lived reality of the migrants now being prosecuted for crimes. They are not choosing to ignore the law; they are trying to save their own lives, and that of their children, by taking on a journey that is fraught with danger. In fact, they are coming to America because they think (mistakenly, especially if you happen to be Hispanic, Black, Native American, poor, impacted by mental health or a Veteran) that this is a place where the law is respected and enforced when necessary. They are fleeing lawlessness!

Furthermore, the cause of illegal immigration from Central Americans to the US is in fact entirely on the shoulders of Americans. After decades (ok, centuries) of exploiting Central American countries in order to provide high-profit natural resources and agricultural products to Americans (this is beyond slavery, of course), and after decades of supporting despotic and highly corrupt leaders in these countries (most of whom with deep American roots) and militarily defeating or covertly executing democratically elected ones, it is no surprise that the social conditions in places like El Salvador, Honduras, Nicaragua and Guatemala are



difficult. It should be noted that the violent gangs active in Central America (which is what most illegal immigrants are fleeing from) and often associated with the international narcotics industry are the outcome of American policy toward Central America. And at any rate, it is a (surprisingly broad) section of Americans who are the consumers of those drugs, and who by so doing are actively supporting the instability of Central American countries and some Mexican regions. So let's be clear about this part, too: America is responsible for why so many people seek to leave their homes and make the journey north; and Americans (the people, not the government) have reaped the benefits of brutal exploitation in Central America for a very long time.

But back to the children. They are 'living' in the US now, separated from their families, and perhaps most importantly, unaware of where their families are. They are forcibly orphaned by the US government, even though their families will eventually be alive (for a while, until, for some, they die in local violence once they have been deported) in their home countries. What will American politicians and their supporters tell those children when they grow up? How will they explain why these children are condemned to a life without family, the very thing even Christian fundamentalist Americans claim to be sacred? And will those Americans who support this agenda ever clue in that their decisions now are the reason why American jails are overflowing and will continue to overflow with people of Central American (and of course Black and Native American) heritage?

I have absolutely no expectations for the American government to improve its position with respect to the rights of children, human rights more generally (in case you missed it, the US just pulled out of the UN Convention on Human Rights!), and human decency. Scoundrels lack the intellectual capacity and cannot deliver on these goods. But I am concerned that we, as a child and youth care community, turn a blind eye to the scumbags who support this administration. I am totally open to political and ideological differences within a democracy. But the US is no democracy, and supporting an administration, and policies designed specifically to use children as pawns in a Christian fundamentalist game of white supremacy, is not



a political opinion. It is instead an attempt to remove any and all barriers to a return to genocide – the systematic mass elimination of races, dreams and aspirations that are incongruent with the endless desire to be white and to live white.

So, it is not just a matter of waiting out the current scoundrels (and there might be yet worse to come, now that inhumanity has been mainstreamed in the US). As a community of child and youth care, we must take a stand. We would not knowingly allow members of the KKK, or those listing random beheadings of journalists on their resumes, to join our community. We would say ‘sorry, but you don’t reflect our values, our commitment to children’s rights, or advocacy in the name of social justice’ (imperfect as all of these are). We would surely not invite such people to our conferences, our gatherings and our places of learning and higher education. Therefore, I believe that we should not allow those who have publicly declared their violent whiteness to remain members of our community.

We have much work to do in this community of ours. No one can claim that child and youth care has done well with respect to the engagement of issues of racism and identity. No country, no profession and certainly not the field of Child & Youth Care can claim to have meaningfully, democratically and morally found the answers to systemic marginalization. Living in Canada, I am mindful that this country’s ongoing incompetence and injustice toward Indigenous peoples hardly reflects the moral high ground with respect to current developments in the United States, and I, along with virtually everyone else who lives here, am guilty and complicit. But no one is claiming such moral high ground. We may have not named our problems explicitly enough and therefore we may have been ineffective in addressing these. But we don’t claim that what we are doing is right. A large number of Americans claim that the actions of their government are right, and they provide the support needed for that government to continue on its path to the middle ages. These are the idiots that will be hard to change. But the ones who have committed themselves to this deplorable cause and then have the audacity to claim membership in our community, must go. We must let them know that the gig



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is up. Child & Youth Care, notwithstanding its faults, is and must be a field that at the very least doesn't tolerate the caging of children, nor those who support this.

I know all of this sounds angry. And I know that the scoundrels, scumbags and downright idiots will label it all as fakeness (not a real word), fake news (which doesn't make sense since this isn't news), and 'liberal' (wtf??). I am perfectly ok with that. I may be angry, triggered by the family separation issue and of course the cages (literally and metaphorically), but long simmering given the relentless attack on humanity and the planet unfolding. Let us not forget that it is not just Central American children whose futures are discarded here; American weapons, sold with fanfare and luxurious celebration to the Saudis, are killing Yemini children by the thousands (as are the weapons of other countries); all over the world, child death is the payment for Americans' (and others) access to Wal-Mart, McDonalds, and the Kardashians. America has lost its soul. And it blames children for it. That does indeed make me angry.

KIARAS GHARABAGHI is the director of the School of Child and Youth Care at Ryerson University and a regular writer for CYC-Net. He is the author of the chapter 'External Models of Supervision' in the recently released book, *Supervision in Child and Youth Care Practice* (Charles, Freeman & Garfat, 2016). The book is available at <http://press.cyc-net.org/books/supervision.aspx>



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Is Power a Threshold Concept?

Jack Phelan

Child and Youth Care practice is a complex and yet a simple professional endeavor. The use of life space dynamics to build capacity and support change has always looked from the outside as a fairly straightforward process. Professional colleagues from psychology, social work, education and medicine often assume that managing hard to handle youth and families is tedious and difficult, but it is a non-theoretical, behavior-focused approach that requires more physical effort than mental sophistication. This is actually somewhat true in the initial year or so of practice, as new CYC professionals gradually master the difficulties inherent in life space interactions, trying to create both personal safety and safe spaces in order to build useful relationships. The ability to function as a developmentally aware and relationally-based practitioner is a skill developed through both training and experience, and a lack of either will seriously impede success.

One of the key issues for an emerging practitioner is his/her use of power, particularly to establish safe and respectful interactions. There is an obvious need to be in control of things, particularly yourself, but also the situation and other people. Paradoxically, professional maturity can be described as a gradual reduction in the use of power until power is no longer a part of the helping relationship. CYC literature describes the need for effective practitioners to establish a “non-expert” role as they intervene in the lives of youth and families, allowing the people being helped to lead the way as much as possible. Unfortunately, newer practitioners, with less confidence and practical experience, are not yet able to trust themselves or have the skills to manage the challenges of life space work, so they must rely on external control approaches to create safe interactions with youth and families.



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Using the authority vested in the helping transaction to create a comfortable environment can be a useful strategy while one is improving in professional ability, but it can be a formidable hindrance to professional growth if the practitioner becomes too comfortable with being in charge. Effective professional development must include a transition from the need to utilize external control approaches to a gradual reduction of behavior management techniques, until there is little focus on needing to create safe interactions through the use of power.

New practitioners rely on rules, routines, and program expectations to get through their daily interactions, using threats of punishment or use of rewards to create compliance. Safety is the main concern, usually interpreted as following the existing program expectations, and little thought is given to reducing the external control, since this is the way to maintain safety. “Punishment reduces workers’ anxiety” is a truism that hopefully does not last beyond year one of experience, but it is a powerful dynamic for the emerging professional. “Power is naturally fearful” is a complicated idea, which involves everyone’s personal need for control and safety and it is a useful concept for reflection as an emerging professional. The gradual ability to create safety through one’s presence and confidence takes time and it can be easily assessed by skillful supervisors. Newer practitioners can be reluctant to reduce control strategies because they create personal comfort, but this use of control blocks any real change efforts because control creates compliance, not strength. Reflecting deeply on the use of power is an important topic for supervision because it may not become a focus without external support. Not worrying about the use of power is a real impediment to professional growth, which begins to be problematic usually after one year of experience. The timing of the introduction of this threshold concept is critical, because practitioners who ignore this dynamic tend to become complacent and satisfied with a very superficial attempt at relational practice. Rather than focus on what behaviors are difficult to manage or annoying, workers who have become skilled at running the expected program should be pondering how to hand over control and be less powerful. Supervisors can help in the ongoing development of staff by supporting them to



reflect on their need for power during the second year of employment. Because we work with impulsive and hyper vigilant people who can be unpredictable at times, there is never a perfectly safe situation. This can lead many practitioners to rely too heavily on power dynamics in their interactions and approaches. Unfortunately, it is fairly easy to become skilled at using power and control to maintain a safe environment, whether it be in a residence, a family meeting, a school or even a neighborhood program. The challenge for practitioners and supervisors is to resist this over reliance on control and shift the worker's focus to reducing the use of power. Relational CYC practice requires the helper to relax the use of power and allow the person being helped to have as much control as possible, but this is a skill that is only available to practitioners with several years' experience.

Reflecting on one's personal need to use power dynamics is a major shift for newer staff, which can be facilitated by their supervisor once they have developed the skills to create safe environments. The next step is being able to let go of one's own need for power and shift the focus to the other person's need for external control, based on how safely they function. This is the point in professional development where power is now becoming a threshold concept in a concrete way. The ability to be reflective about one's own need for power and the usefulness of creating the opportunity to build a sense of personal power in others is now possible and an essential step in practitioner effectiveness.

Once an emerging Level 2 practitioner has begun to question the utility of external control, there is a shift in their thinking about what amount of control is necessary as well as a deeper appreciation for the complexity of relational practice. The use of external control to create superficial behavior change is now seen as a foolish strategy that has little long-term impact. Families and youth, really anyone in the vulnerable situation of requiring help, believe deeply that they know best about their own needs and resist external advice and direction. Relational connections that are equal and invited have the best chance for success, and the ability to create those dynamics is not a simple, or power-based intervention.



The idea of threshold concepts is an important issue for CYC practice. Basically, a threshold concept is a new way to think about something which transforms the way you think about the essence of a much bigger idea. Threshold concepts are also irreversible, which means that once you comprehend the concept, you cannot go back to thinking about things the way you used to. A good example is the idea in family work that the family functions as a system, termed systemic thinking. Once a family worker begins to grasp the concept of systemic approaches, she cannot ever go back to working individually with family members, she knows that every person in a family is affected by everyone else.

Threshold concepts have become an important focus for CYC thinkers and teachers, because it has become clear that these are the ideas that need to be the issues that both teachers in training programs and supervisors in the field need to emphasize in order to develop effective practitioners. The challenge for CYC practice is to identify the threshold ideas that are key to building effective practice. I am suggesting that Power is a threshold concept, which is an important source of reflection for not only practitioners, but also for supervisors and teachers. Right now we are looking at how practitioners develop as they comprehend the concept of power in their practice. I hope to explore the use of power by supervisors and teachers in the next few months.



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Here's My Number, Call If You Need

Aurora De Monte

I recently read the book *Option B: Facing Adversity, Building Resilience, and Finding Joy* (Sandberg & Grant, 2017). Loss, difficulties and resilience are aspects of life, growth and relationships that I imagine all practitioners have a growing awareness of. They are often the experiences that move people towards 'bottom', but also have the ability to move us toward hope and positive growth. As an educator in the College system in Canada our students often inform us in direct and indirect ways about the adversities they are currently facing or those that they faced in the past; those that leave marks on their lives so much so that their journey and meaning-making lens are forever changed. I wonder about how we can support our students as they face adversity while maintaining the role and boundaries of educator and facilitator, not practitioners (that said, I would continue to define myself as practitioner first, educator second. My practice inherently interwoven into how and what I teach).

One of the authors of the book, Adam Grant, a psychologist and faculty member in a teaching institution, discusses the sudden loss of a student by suicide and the feeling that they missed the warning signs of a presenting mental health concern when this student came to see them a month prior to them taking their own life. The loss of an individual to this world is horrendous and some of us in the teaching profession as well as in practice have experienced such a loss. It can be crushing and we may turn to self-blame and criticism thinking about what we could have done differently. What stood out to me in this chapter was his response to this experience. Through his own practice and research, Grant understood that it was both a challenge and a necessity to establish a personal connection between and with students at the beginning of term. However, with large class sizes, this is



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difficult. His response was to share his cell phone number on the board during the first day of class along with other mental health resources on campus; letting students know that if they needed him, they could reach him at any hour. Students contacted him infrequently, but it provided them with another option to utilize if needed, during a moment of extreme crisis and concern.

As a relational practitioner and educator, I wonder about this approach to both making connection with students in a developmentally responsive manner along with responding to an increase need in mental health supports among our student populations. As a faculty member in a program that acknowledges the increased expectations, pressures and challenging life circumstances of our student population, we are constantly looking for ways to support students both inside and outside the classroom; a holistic approach to working alongside our students. As a program we have noted that many of our students require, or at some point would benefit, from mental health resources. Our student population includes individuals who have experienced trauma, been in Care themselves, experienced poverty, are caregivers to young people/children, and/or often work full or part time hours to 'make ends meet' while pursuing their education. Students may seek support for a number of reasons, both personal and/or professional. As practitioners, and I would say similarly as educators in CYC practice, we may be an individual's first point of contact for support during crisis situations and connections to other community resources. And thus, similar to Grant's situation, we have to question our response to supporting people in crisis.

I believe that teaching and training in CYC practice involves a different approach to standard epistemological and pedagogical approaches to teaching. I think the author's response and attempt to connect with students with whom he teaches may be a more relational way (albeit a very unique and potentially controversial approach from traditional teaching boundaries and strategies), to supporting our students in crisis. In my practice, working one-on-one with young women involved in the justice system, my contact information is shared as a necessary part to maintain communication, connection, and safety. Yes, I have been called in the



middle of the night, but those times were times of crisis and need, and were times when I hoped that the young people with whom I was working would reach out. When they did so, it provided me with an opportunity to reinforce the safety and trust in the relationship, and supported the potential of a new meaning-making lens regarding adult involvement in their lives. This context of safety may support a new way of being for people in the world. This is the same thing I would hope for students/emerging practitioners in the program: that they experience the genuine caring ongoing actions of the 'inter-personal in-between' space (Garfat, 2012) of our developing relationship. Never, in my experience has a young person called in the middle of the night without being in a state of crisis and/or needing support. I suspect that this would be the same if I shared my number with students.

As practitioners and faculty members we worry about boundaries and boundary crossing, as we should. However, as a relational practitioner and educator, how can we support connection, safety and an alternative way of being in the world of CYC practice, without engaging in facilitating moments of connection ourselves? Connection requires vulnerability and, yes, that is scary. But it takes two people to dance the complex moves of relational engagement. We must be willing to engage in the controversial subjects that confront our discipline and potentially inhibit our work as people who practice relationally everyday and in every space and place of our lives.

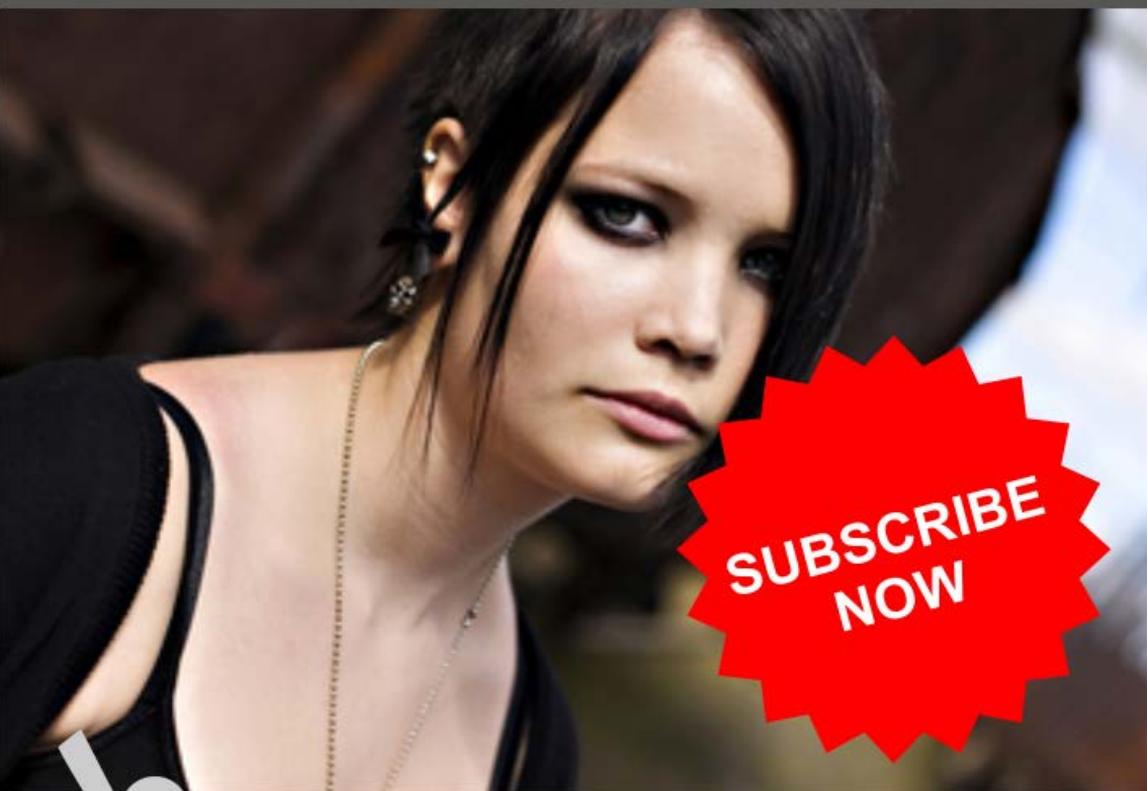
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The Multi-Armed Bandit Algorithm

Doug Magnuson and Priscilla Healey

An agency providing therapy for sexually abused children employs therapists who choose for themselves which therapeutic modality they want to use, seemingly randomly, and the length of treatment varies widely, with no common standard for when "treatment" should be finished.

A child protection team requires parents to participate in several types of parenting education, all without evidence of effectiveness.

A school whose most frequent strategy for coping with children with disabilities is to call the parents when the student is "disruptive."

An alternative school known for providing a welcoming environment for youth who have not been successful in standard formal education but also has little success helping students finish courses or obtain their high school diploma equivalency.

A group home uses cognitive-behavioural therapy on youth for whom there are no studies of its effectiveness.



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All of these are experimenting in some way on youth and their families, sometimes cruelly, and they are experimenting without intentionality, purpose, or organization. I am frequently told that we cannot do experiments on clients because it is unethical to withhold the best treatment, even if their definition of “best treatment” is whatever is the latest fad.

Yet agencies, evaluators, and researchers do not often know what the best treatment is, and when agencies do apply “best practice” models it is often a modality that has been established for a different context with a different population for a different purpose, with no evidence of its generalizability--or in plain terms--its effectiveness with their sample/population and thus what they are doing is worse than doing nothing. No intervention is always better than a bad intervention.

Some organizations at least have organized processes of accumulating expertise through trial-and-error, nurturing and retaining good employees, manualizing what they think they know how to do, keeping good records of what seems to work and what does not, and by learning from others in the field. For organizations like these, there are some options for increasing the rigor of their learning that do not require the level of commitment of an RCT (randomized controlled trial). One of them is called the multi-armed bandit algorithm, and one version of it was developed by medical researchers for complicated situations in which the consequences of something not working are severe.

This algorithm is used when there is no way to know the background probability of some phenomenon. Instead, we have to learn from experience, and the multi-armed bandit algorithm is a way to organize how we learn from experience.

Although there are sophisticated statistical versions of this algorithm, the central idea is simple: When we do not know which of two or more alternatives is best, we try more than one at a time and compare them. Simple enough. For consequential conditions, like a choice of two different practice interventions, we



can model it by putting a ball in each of two hats, one for each approach. (Who said statistical modelling is hard?!)

If the approach works, you put another ball in that hat. If the approach does not work, you take a ball from that hat and put it in the other hat. For each time you try the intervention, you continue this process, and after a few trials you usually accumulate more balls in one hat, and the advice is to continue to use the method that works, since the balls represent success relative to the other approach.

If an approach that was formerly successful suddenly does NOT work, you have to take a ball out of that hat and put it in the other hat--or you develop a new method that you then compare to the formerly successful method. Essentially you grab a new hat. Doing this helps encourage keeping records, and it also helps encourage adaptation to changing circumstances.

This approach can also be used to compare a current practice to something new. We might have 10 successes in one hat, and then try a new approach. If it works, we try again, repeatedly, until it does not work. Then we put a ball in the other hat, and we decide if we have any reason to continue our trial.

In medicine this approach has been used to study interventions where the risks are very high and the human consequences are severe. In our collective CYC practices, the stakes rarely include severe injury or death, but they do sometimes include life-changing consequences for families and pain for clients. In these cases, where we do not know enough to be certain about the correct action, an ethical response is to search hard for alternatives, and to experiment enough to find a response that seems better than the others.

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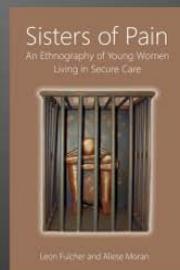
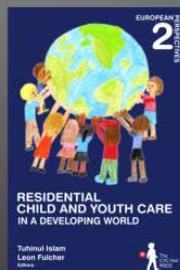
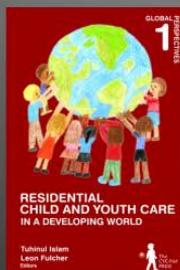
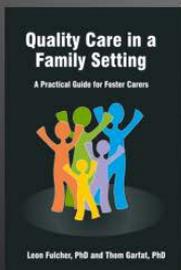
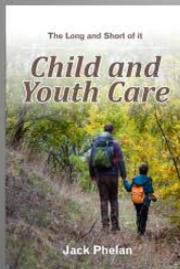
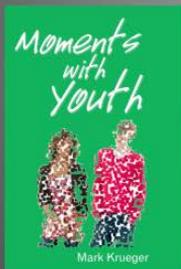
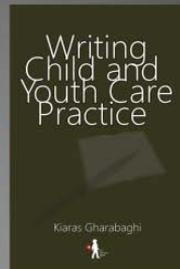
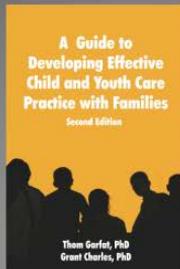
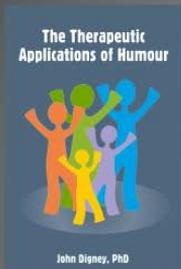
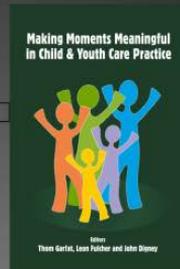
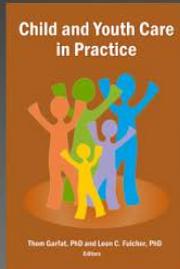
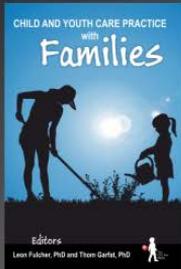


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Voices of Autism in School

Introduced by Nancy Marshall

The following letters are submissions from autistic¹ students, from diverse cultural backgrounds, integrated into an inner city high school setting. Eight students in total agreed to have their letters published. The letters are addressed to CYC practitioners who support marginalized autistic youth everywhere. The letters are released in two separate issues based on the themes presented in each. This issue's themes include unfairness, loneliness, misunderstanding and coping, all from the voices of four incredibly talented and creative young men. These students are striving through a system of barriers in very meaningful and profound ways. It is an honour to know them and I am incredibly grateful for their gift of voice. I hope that you, too, find their words helpful as we all work on supports to improve their inclusion and well-being in school-based settings.

What I have learned in over ten years working in the school system, is that this setting does very little to foster self-determination and creativity in autistic students. Rather, it promotes compliance and conformity. As Gharabaghi and Andersen-Nathe (2016) point out, “they are welcomed so long as they learn to conform...” (p. 302). This unrealistic pressure becomes a cause for depression and denial of human rights for autistic young people. Issues related to depression and loneliness are not issues generally addressed in school-based contexts. In schools, the focus is on passing grades.

¹ The term 'autistic' is used intentionally to align with autistic self-advocates' pride in advocating for identity-first language (for more information on identity-first language see: <http://autisticadvocacy.org/about-asan/identity-first-language>).



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I learned a lot from reading these letters, yet much of what they said came as little surprise to me. I know their words would come as a shock to some who, in the hectic pace of the everyday school life, have not realised the true thoughts and feelings that lie below the surface. It takes time to look beyond external behaviours or a misunderstood 'lack of motivation' in class. These letters are a small step toward the goal of taking the time to listen.

Letter from A.C.: "I End Up Bored and Alone"

Dear CYW,

I want to start by saying thank you for everything you've done for me for the past 4 years during high school; I know I'm not the easiest to deal with. I'm not always very motivated to come to school and I tend to get moody and annoyed a lot but somehow you always find a way to make me feel better when I do show up here.

Coming to school isn't very easy for me. I don't ever really see any point in showing up a lot of times, there's not much for me here. Most of my classes I end up teaching my teachers and I don't have too many friends here either. So, I see no reason to come.

You ask me to make goals to find ways to come to school and I just don't know how because my reason for coming is a lack of motivation and there's not enough incentive in getting an education for me to get that motivation back. I try to make goals but they don't succeed because I still end up bored and alone at school. I try making friends but a lot of the people in my school I just don't want to be friends with. I try not to judge people but they always end up being exactly how I would judge them as so I don't even bother with most students anymore.



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I do want to complete high school and you do help a lot in helping realize that but I just don't want to deal with all the boredom and loneliness of school in order to complete it. It's honestly not worth it.

AC

A Letter from Anonymous: "Sometimes Information Comes Too Fast"

Dear CYW,

Hi my name is unknown. I prefer not to say my real name. I really don't know what age I was diagnosed with autism, whatever society calls us. Usually when I think about this I get tired of it. But, lots of things have happened so I'm fine with it now. For example, when some guy called me an autistic retard I got pissed and wanted to commit suicide. But, knowing that God will punish me and that I didn't have the testosterone to end it there, I didn't. But, everyone has a choice. My choice was to make a difference - to try to help people and make them understand what autism is and not to take it lightly.

What I would like my teachers to know is that sometimes information comes too fast - there's too much at once and my brain feels overwhelmed. For example, I'm really interested in science and I got a 13 out of 52 on my science test and it made me feel discouraged. I worked hard but my marks don't show it. Another thing is controlling my impulses - for me it is hard. I also need many coping strategies do deal with it.

In conclusion, I believe it is a good idea to have a CYW and it is especially good to accept the help they give you. You should never be bad towards them. Usually when you want to be mad or angry towards them you should take a break and relax in the hallway. They care about your success and what things need to be done to improve. This proves that CYWs are there to help you, not annoy you.



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A Letter from Chris: “There Are Several Challenges I Face Every Day”

To the CYC Community:

Since being in high school I have worked with different CYWs. I often struggle with motivating myself to finish my work. The CYW in my class often prompts me to focus, take breaks and supports me to finish my tasks. I am lucky to have good friends in my school. They have the same interests as me.

This year my number one goal was to participate in all my classes such as responding to questions, finish my work, and listen to instructions from teachers. Next year’s goal is to complete all my credits to graduate. I am coming back for a fifth year to my school.

There are several challenges I face every day. I feel misunderstood by people. Sometimes when they think I don’t want to do the work, or I’m being lazy, it makes me feel upset and anxious. I’m not being lazy; it’s just that when something is difficult, it overwhelms me. When people misunderstand me in this way, it makes me feel miserable. For example, one time I was feeling overwhelmed by a difficult task and my teacher just told me to work harder. This made me feel terrible because I was trying my best. When I feel frustrated like this, I use my phone to calm me down. Having a walk also clears my mind.

I feel anxious about the future after High School because I don’t know what I want to do. I am talented at swimming, building things out of Lego and knowing a lot about the universe and everything in it. I am a good person. I’m organized and I’m friendly I hope that knowing my talents and skills will help me figure out what I want to do.



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A Letter from Duncan: “Tough Skin Doesn’t Save Me from Loneliness”

Dear CYW,

I have dealt with a lot of things in my life. A lot of them showing that I have tough skin. But tough skin doesn't save me from loneliness. Way, way long ago, I used to be noticeable, recognizable, a role model that people have tried to look up to you. But, now it is...it seems like I am a ghost. A person who is not there. Being well known is how I started out.

I'm now questioned about who I am, and the reality is, they are not ready to know who I am. Jokes are funny and all until you realize you are the center of all of them. That's the fear I have, trying to show anything I do to anyone. Now you get why I don't talk to anyone. One of my goals is trying to overcome my anxiety. It affects me by interfering with my emotions and feeling lonely all the time even when I'm not. I called this High School 'Hell'. Hellport High School. That is how I feel here. This high school I'm in shows severe lack of maturity when it comes to students.



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It's technically a challenge - how much I can handle before I break. The reason why I feel this way is because of all the stuff I have had happened in middle school and seeing students being as naïve as they are back then, and now. And it makes me feel insecure. Why do I think that students are naïve? Because they follow mainstream media. They don't set off on their own. Because underground media isn't well-produced or popular, this trend takes to a form in high school. If you are weird and quirky, nearly anyone can be an ass to you. It doesn't matter if they can feel you. High school isn't like real life. It's worse than real life. I have grown to know that. At least I can look forward to high school as being a mere nuisance. After I'm done here and going to college, I won't have to think about high school ever again.



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The strengths I have are that I'm more creative and imaginative. Meaning that I can think up of something on the fly and work with it, a talent not a lot of people have. Speaking of a talent not a lot of people have, drawing is one of the most affiliated staples of my creativity. Everyone knows I have impressive drawing skills, but not a lot of people know of my other skills such as writing or animation. Two incredible feats I never show to anyone.

I will find it interesting to see this published but alas, I may not because I'm breaking traditional territory. A lot of students would say they are done and that they would like to hear from the publishers soon. All I'm just going to say is...have a wonderful day.

Duncan

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SAVE THE DATE



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It's You I Like: Remembering Mister Rogers

Karen Vandervan

Editor's note

*This column was originally published in Issue 50 of CYC-Online. Fred Rogers had passed away just days earlier on February 27, 2003 and CYC champion Karen Vandervan shared about her experience and connection with Mr. Rogers and the raw feelings of loss. Through his groundbreaking television programs, Mr. Rogers taught children about love, kindness, and noticing feelings. He tackled difficult topics for young children including assassination, divorce, and racism. A documentary on his work, *Won't You Be My Neighbor?* (Focus Features, 2018) has just been released and offers a reminder the essentials we need in today's world. A biopic featuring Tom Hanks, *You Are My Friend* (Sony Pictures), is due to release later in 2019. The above photo is of Fred Rogers with CYC advocate and historian Andy*

Schneider-Munoz at the 35th anniversary of the Child Care and Child Development Program at the University of Pittsburgh where faculty were involved in reviewing scripts for Mister Rogers Neighborhood. You can view

Karen Vandervan's original column at <http://www.cyc-net.org/cyc-online/cycol-0303-karen.html>



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As I was sitting in front of my computer preparing my monthly Soapbox column, the phone rang. It was our son Mark, calling from Seattle. He had heard in the news that Fred Rogers — Mister Rogers to his friends and children all over the world — had just died and knew that I would want to know right away. I had not yet heard the news, but when I turned on our Public Radio station that also sponsors the Mister Rogers children's television program, what did I hear but the distinctive voice of Mister Rogers singing, It's you I like.

That did it and of course I began to snifle. Indeed, here was Mister Rogers liking me, caring about me, accepting me, as I sat here, uncombed, in an old sweater, drinking too much coffee, chewing on a pen, trying to choose the proper words for my column. Here was Mister Rogers himself soothing and comforting us all as we grieve and try to deal with the loss of him.



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Pittsburgh was home to Mister Rogers and his television program for children, Mister Rogers Neighborhood. I actually met Fred Rogers back in the winter of 1961 — 42 years ago! We were taking a Child Development class on the school age child, taught by Dr. Sara Arnaud at the University of Pittsburgh. At the time, to me Fred was that nice minister from the Pittsburgh Theological Seminary who wanted to learn more about children, just as I was the new arts and crafts person working with the children on the 6th floor of the building where we had our class. As the years went on, Fred developed Mister Rogers Neighborhood and became Mister Rogers. Now and then, I would run into him around town at the occasions that brought people involved with children together, and would receive a greeting as warm as the neighborhood sun.

When I had my own children, I would watch the children's television programs with them. Would you believe — well, you would — that I loved watching him myself? The distinctive tinkling music, the little train coming around the corner, the red sweater and the pair of sneakers from the closet, these daily rituals gave a sense of security and stability. He was a window on the world as well, when on each program he would introduce us to a person who had something interesting and special to share with us. With Mister Rogers to provide us a secure base, we could then look outwards, to all of the exciting activities and people in the world. When I lived away from Pittsburgh for a year when on sabbatical, many mornings I would watch Mister Rogers before I set to work. I was both comforted and energized by that connection to home.

So, still sniffing, I'm taking a one-month moratorium from my usual Soapbox topics to remember someone who so affirmed the best of us, offered us comfort no matter what our age, showed us the meaning of childhood and how we could be a part of helping children grow and develop. Thank you, Fred, for teaching us and for continually reminding us of the true value of understanding child development and what this can do to help make this troubled world a better one.

Today and for many more days to come, Mister Rogers, It's You I Like.



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Postcard from Leon Fulcher

London

Kia Ora Everyone! I made a short visit to London to meet with Sarah Blakemore of **Keeping Children Safe**, an international non-governmental organization whose work impacts the lives of 134 million children. Check out their website: <https://www.keepingchildrensafe.org.uk/>

From Napier in New Zealand's Hawkes' Bay on the east coast of the North Island, my economy class flight took me to Auckland, and then aboard a "double decker" Airbus A380 on a non-stop flight to Dubai lasting 17 hours! After 3 hours a connecting flight into London Gatwick.



Emirates Airlines via Auckland to Dubai into London Gatwick International Airport

Locating the Gatwick Express train into London's Victoria Station is the easiest option available as the Blue Piccadilly Line intersects with the Black Northern Line at King's Cross. I was reminded again the importance of travelling light! Northern Line south to Old Street.



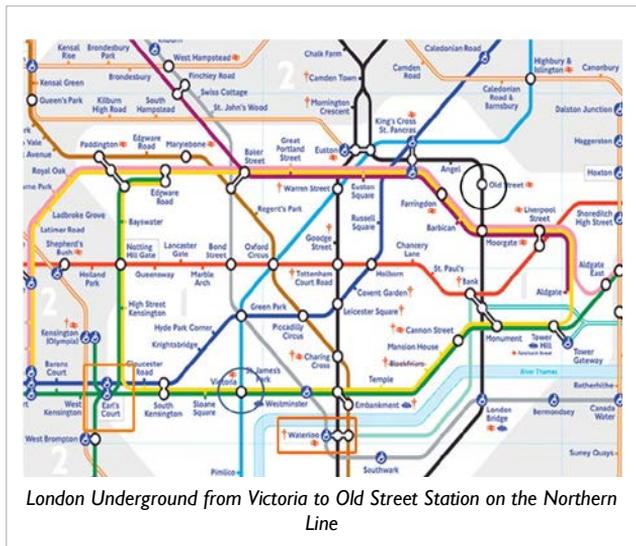
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I had booked an AirBnB room in a block of flats near to the office location used by Keeping Children Safe where my appointment was timetabled. Finding the AirBnB Flat in a London Borough of Hackney Block of Flats proved to be a real adventure! It made me think of young people leaving care and moving into a room at an address somewhere!

My instructions directed me to a 24-Hour Grocery Shop on the corner of two streets in Hackney. Google Maps and I explore multiple back streets and areas of urban development before we found the shop and located the Key Safe as instructed. I was fortunate to have help from the Corner Shop Manager who helped me to find my AirBnB Flat! The address I had was not correct. The key to





Obtain key to Flat 16 from a Key Safe located in a 24-hour Corner Store



AirBnB Flat 16 of London Borough of Hackney Council Flats sold in Thatcher era

the flat actually opened the door leading from the street to four different flats, but none numbered 16. Finally, I found my way to the correct flat and my allocated room.

In the end, I found myself living in a block of 1970s era Council Flats, and Number 16 had



World Cup Matches were being aired in every London Pub

clearly been a flat that the tenants had purchased from Hackney Council during the Thatcher Era where council houses were sold off throughout England. Not everyone benefited. I found myself sharing a 3-bedroom flat in a room between



young working adults – single female and male. I heeded the instruction for males to avoid using the toilet standing up!

Needless to say, I didn't spend much time in my AirBnB room! I spent a lot of time walking around the Hackney neighborhood and sought lunch options at local cafes where locals took an interest in a visitor coming to their café from New Zealand. World Cup Football offered opportunities to follow daily matches in local pubs. The weather was unseasonably warm. I smiled at a young entrepreneur with a dog-walking business who was tending for 6 dogs living in local flats; a Husky, a Greyhound, a Whippet, a Collie, a Spaniel and a Boxer!



The Morning After – England crashed out of the World Cup



The Heathrow Express from Paddington Station on the Bakerloo Line



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Feeling welcomed at London Heathrow International Airport Terminal 2!

Because of time zone differences between New Zealand and London, I found myself waking up early whilst there and going for a walk. World Cup revelers were still staggering in the streets, and the streets were strewn with partially eaten kebab takeaways.

I was ready to travel on from London, leaving Heathrow International for Vienna.



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Information

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In general:

- Submissions should be no longer than 2500 words
- The style of a paper is up to the author
- We prefer APA formatting for referencing
- We are willing to work with first-time authors to help them get published
- We accept previously published papers as long as copyright permission is assured
- We are open to alternative presentations such as poems, artwork, photography, etc.

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