

CYC-Online

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



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

Issue 270 / August 2021

ISSN 1605-7406



Contents

Editorial: The World needs a Global Child and Youth Care Workforce...4 <i>Zeni Thumbadoo and Merle Allsopp</i>	
A Question of Hope.....8 <i>Jack Phelan</i>	
Responding to “Re-naming Child and Youth Care Practice”12 <i>Jim Anglin</i>	
Re-Naming the Profession Revisited – An Epilogue.....24 <i>Kiaras Gharabaghi</i>	
Do We Really Value Caring and Compassion?32 <i>Doug Magnuson</i>	
Everyday People.....38 <i>Hans Skott-Myhre</i>	
Caring for Connor..... 46 <i>Michelle Perchard</i>	
A Question of Privilege.....55 <i>Garth Goodwin</i>	
Postcard from Leon Fulcher65	
Information70	

In association with

Relational
**Child & Youth
Care**
Practice



August 2021

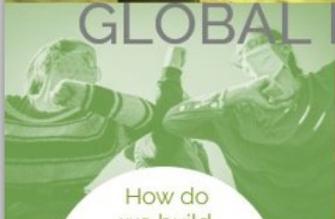
ISSN 1605-7406

10-WEEK WORLD TOUR

Characteristics of a Relational Child and Youth Care Approach



GLOBAL DISCUSSION SERIES



How do we build trust, connection, and safety?



How can we respect individual desires for growth and change?



What's involved in our inner and shared experiences?

Begins July 12, 2021



CYC-Online

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

August 2021

ISSN 1605-7406

3

The World needs a Global Child and Youth Care Workforce

Zeni Thumbadoo and Merle Allsopp

People who log into CYC-Net are likely to be those convinced of the value of child and youth care work. They are probably people who have experienced or observed the unique impact of life space work with children and youth. And statistics show that they are engaged with this profession in a wide variety of contexts, from first world to developing world environments, and from intensive one-on-one interventions to large-scale engagements with groups of children in resource-poor countries. Some of us are new to child and youth care, and others are dealing with legacies of both pride and disgrace. We CYC-Net readers are what could be described as 'the converted', in the context of the child and youth care profession.

And we are practising this profession in the context of unexpected global catastrophe and suffering brought about by a myriad of factors, including unequal access to resources and large-scale displacement. Hardship most powerfully affects the most vulnerable of us, and this particularly includes young people. It seems that the world desperately needs child and youth care workers. And what better profession is there to



August 2021

ISSN 1605-7406

walk alongside young people sharing their internal bewilderment in a world which is not quite fit for children?

And yet we remain, despite valiant efforts, a dedicated cadre of workers who understand and value our profession far more than does the public at large. We have had differing levels of success at achieving recognition within our own countries, but are yet to build global recognition, or to use the marketplace term, 'brand recognition' for child and youth care work. Our in-country struggles should surely not deter us from taking bolder, bigger action and endeavouring to build a global network to promote our work. Surely it will be through internationalising our efforts to "sell" our profession that we may increasingly see children in Sudan and Myanmar, in reservations and informal settlements, and in urban slums the world over, have access to child and youth care workers. Local child and youth care workers, who are able to help young people meet the demands of their immediate worlds while grasping for the meaning of global trends. And surely greater global recognition will support our national recognition efforts?

Two years ago, at South Africa's NACCW Biennial Conference the idea of an international association of child and youth care work associations was mooted. Colleagues from Canada, South Africa, the USA, Kenya, and Lesotho were in the room, and we all thought it was a great idea. And then came Covid ...

Perhaps now though, since we know the pandemic will be with us for the foreseeable future, it is time to resurrect this idea. Forming an international network is likely to be the first step in a long journey towards global recognition. But unless we embark upon this improbable journey, our profession is certain to not to reach its global potential.



August 2021
ISSN 1605-7406
5

This year the NACCW will be holding a virtual biennial conference since conditions in South Africa preclude in-person gathering. With the theme *Child and Youth Care workers: Champions of Hope in Uncertain Times*, the conference aims to articulate the adaptations that have been made by child and youth care professionals in meeting the challenges brought by this unprecedented pandemic. Perhaps this would be a fitting time to take the next steps in grappling with the establishment of an international network of child and youth care worker associations?

In the 1990s, Brian Gannon, the founder of CYC-Net, produced a set of stickers that were distributed across South Africa that read: *Child and youth care workers are good for kids. We are. We know we are. And we need other people to know we are. We need people across the globe to know that children cannot do without us in these uncertain times. And so many children don't have any of us to support them. The time is right for promoting the child and youth care workforce globally. Let us take the next step.*

DR ZENI THUMBADOO is Deputy Director of the NACCW, South Africa, and a member of the CYC-Net Board of Governors.

DR MERLE ALLSOPP is Director of the NACCW, South Africa.

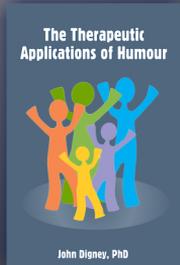
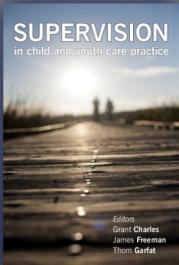
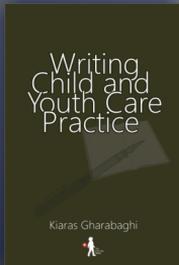
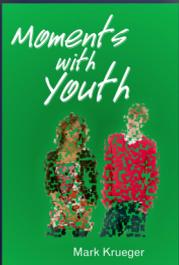
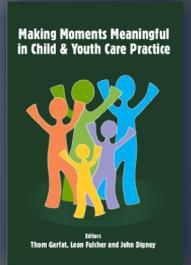
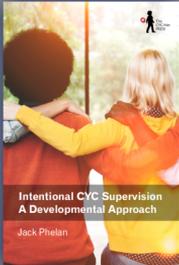
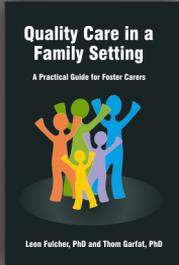
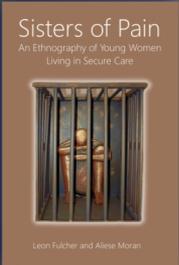
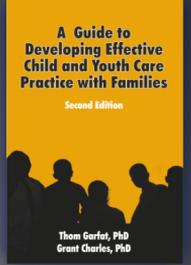
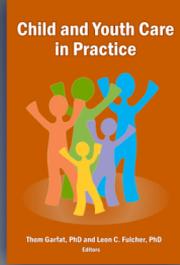
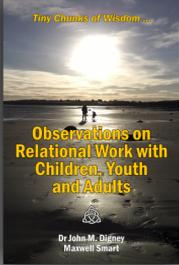
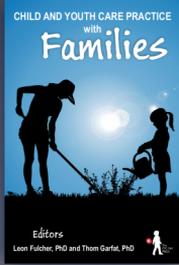
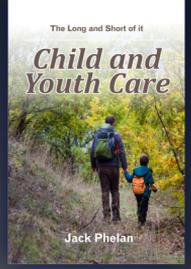
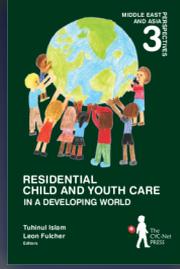
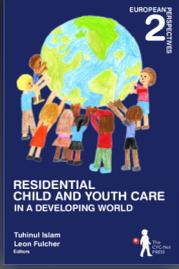
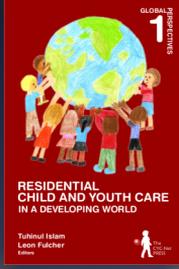
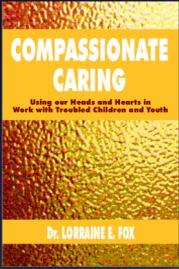


@CYCAREWORKERS



August 2021

ISSN 1605-7406



**AVAILABLE IN
PAPERBACK and e-BOOK
at <http://press.cyc-net.org>**



A Question of Hope

Jack Phelan

There has been some recent theorizing about the future direction of CYC practice, describing a split between an individual treatment framework, where the use of life space and relational energy creates the CYC support for people interacting together to ameliorate conditions that are causing unhealthy life situations. This is described as the older, more traditional view of CYC practice, focussing on individual change. This view of CYC practice parameters is criticized as ignoring the larger context of racism, oppression, white privilege, and post-colonial constructs that have kept marginalized communities in powerless situations despite personal agency or effort.

The alternative proposed by this newer thinking is to focus our efforts on pushing back against the oppressive environment, which is generally attributed to white, male, settler, anti-feminine, racist, post-colonial thinkers who practice identity politics and social control strategies to maintain a privileged social position. I believe that these dynamics are a problem that should not be ignored, but I do believe that focussing too exclusively on the fact that the powerful are intent on oppressing the weak is a losing strategy.

Social Work has shifted into this view of their mission for a long time and social work training has stressed changing societal norms for decades. They have moved away from individual change, stressing oppressive dynamics as the issue to be addressed.



August 2021

ISSN 1605-7406

My position on this new proposed direction for CYC practice is that I believe it will dilute our effectiveness with individuals and families, with little to be gained on the front of changing societal dynamics. The main issue for me how this newer approach will affect our ability to support the emergence of hope and agency in the youth and families we serve.

Focussing on how the world is unfair to powerless people creates a victim stance that pervades the thinking and performance of practitioners, resulting in resentment and suspicion. CYC practitioners generally try to resist this view of themselves and the young people and families they support, hopefully because they are strength-based, etc.

Mature, skilled CYC practitioners realize that the empathy required by them is more complex than just imagining how they would feel if they were in the same situation as their families, because it would be tainted by all the power imbalance issues listed above as well as imposing their own life logic on people who have quite different lives.

CYC practitioners must be aware of their own prejudices, skewed perceptions of reality, and personal needs to work effectively, and this includes all the sociological dynamics listed in our oppressive world. However, effective attempts at change require the building of hopeful perspectives, because without hope there is no reason to change. We work with people who know much better than the helper that the world is oppressive and prejudiced against them. When the practitioner has a victim stance, building resentment against unfair social norms, how does this create hope?

A recent issue of the *Relational Child and Youth Care Practice Journal* describes South African CYC practice, stating that the Isibindi projects in that country have indicated a way to blend the two perspectives of our field. The use of local personnel and local facilities keeps everyone fairly



August 2021

ISSN 1605-7406

focused on current realities without compromising the powerful interactions that characterize effective CYC work. One solution is to keep CYC practice as locally based as possible, keeping a focus on personal connections and local identity.

I realize that this issue is bigger than merely discussing hope and agency, but it is one essential ingredient in our practice that cannot be ignored in describing sociological dilemmas.

JACK PHELAN is a regular contributor to CYC-Online. He is the author of *Intentional CYC Supervision: A Developmental Approach* and *Child and Youth Care: The Long and Short of It*, both available through the CYC-Net Press. Jack teaches Child and Youth Care at Grant MacEwan College in Alberta, Canada. Learn more at <https://cyc-net.org/People/people-phelan.html>



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, madrasa 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 71 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 countries.

VOLUMES 1, 2, 3 and 4 NOW AVAILABLE FROM



<http://press.cyc-net.org>

Responding to “Re-naming Child and Youth Care Practice”

by Kiaras Gharabaghi in the July 2021 issue of *CYC-Online*

Jim Anglin

Preamble

I want to thank Kiaras for “turning up the volume” on the somewhat “muted” issue of our beloved profession’s name. While the name issue has been the subject of discussion and debate for many decades, it is interesting to note that the term ‘child (and youth) care’ has persisted to this day in much of our literature in North America and in the name of many associations and academic schools across Canada. Further, the term has been, and continues to be used by those in our field in many non-English speaking countries as the English translation of their own professional name.

In this brief perspective piece, I will examine the arguments put forward by Kiaras to determine if he articulates a compelling case for a profession name change.

Background

In the early phases of development in North America, our profession was known simply as ‘child care’, but when the ‘day care’ field adopted the



August 2021

ISSN 1605-7406

12

term 'child care', we needed to differentiate ourselves from that evolving "sister" profession.

Over the decades since the early 1940s (in the *American Journal of Orthopsychiatry*), and more recently in such journals as the *Child Care Quarterly* (now *Child and Youth Care Forum*) and the *Canadian Journal of Child Care* (now *Relational Child and Youth Care Practice*) and others, many articles discussing our name and identity can be found. One of our pioneers in North America, Karen VanderVen, advocated for our profession to move into life-long caregiving, in much the same way that 'social pedagogy' in Europe does. This shift would presumably require a name change, moving away from the reference to 'children and youth' in our name. Karen felt strongly that we would never become a "true" profession until we embraced life-long carework.

Others, such as Henry Maier and Lorraine E. Fox (and many others) have explored the notion and nature of 'care' in child and youth care. Henry traced the evolution from the concept of 'caretaker', to 'caregiver,' to what he (somewhat awkwardly) termed 'care-interactor.' As Child and Youth Care Workers (CYCWs), we don't take, and we don't just give – we interact in a reciprocal and (hopefully) respectful manner.

Kiaras briefly acknowledges some discomfort with the notion of 'care' in our name and identity, suggesting that understanding care as a 'practice' may be problematic. Kiaras also notes that in various jurisdictions and contexts, the word 'care' is replaced by such concepts as 'work', 'counsellor' or (I would add) 'practitioner.'

Thus, there are two aspects of our name, both of which have long histories of debate. On the one hand, there is our "ageism", namely the focus on young people, a range that can encompass birth to 30 years depending upon the context. I am aware that there is also an evolving



profession of Youth Work that has as its focus the upper portion of the broad 'child' spectrum. Youth Work as a profession also tends to embrace a political agenda and has roots in 'youth movements' that have evolved over more than a century in Europe, North America, South America, and beyond.

It is perhaps important to recognize that CYC(W) is not the only age-defined profession, and is, in a sense, sandwiched (in an overlapping way) between 'child care/early childhood education' and 'youth work.'

There are many discussions in our literature about the richness and importance of 'caring' for the development and well-being of young people. Maier even talked about 'caring care' to emphasize the notion that care in CYC needs to be seen as moving beyond simple physical supervision or hygiene assistance (for example). However, we need to realize that holding on to the term 'care' in our title risks others perceiving us as the children's version of 'elder care' workers who mainly toilet, brush hair, dress and feed (amongst other things) elderly people not capable of carrying out such basic functions by themselves. I expect most readers of *CYC-Online* would understand the notion of 'care' in our profession as an extensive, complex and vital set of psycho-social-emotional and physical activities.

But I will not explore any further here the 'carework' portion of our name. As mentioned, there already are several variations of the practice dimension of our title (e.g., counsellor, practitioner). It seems to me that these variations have not weakened the profession, rather they have allowed our profession to communicate our identity and functions effectively in various contexts. One cannot overstate the strong sense of identity CYCWs have across the world, whatever variation of wording we use to describe our practice. However, I believe the 'child and youth'



August 2021

ISSN 1605-7406

14

dimension of our name is a key common identifier, therefore I will focus the rest of my comments primarily on this aspect of our name.

Much of what Kiaras says in his article pertains to CYC being/becoming a profession, and the accoutrements that accompany being a profession, such as being embedded in the politics of legislation and organizational life.

I, and I expect many readers, share some ambivalence about how professionalization has been approached in other disciplines, and I believe there is widespread desire across our field to avoid (as far as possible) the dehumanizing and exclusionary aspects of professionalization. At the same time, professionalization can assist us in being well-recognized and respected in society for our knowledge, skills and commitments, and thus can help us to be more effective in supporting children and youth who can benefit from our work. I will not address these issues further here as I want to focus on the issue of naming our profession.

Kiaras makes many points in his brief article, many of which are not specifically about the name of Child and Youth Care, so I will briefly re-state some of his key points on naming, and address each in turn. (My apologies, Kiaras, if I unintentionally distort or misstate aspects of your article and argument.)

1. Child and Youth Care is not a term used everywhere

Does it need to be? Europeans, for example, have different terms (e.g. Educateur Specialisee in France, Erzieher in Germany, Barnevernpedagog in Norway, and Social Pedagogue in various other countries) that they generally translate as child and youth care worker. The same is true of other professions. Nurse in German is Krankenschwester, in French it's Infirmiere, in Spanish it's Enfermera.



2. The term CYC doesn't entirely capture what the field is actually about

What profession's name does entirely capture what the field is actually about? Doctor or Physician do not. Nurse, Social Worker and Psychologist do not either. No term of one or a few words can adequately capture what a complex professional field is actually about. All professions need to find ways beyond their name to explain themselves and their work to those outside the profession. I would agree with many others that we need to up our game in this area.

3. Many minorities do not see themselves reflected in the phrase or title. Newcomers may be puzzled by CYC

Who isn't puzzled by a professional term that is new to them? I had to figure out what a 'child care counsellor' was after I was hired to be one. At first, probably none of us see ourselves reflected in the phrase or title. Is it really any different from seeing oneself as a psychologist or physician, or understanding what a profession actually does, simply from its name?

4. The name excludes work with adults, or can be problematic when we work with adults (e.g., the term may insult adults with developmental challenges with whom some CYCs work)

Actually, our name does not exclude us working with adults – we do it all the time. We work with parents frequently, and with youth who are of adult age. As to our name as a profession insulting adult clients, having CYC education and training does not preclude us using other job titles, such as Family Support Worker, Developmental Specialist etc. that would be more suited to such contexts.



Frequently, the life span education and perspective CYCWs bring is very well suited to working with adults with cognitive or emotional challenges, as well as with parents (for example).

5. The title may bring some inherent compromises that are ethically unacceptable

Without an example, I don't know what would be ethically unacceptable about our name, or what compromises inherent in the name are being suggested. I would welcome clarification of this point, Kiaras.

6. We have largely failed in our quest for regulation and governmental mandate

As Kiaras notes, South Africa offers an example of how our name has been recognized in legislation and government regulations. As well, this has happened in a society of diverse, non-white traditions, that has embraced the name and practice of child and youth care and merged its own knowledges and traditions into the profession. The province of Alberta in Canada is in the process of legislating and regulating 'child and youth care counselling' as a profession. The profession has been making progress in this area, but the profession itself has not, in general, made sufficient concerted efforts on its own behalf. Perhaps now is the time.

7. Will the name keep us from incorporating other knowledge traditions? With this title, how can the field evolve beyond its white foundations?

I think this is answered in the previous point in relation to the impressive progress of the profession in South Africa. The concept of Ubuntu, for example, has not only made its way into CYC in South Africa



August 2021
ISSN 1605-7406
17

(Allsopp, 2020; Thumbadoo, 2020), but also into the vocabulary of CYCWs in other continents (e.g., Grupper, Anglin and Schmid, 2015).

8. Does tradition matter? Or does tradition hold us back?

I guess that is up to all of us, and how we honour the wisdom of our elders and our profession's traditions, and, at the same time, the degree to which we are open to change when it is needed. I don't think our name, in itself, either holds us back or pulls us forward.

9. Do we hang onto the name a) out of fear of losing relevance? b) through emotional attachment? or c) protecting our investments?

Many of us who have been working for many decades to establish and build the profession of child and youth care (myself included) do feel an emotional attachment to our name and identity. I think we also want to protect many of the investments and advances that have been made, in creating professional associations, academic programs, professional journals, international networks and the like. My fear would be that if we were to change our name, we may be in danger of losing not only our identity, but also the very foundations of our work that is so important for literally millions of children and youth around the world.

10. The name centers children and youth

Kiaras makes an important assertion relating to centering the child in our practice. He says:

In another scenario, we can focus on how child and youth care centers children and youth in describing or naming our



August 2021
ISSN 1605-7406
18

practice. The idea of centering on children and youth may sound innocuous enough, but in fact, this too is already a political statement that runs counter to many community traditions and ways of being. Furthermore, the name child and youth care suggests that the care of children and youth can be constructed separately from care for the community, care for other generations, and care as a spiritual good rather than pragmatic practice. Once again, we can see how the name itself creates boundaries for truth in our practice. (p.11)

The notion of 'centering' is an interesting one. Being child-centered is espoused across many social care professions, including education, social work, health care and counselling. It is usually intended to mean keeping the child in focus when making decisions about their lives and working in partnership with them and their families. I believe that centering the child is at the very heart of good relational practice in our profession.

An actual case from Canada may help illustrate this point. Some years ago, a child who was living with a parent starved to death. The most shocking aspect was that there were five professionals working with the parent/family at the time, purportedly to ensure the protection of the child. How could this happen? Well, whenever a professional would come to the house, the parent would make some excuse for not having the professional see the child. The parent would say that the child was sleeping, or sick, or out with someone. No one insisted on actually seeing the child and took the parent's assurances at face value. All the professionals involved took their eyes off the child and thus the child was able to starve to death under their watch.



August 2021

ISSN 1605-7406

There was no trained child and youth care worker involved. I cannot imagine a professional child and youth care worker would have visited the home without insisting on seeing the child. At the core of child and youth care is the child/youth, and I maintain that centering the child/youth should *always* be our fundamental function and responsibility. Yes, certainly all children need to be understood and related to in the context of their families and communities, but if we ever de-center the child/youth in our practice, there is no assurance that any other professional will keep their eyes and attention focussed on the child/youth. While this case may sound extreme, regrettably this is not the only time a child has died from neglect or starvation while supposedly being protected by professionals.

I have written elsewhere:

Throughout the long history of societies internationally, the realities and voices of children have not traditionally been seen or heard. We have learned that where the needs of children are not considered first, they tend to be addressed last ... which often means not at all.

In order to ensure a sustained focus on the day-to-day, living realities of "the whole child," the development of child and youth care education, training programs and professional associations needs to be vigorously supported. Because at the very heart of child and youth care work is the willingness born of struggle, knowledge born of experience, sensitivity born of vulnerability, and skill born of necessity, not just to act or advocate on behalf of children,



August 2021

ISSN 1605-7406

20

but to truly live with young people as a profession. (Anglin, 1999. p.149).

I suggest that keeping the words “child and youth” in the name of our profession serves to remind everyone, including ourselves, what (and who) lies at the center of our concern, our practice and our responsibility, *at all times*.

Our name does not actually create boundaries, as everything in society in some way impacts on the well-being of children and youth, and thus can be of concern for us. CYCWs do relate to families and communities, however they do so primarily as contexts for the development of children and youth. For a CYCW, families and communities are not ends in themselves, but rather are contexts for the upbringing of children and youth. While other professions may focus on family well-being, parental needs or community development *per se*, they all too frequently overlook the voices, experiences and capacities of children and youth. Regrettably, all too often they seem not to understand children and youth as being fully human and key agents in their own right.

Conclusion

If child and youth care workers do not center the needs and well-being of children and youth, who will? If they do not center the needs and well-being of children and youth, what then will guide their work, and what will be their unique function in the social care system? If child and youth care does not center the child/youth, we may undermine the very foundations and reasons for our existence as a profession.

At this point, I am aware of no compelling reason to change the name of the child and youth care profession, and I see many compelling reasons



August 2021
ISSN 1605-7406
21

to retain our name. At the same time, I want to express my appreciation for Kiaras' provocative perspectives on this issue, and for bringing me out of my Covid 19 semi-hibernation to respond to his "what's in a name?" challenge in *CYC-Online*.

References

- Allsopp, J.M. (2020). *Child and Youth Care Work in the South African context: Towards a model for education and practice*, 176-177 (Doctoral thesis, Durban University of Technology, South Africa).
- Anglin, J.P. (1999). The uniqueness of Child and Youth Care: A personal perspective. In *Child and Youth Care Forum*, 28(2), 143-150.
- Thumbadoo, Z. S. (2020). *Towards the development of a theoretical framework to guide child and youth care practice in South Africa*, 78-81 (Doctoral thesis, Durban University of Technology, South Africa).
- Grupper, E., Anglin, J.P. & Schmid, A.K. (Guest eds.) (2015). Introduction to the special issue on inclusion. In *International Journal of Child, Youth and Family Studies*, 6(3), 347.

JIM ANGLIN is Professor Emeritus, School of Child and Youth Care, University of Victoria, Canada and Research Affiliate and LWB-ARCARE Project Coordinator, Residential Child Care Project, Bronfenbrenner Centre for Translational Research, Cornell University, Ithaca, New York. He may be reached at janglin@uvic.ca



Participate in our
CYC Discussion Group
on Facebook



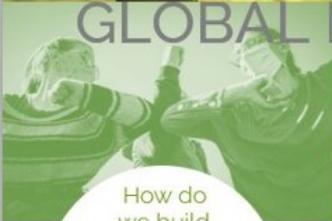
August 2021
ISSN 1605-7406
22

10-WEEK WORLD TOUR

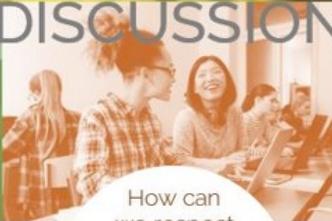
Characteristics of a Relational Child and Youth Care Approach



GLOBAL DISCUSSION SERIES



How do we build trust, connection, and safety?



How can we respect individual desires for growth and change?



What's involved in our inner and shared experiences?

Begins July 12, 2021



August 2021

ISSN 1605-7406

23

Editor's Note

This piece by Kiaras Gharabaghi follows his related article (*Re-naming Child and Youth Care Practice*) in the July 2021 edition of *CYC-Online*. A response to the original article from Jim Anglin appears on page 12 of this issue. Kiaras did not have sight of Jim's response prior to writing his epilogue below and his contribution to this edition should therefore not be viewed as a response to Jim's article.

Re-Naming the Profession Revisited – An Epilogue

Kiaras Gharabaghi

As a child and youth care practitioner, I learned the difference between engagement and dismissal fairly early, but not until I had dismissed quite a few young people, their thoughts, experiences, ideas and aspirations. Basically, some of my earliest exchanges with young people went like this:

Young Person: I will worry about my future later; I want to have fun now, do drugs, join a gang and party.

Me: That's a bad idea. You should avoid things now that will impact you negatively for the rest of your life.



August 2021
ISSN 1605-7406
24

These were not, of course, the actual words exchanged, but these do reflect the spirit of the exchanges that I had quite often with young people. They had ideas, and I didn't like those ideas. When I reflect on my responses today, I still think that in principle, I am not wrong. It probably is not a great idea to do drugs and join gangs (having fun and partying is probably okay). The problem is that my response is not actually a response to what the young person said. It is instead a dismissal of what that person said and an imposition of what I wanted to say based on where I was at. No matter how my response was intended, I now believe that the only thing the young person heard was "shut up and don't be stupid". That's not really much to work with; in retrospect, I am not surprised that many young people did do drugs and join gangs.

Engagement in child and youth care practice is an entirely different way of responding to what young people say, do, want or otherwise convey. The starting point of engagement is taking what we get from young people as *possibility*, and then joining young people in exploring those possibilities. When we get really good at this, we are able to push our preconceived ideas, or biases, or intuitive responses to the background, and really *be* with the young person within the possibility that they have generated. Together we construct life as reflected within that possibility, and as we construct that life, we insert stories, experiences and reflections that eventually help us see the good, the bad and the ugly in what we have constructed. This process is much less about the outcome as it is about the *meaning* we can derive from the exploration itself. We will stumble across themes and issues that might be transferable to other contexts and that may help us develop a theory of life that is meaningful to each of us as we are, based on how we are positioned in life, in society, in the world.



August 2021
ISSN 1605-7406
25

All of this is basic, and usually taught in an introductory course in child and youth care (at least I hope it is). This basic process of engagement as a starting point for exploring possibility has been theorized and talked about in our field pretty much forever; Fewster talked about the Self as an anchor for this engagement; Garfat talks about relational practice to convey this engagement; Charles talks about 'mattering' as a way of representing this kind of engagement. We can also see this engagement represented in the perspectives of Stephen and Amponsah when they speak of solidarity; or more broadly, in Afrocentrism, built not on the world as it is but on the construction of a world characterized by social justice and racial equity. In brief, engagement is good; dismissal not so much.

I bring this up in relation to my article last month about renaming the field of child and youth care because I was, quite frankly, deeply surprised not at the positions I came across in response to the article (most people who made their positions known were against renaming the profession and seemed quite offended by the idea), but by the level of engagement demonstrated with *an idea* (never mind what the idea was, just generally the level of engagement with ideas). The responses included such timeless gems as 'what about social work' (in case of doubt, bring up social work in response to any question about child and youth care practice), 'why would we want to give up our identity' (maybe some hobbies would help to alleviate that anxiety), and my personal favourite, 'is a rose by another name still a rose' (I always appreciate a little Nietzsche, but while I am not sure about the right answer, it probably still is a product of the brutal exploitation of child, women's and Indigenous labour in a South American country so that people in the global north can express their love and care for one another). In short, the responses to my article were not at all about the article or the idea expressed within it; they were instead dismissals of that idea with clarity and indignation.



August 2021

ISSN 1605-7406

26

I understand, and to be honest, I even partially agree, with all the reasons cited for not changing the name. In fact, I am quite capable of producing many more reasons not to change the name, including some that don't rely on the 'social work ace', identity crises or botanical musings. The point of bringing up ideas, admittedly sometimes in provocative manner, is to invite exploration. What might child and youth care practice be like if it were unfolding under a different name? Or even if we never intend to actually change the name, what sorts of words or phrases would capture our aspirations for the field? Or perhaps we might wonder together about whose positionality with respect to our field might be impacted by a different name? Exploring these questions is not about changing the name of the field. It is about starting with new possibilities and creating stories, experiences and meaning as we develop such possibilities together. The more we do this, the less we will have to rely on other professions or other species to understand who we are, how we practice, and where we may want to journey toward in the future.

A mature field derives its maturity from the desire to think. This, in turn, requires that we engage ideas, even those that intuitively we don't like, or where we can immediately identify some challenges or even costs. Perhaps our unwillingness to engage, and our enthusiasm for dismissing, or for providing reasons *not to do something* rather than imagining what doing something could entail, explains why we have been so slow (and sometimes outright resistant) to thinking about the issues of power, racism, and exclusion in our field. Engagement is really the only way to ensure that we don't reduce ourselves to chronically repeat the same mantras, most of which stem from the previous millennium.

It was fun writing my column last month because it made me think about possibilities. After reading some of the responses, I felt very much



August 2021

ISSN 1605-7406

27

like the young people in my early exchanges as a child and youth care practitioner. All I am hearing is 'shut up already'. Thankfully, *I am* every young person I have ever worked with – oppositional, defiant, and a bit more of a cactus than a rose.

KIARAS GHARABAGHI is Dean of the Faculty of Community Services at Ryerson University in Toronto, Canada. He can be reached at k.gharabaghi@ryerson.ca



Academic, Organisations,
Agencies, Individuals

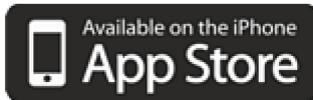
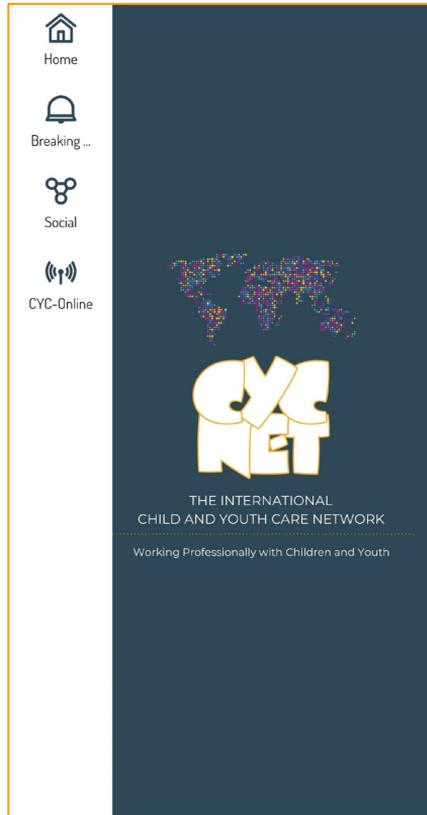


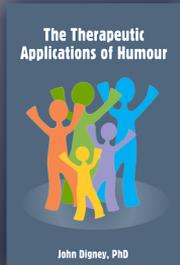
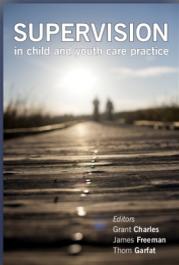
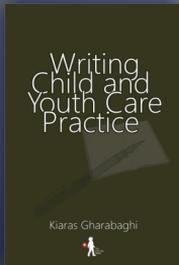
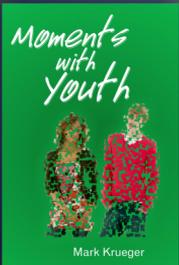
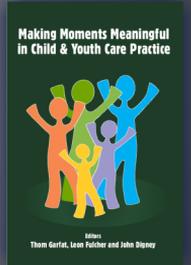
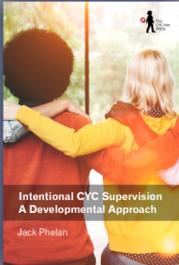
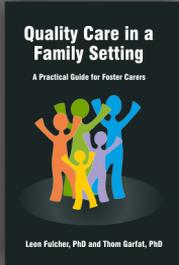
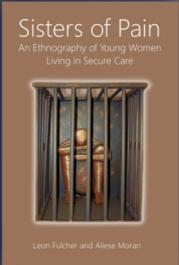
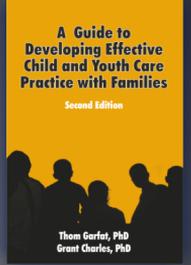
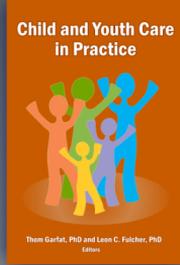
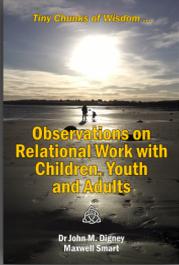
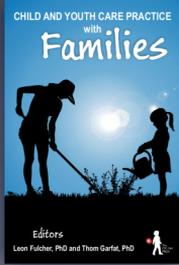
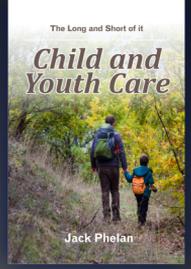
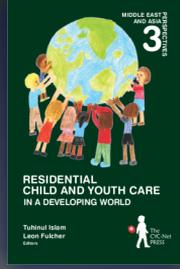
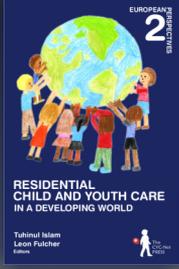
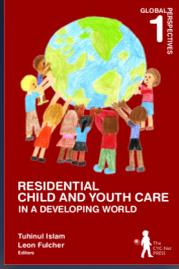
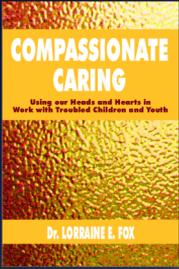
www.rcycp.com



August 2021
ISSN 1605-7406
28

Get the CYC-Net App now!





**AVAILABLE IN
PAPERBACK and e-BOOK
at <http://press.cyc-net.org>**



The
CYC-Net
PRESS



The
PersonBrain
Model™

**SAFE
SIGNIFICANT
RELATED
RESPECTED**

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

Contact us today to schedule a training for your team. Training of trainer options are available.

**RELATE WELL...
...REACT LESS**

888-651-1597

info@thepersonbrain.com

www.thepersonbrain.com

Do We Really Value Caring and Compassion?

Doug Magnuson

Seymour Sarason (1985) said that the practices of clinicians-- psychiatrists, lawyers, educators, and clinical psychologists are often missing caring and compassion, which he argued was central to "clinical practice", and he tagged higher education as the primary culprit. It may surprise you that he considers all of these "clinical practices"; the reason is that all of these occupations involve practices in relationships, and when it works correctly the relationship makes possible healing and learning.

Seymour is describing child and youth care, without ever using the phrase. In his discussion of teachers, he borrows John Dewey's phrase, that teachers ought to teach children, not subject matter. He says, "When we say that the teacher starts with where the child is, we mean that the teacher... differentiates between the nature of the child's experience and that of the teacher, a differentiation as crucial as it is difficult in practice to make and sustain" (p. 68). Sound familiar? His idea about clinical practice is CYC in another name, and he is talking about occupations both similar and also very different than ours.

His history of psychiatry and clinical psychology is the explanation for the founding of CYC/Youthwork higher education programs in the United States – and probably Canada. Because the professions were abandoning the focus on the child, CYC/Youthwork was proposed as a professional



August 2021

ISSN 1605-7406

32

commitment to recover and meet the child in the context of the family, the family's culture and ethnicity, and social class as foreground – all of the features that today some call "intersectionality."

We are still faced with pressures to focus on diagnostic categories and problems rather than on persons. We are pressured to focus on social class and ethnicity rather than persons in the context of social class and ethnicity. We are working in systems that expect us to intervene with and target individuals rather than with individuals in networks of relationships. We are in positions in which time with children, youth, and families, is always experienced as limited.

Subscribe Today!

Academic, Organisations,
Agencies, Individuals

Relational
Child & Youth
Care
Practice

www.rcycp.com

CYC-Online
Working Professionally with Children and Youth
e-Journal of the International Child and Youth Care Network (CYC-Net)

August 2021
ISSN 1605-7406
33

Sarason says that what is lost is the pedagogy of caring and compassion. We assume it is present and we assume that those who come to the field have it, but we do not study it enough. We do not yet know enough about how to identify it, how to nurture it, and what it looks like in different contexts with diverse types of persons.

Further, "The clinical role is aimed at changing something about the individual, but it is preceded by a process of change in the clinician's understanding" (p. 70) [and] ... if we have learned anything about the clinical role, it is the importance of exercising control over the unreflective tendency to assume an identity between the world of the clinician and that of the troubled individual. To seek to understand requires the clinician to confront obstacles within him- or herself ... From the standpoint of teachers, these 'problems' were in the children. What teachers did not grasp, what their training did not prepare them to understand, was that the problem was in them as much as it was in students." (Sarason, 1985, p. 71)

There are many practitioners who know what this means and who know how to put themselves and other practitioners in situations where this occurs. What we have not yet done is generalized our knowledge of these encounters so that we can teach them, and we have not developed evaluation tools to document and study them.

Sarason says that most higher education programs assume that those who enter the field have these qualities, and so faculty do not bother to teach them. Further, "... the time pressures that characterize their training experiences subtly and inexorably alter their personality in regard to caring and compassionate behavior ... and one of those changes has to do with the perceived need to limit the expressions of caring and compassion" (p. 35.)

Student practica in education are taken up with everything but caring and compassion. Sarason says that "... there is nothing in the selection and



August 2021

ISSN 1605-7406

34

preparation of teachers that sensitizes them to and refines their grasp of the obligations and dilemmas of the clinical role." (p. 72)

In CYC, what would it look like – in practice and in education – if we put caring and compassionate relationships front and center? Maybe preservice training or higher education classes for course credit are not the best way to learn these qualities. He believed that clinical supervision is one answer, over an extended period, with a focus on the art of building relationships and on the creation of caring and compassion. It is not a character trait--it is something developed with situational specificity.

Practices could be reorganized. Higher education could reduce our focus on theoretical courses (as useful as some are) and foreground supervision and practica with much more study of how to validly recognize these qualities. We will have to include the participant/patient/client in the experience and in the evaluation process, and we will have to make the education of front-line practitioners a priority.

Why should I have to say this? One reason is suggested by Sarason: "It sounds strange, and I realize that it is not consciously intended, that [higher education] programs whose goal it is to train clinicians tend to devalue those who will spend their lives in the clinical endeavor." (p. 167). It has happened in education, social work, and psychiatry, and it has always been a problem in practice where the front-line work still has low status. It is here in CYC, and something will have to be done.

DOUG MAGNUSON is Associate Professor, School of Child & Youth Care, University of Victoria. More about his and colleagues work can be found at <http://web.uvic.ca/~doug> and he can be reached at doug@uvic.ca



August 2021

ISSN 1605-7406

35

Relational

Child & Youth Care Practice

Volume 34 Issue 2 / 2021

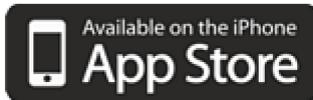
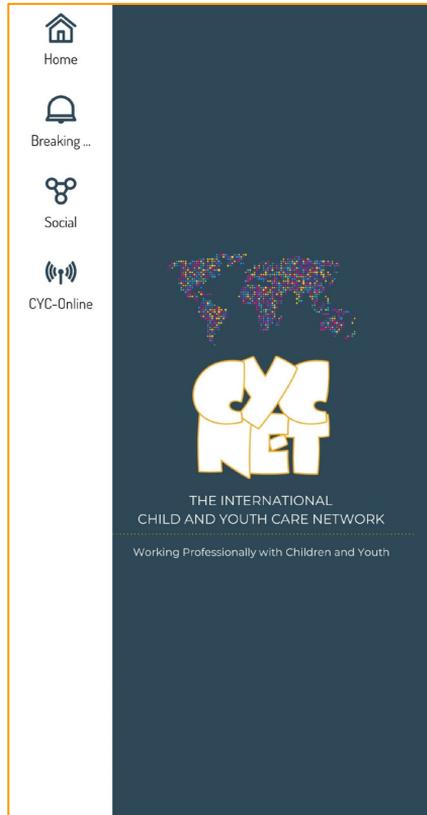


ISSN 2410-2954

SPECIAL ISSUE
REFLECTION:
SOME LIGHT IN THE DARK



Get the CYC-Net App now!



Everyday People

Hans Skott-Myhre

*Sometimes I'm right and I can be wrong
My own beliefs are in my song
The butcher, the banker, the drummer and then
Makes no difference what group I'm in
I am everyday people, yeah yeah*
Sly Stone

In August of 1969, Sly and the Family Stone performed at a festival in Harlem. The festival drew 300,000 people and occurred at the same time as Woodstock, which was about a hundred miles away. Both festivals were fully documented, but only Woodstock drew national attention and has been memorialized over the past 50 plus years. The two festivals were both historical mileposts that signaled the height of hope and possibility for the cultural revolution of the 60's. For Woodstock, that hope and possibility was largely driven by the dreams of personal liberation embodied in the hippie movement comprised of predominately white middle class young people. For the Harlem Cultural Festival, the hope and possibility was rooted in the newly emergent sense of Black power and the cultural capacity of communities of color. Not surprisingly, the dreams of white kids are what we remember about that summer that marked the moment before the revolutionary potential of the 60's was destroyed, coopted or at best deferred. The aspirations of the communities of color



August 2021

ISSN 1605-7406

38

embodied in the Harlem Cultural Festival faded into history. While Woodstock produced a full media spectrum of documentation, the Harlem festival couldn't attract any interest for the film and audio shot at the event. In fact, the tapes of festival were utterly ignored. It was the kind of erasure of history so common in the cultural memory of the United States.

Recently, however, the film record of the Harlem festival has been made into a documentary film called [The Summer of Soul](#). I went to see it the other day and it is a remarkable snapshot of a powerful moment of revolt and resistance through affirmation following a series of brutal assassinations of Black leaders (Malcom X, Martin Luther King, Bobby Hutton) and allies (John F. Kennedy, Bobby Kennedy). The summer before the festival, Black communities across the U.S. had erupted into flames over the assassination of Martin Luther King. But, in the summer of 1969, the message at the Harlem festival given by performers such as Sly Stone, the Staples Singers, Stevie Wonder, the Fifth Dimension, and notably Nina Simone was an unbridled assertion of Black identity and the power of communities of color. There is great deal to be said here about the sense of grief and loss the film evokes, knowing what will come in form of backlash and the destruction of the movement, not to mention the careers and lives of performer/activists like Ms. Simone. It is a bittersweet moment full of heartbreaking hope and exuberance both on the stage and in the crowd.

However, it is a much smaller and perhaps less momentous moment in the film that I would like to take up here. There is an interview with someone close to the Harlem community who remarks on the media coverage of the riots the previous year and the introduction of crack cocaine into the community, which at the time of the festival was approaching epidemic proportions. Their comment was, that the media coverage of Harlem had very little to do with the actuality of life in Harlem.



August 2021

ISSN 1605-7406

39

Yes, there had been riots and yes there was a drug crisis. But, mostly the majority of people in Harlem lived incredibly mundane lives centered around their family and community. They shopped, got their hair attended to, cooked meals, went to work, had gatherings with neighbors and friends, paid bills, cared for their children and elders and so on.

It was interesting to see the crowd shots at the festival, which reflected this very sense of everyday people gathered to hear music and celebrate their culture and community. As opposed to Woodstock, there were people of all ages, families with children, people with picnics, all very joyful, but in an odd way orderly. There was no excessive obvious drug use, no announcements about bad acid, no nudity, nothing spectacular at all. Just people from the Harlem community having a very big block party with internationally known acts who spoke to their aching desires for pride and recognition in an America seemingly determined to erase their existence.

In a word, the Harlem festival was simply not the kind of spectacle that Woodstock was. It affirmed culture rather than countering it, because the culture of the people in attendance was already counter to the mainstream by definition. While middle class white young hippies were in the business of rebellion and resistance to their parents and all they stood for, the Harlem festival attendees and performers were simply expressing the power of a culture hundreds of years old. It was and is a culture steeped in hundreds of years of resistance and rebellion that had shaped a people and defined them through the daily affirmations of collective assertions of life over death, freedom over slavery, and survival over genocide. As such, while there have been spectacular moments, like the civil rights movement, or the riots of 1968, the real heart of the matter is found in the far less obvious patterns of daily life as a persistent refusal to be undone as a people or a culture.



August 2021

ISSN 1605-7406

40

A number of year ago, Chris Richardson and I edited a volume of essays called [Habitus of the Hood](#). In the introduction to the book, we made an argument that within every neighborhood characterized as a “hood” by popular culture was a community of complex living relations that exceeded any capacity of social media to represent its material actuality. We cited Cornel West who argues for a,

differentiation between a “hood” and a “neighborhood.” The former, he argues, is filled with gangsters while the latter is filled with friends. “I grew up in a neighborhood, not a hood ... Our neighborhood was a place where there were wonderful ties of sympathy and bonds of empathy. The folk who lived there kept track of you.” In contrast, he writes that a “hood is survival of the slickest. They’re obsessed with their 11th commandment, “Thou shalt not get caught”.

With all due respect to Dr. West (for whom I have the deepest admiration), we felt as though his nostalgia for the neighborhood was misplaced and premature. Without a doubt, there has been a fracturing and dissembling of community ties across the United States, but community has not been entirely given up or situated only in the past. We responded to Dr West’s nostalgic reading by acknowledging that while he is making,

a provocative distinction, we feel that defining the hood as a completely negative, selfish, and destructive place may be too simplistic. If the hood were truly devoid of strong bonds and close-knit social relationships, there would not likely be



so many nostalgic references to it in popular culture . . . This is not to say that the hood is an easy or ideal place to live. Often times, it is the enduring struggles of the residents that unite them. It is not a sense of love or joy but a shared understanding of the injustice imposed on residents from outside the hood that creates a bond. This formation of a group habitus, based on specific geographical spaces, should not be underestimated both for its power to shape ideas and its power to unite a community – even if members are only united in their anger and distrust of outsiders.

In short, we were arguing that under the media spectacle of violence and crime, there is the lived reality of everyday people. I was reminded of this when speaking to an old friend who lives in the neighborhood in Minneapolis where George Floyd was murdered. Just around the corner from his house is where the police station was burned down, and block after block looks like it had been bombed as a result of the burning that followed Floyd's death. Recent media accounts, such a recent article in the [New York Times](#) have portrayed this area of the city as lawless, chaotic, and violent. My friend said that this couldn't be further from the truth of living in that neighborhood. He said that the reality of living there was extremely mundane. People are rebuilding and living their lives, going to work etc. Are there incidents of violence? Of course, but no more than there have always been in an impoverished community. The difference is that there is little or no police response and that is causing some to panic and overrepresent the situation as anarchic or out of control. One might argue that the media representation has deep structural implications for the



August 2021

ISSN 1605-7406

42

utilization of police presence at all. This is an area of the city where the defund the police movement is very strong, But to hear the media portrayal, the citizens of this community desperately need the police to bring order and control.

As I reflect on the erasure of everyday people from our view as they are overshadowed by spectacular accounts of violence and crime, I can't help but wonder if we as CYC workers don't also spectacularize the young people we encounter in our work. Of course, so much of what we do is profoundly mundane. We cook, clean, chat, play games, go for walks, make beds and so on with the young people in our care. For most of the time in our work, we are all everyday people. Indeed, this has been the hallmark of our field as relational rather than clinical. And yet, how much of how we see young people is now marked by spectacular images of trauma, violence, diagnoses, and troublesome behavior? How much of our sense of everyday community is deeply influenced by our view of young people as out of the ordinary, often in a very negative way? How much of our conversations are about the spectacular aspects of our work rather than the everydayness?

When I worked in the field as a supervisor, I often found myself, advising CYC workers to avoid being "drug off" by symptoms. It is so seductive to see a symptom manifesting itself and to be a clever detective and find the just the right name, just the right etiology, and just the right intervention. Symptoms are ways we can tag a young person and explain them in neat and concise explanations that make us feel reassured that we understand things now. And yet, if we go down that rabbit hole, we very soon fail to see the young person at all. Instead, we see a constellation of symptoms to be managed or resolved. The rich complexity of the living material human being in front of us becomes a problem to be named and solved. And of course, the more spectacular the symptom, the less we see the young



August 2021

ISSN 1605-7406

43

person at all. In fact, if the symptom is spectacular enough, it can intimidate us into abandoning the young person into the care of a medical expert who has the “expertise” to manage such dramatic and powerful symptoms. Indeed, symptoms can scare us off and give us the impression that this young person cannot ever be engaged by us as everyday people.

And yet, we are learning that even psychotic symptoms do respond to the relational engagement of everyday people. [The Hearing Voices Network](#) provides a community of voice hearers who work together to see the symptom of auditory hallucinations as just another thing to be managed collectively through mutual support and creative problem solving. Or the [Open Dialogue](#) approach to schizophrenia in Finland that uses networks of families and friends to learn to listen in deep ways as a mediation of psychosis with remarkable results that far exceed traditional forms of psychiatric intervention. And of course, there is always AA, NA and all the other gatherings of everyday people struggling with addiction.

The point is that we needn't be spectacular in how we deal with people, nor do we need to create their lives as anything other than ordinary. Everyday lives are filled with a rich *mélange* of pain, suffering, joy, indifference, boredom, excitement, love hate, and everything in between. We all live our lives as everyday people and that is a very powerful base from which to change the world, however big or small that world may be.

HANS SKOTT-MYHRE is a regular writer for CYC-Online. He is a Professor of Social Work and Human Services at Kennesaw State University in Georgia (USA). He may be reached at hskottmy@kennesaw.edu

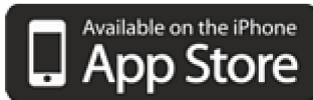
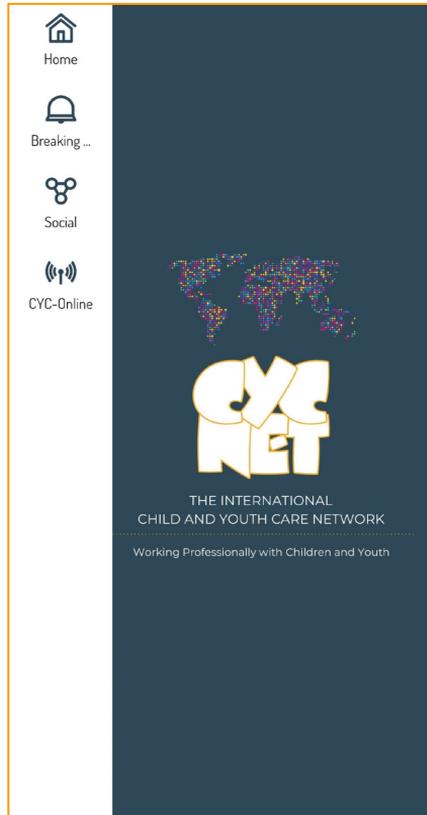


August 2021

ISSN 1605-7406

44

Get the CYC-Net App now!



Caring for Connor

Michelle Perchard

I met Connor when he was 14 years old and placed in an Individualized Living Arrangement I was supervising. Connor was the only young person in this arrangement with a core staff team. This was placement 19 for him. Connor was 18 months old when he and his four brothers were removed from an environment that was reported to be one of extreme neglect and exposure to domestic violence. Reports describe Connor and his siblings being removed from a filthy, locked room, deprived of food and nurturance. Both his mother and father struggled with addictions and the domestic violence inflicted on Connor's mother by his father was described as brutally violent.

Many children who are removed from their families and in child protection systems often have many placement disruptions interrupting continuity of relationships. Each disruption, including separation from parents, can negatively impact healthy development increasing the inability or unwillingness to form new relationships. Trauma, grief and loss are most often attached to these multiple moves (Fahlberg, 1994). Connor's early experiences of terror and chaos deprived him of an adult to keep him safe and secure. Due to his adverse experiences up to 18 months old, many moves and maltreatment in several foster homes, it is likely Connor's childhood was one of chronic fear and unmet needs.

When Connor was first placed in our program, for a period of almost two months he refused to step inside the door. He didn't enter the house to shower, to get a change of clothes or to have a meal. During this time



August 2021

ISSN 1605-7406

46

Connor was couch surfing and staying at various friend's homes in the city, most of them youth living independently who likely had experiences of trauma and hurt in common with one another. Except for a visual check-in once every 24 hours, we didn't see Connor. The only reason he agreed to meet for a visual and to answer some phone calls was because he wanted to avoid a missing person's report being filed with police. He certainly did not want the police knocking on doors looking for him. Forming relationships with wounded young people is not an easy task, forming a relationship with a wounded young person we saw for five minutes in 24 hours proved to be even harder. There needed to be creativity and intentionality in finding ways to show this boy he was cared for and worthy of this caring. At that time our moments with him were brief and few and we had to be purposeful in every single moment of interaction no matter how brief.

Connor didn't trust us and considering the hurt and loss that had been his lived experience for most of his life, who could blame him? As it became very clear that Connor had little desire to join us, we realized we had to amp up our acts of caring while approaching our interactions carefully so we would not scare him away. We began taking him meals when we would see him. While there was a risk that bringing him things would take away any reason for him to come to the home, the risk of solidifying his feelings of being unworthy of caring, if we did not find a way to connect, was greater. When we first started doing this we often added a little extra; we would bake him cookies, we would add a toothbrush and some toothpaste or new socks and underwear. At first, he would come to our car window, take his care package and leave. After a while he would stay at the window for a brief interaction. We were all surprised when he began to sit in our vehicles to talk for a few minutes. These moments gradually lead to



August 2021

ISSN 1605-7406

47

him eating in our vehicles while we would go for a drive, providing us with moments we would maximize towards building a relationship. While Connor had yet to come to the home, the time spent with him started to increase. Often this time was spent driving around talking about rap music, then we would part ways and the team would research the rappers he was talking about to engage in conversation for the next interaction. One evening while going through a drive-thru with Connor, I spotted a robot claw hand-grabbing stick toy in the back of my car that belonged to one of my children. I looked at Connor and asked if I should pay with the robot hand and take the order out of the window with it. To my surprise Connor said, "Yes, do it!" followed by mischievous laughter. What followed was him putting my purse on this robot hand while we were both in a shared moment of laughter as I was completing this drive-thru exchange making a complete fool of myself. We were both laughing so hard I had to park in the parking lot for a while before driving.

Another evening Connor was eating in my car at around midnight. As always, I told him that if he needed anything and if he would like breakfast brought to him in the morning to call and I would bring it. Just before 6:00 am Connor called and asked if I could bring him breakfast. It would have been easy to dismiss this request or tell him he needed to wait as it was too early, but this was the beginning of many tests Connor would put us through to see if we would follow through with our words and we needed to pass them. I often thought of Connor calling and asking for food like a baby who cries to be held or fed, except this was a hurt teenager crying out for caring.

After a couple of months Connor eventually came to the home (mostly to sleep). While he still chose to spend most of his waking hours away from the program, he was not couch surfing any more. While in the house,



August 2021

ISSN 1605-7406

48

Connor consistently made efforts to push us away. Likely this was to prevent the eventual hurt that he most often experienced when he let others close. While this testing decreased in duration and intensity it remained something that was consistent throughout his three years in the program. Often staff were spit on, yelled at and called obscenities. Often this behaviour would peak after periods of seemingly connected times, times in which he would open up and talk about his hurts, letting his guard down. Connor needed to have experiences of people who were committed to him enough to not give up when things got tough. The pattern of people leaving him when things became difficult needed to be broken to help him learn that he would not always be abandoned by those who were supposed to care.

In the first year of working with Connor there was a phase when he would tear the doors off rooms in the home. It is plausible this behaviour could be linked to his early childhood experience of being confined in a room with his siblings. When Connor would remove these doors he would prop them up against the walls in such a way that he would block staff from entering spaces in the home where he was. Connor had many metaphorical walls built up around him and now he was putting up physical barriers to keep us away. Interestingly, in the evenings when he would create these barricades he would take his mattress from his room to the living room which was closer to the office and this is where he would sleep. The makeshift wall remained but he was closer in proximity to us. It seemed as if Connor didn't want us to be close to him but he also didn't want to be far from us which resembled characteristics of disorganized attachment. It is possible that on some level he feared we would cause him harm but understood at some level that he may have needed us, thus causing him internal confusion. Children with disorganized attachment try



August 2021

ISSN 1605-7406

to escape the source of fear at the same time the attachment system triggers an approach response.

When people with disorganized attachment begin to form a coherent narrative of their lives, they can be helped to understand how their past experiences are affecting their lives (Firestone, n.d.). Connor recognized that he struggled emotionally and was quick to react. He had a desire to change and develop an understanding as to why he had the intense reactions that he did. In the last year of his time in the program and after a lot of hanging in, it seemed we had earned some of Connor's trust. He became open to speaking about his early childhood traumas and how they were impacting him presently. Connor would seek out information on attachment and early trauma. He would ask for information to be printed and he would take it to his brother who had recently moved back in the city. Not only was Connor seeking insight for himself, but he was also looking for this insight to share with his brothers who had similar experiences. While Connor's reactionary behaviours didn't disappear, they did decrease significantly the more he learned.

According to preplacement reports, Connor had struggled through most of his school years. His teachers described him as an intelligent child, but a child who struggled to pay attention and was resistant to following the rules of the classroom. As we slowly got to know Connor, he spoke often of wanting to get his education, and while there were several times that this was set up for him he never seemed able to follow through for any length of time, despite the supports and encouragement that were given. The last time Connor attended school a boy accidentally bumped into him in a crowded hallway. Connor reacted almost reflexively and punched the boy, breaking his jaw. This experience not only resulted in him being expelled from school but also in receiving his first criminal charge. It is



August 2021

ISSN 1605-7406

50

likely that Connor's experiences of trauma had resulted in him having a highly sensitized alarm response and because of this he reacted quickly to things without thought. Perry (2005) states that a child who has a persistently activated stress response, extreme hypervigilance and anxiety will struggle with academic, therapeutic and socio emotional learning opportunities. It is reasonable to say that school likely was a quite a stressful place for Connor. School environments are often places with a great deal of sensory input that can be overwhelming. Also, school may have been triggering for him as he had to start over in new schools so often in his childhood. Knowledge of Connor's background combined with an understanding of attachment and neurodevelopmental theories may have assisted educators in Connor's previous school settings in ensuring suitable accommodations were made for him to best support his learning.

Connor would often be triggered into explosive rage that often happened unexpectedly and seemingly out of nowhere, particularly in the mornings. Staff entering the home at shift change and even the faintest sound of footsteps often resulted in Connor yelling, growling, shouting profanities, throwing objects and putting his fists through walls. It appeared Connor had extraordinarily little control of these responses. Staff who experienced these intense reactions to noise in the mornings often described them as feral in nature. It is reasonable to consider that Connor's strong reaction to noise in the morning was possibly being triggered by memories of experiences that he could not cognitively explain or understand. For practitioners to engage in therapeutic practice it is essential they understand the young people we work with often have had repeated experiences of threat and fear. They may be hypersensitive and easily distressed by daily events that would not be distressing or even noticed by others who have not had these adverse experiences. These



children may quickly react in ways that may have prevented harm from happening to them in the past. Behaviours, such as yelling and aggression may have been survival strategies that at one time deflected real or perceived danger (Baker & White-McMahon, 2021).

It is through healthy attachments that a child begins to develop an internal working model of how they see and view the world. Connor's lived experience in his 14 years of life was one of tremendous unpredictability and loss. While most of his 19 living arrangements were separate from his siblings, at approximately four years of age Connor and his younger brother were placed together in a foster home for potential adoption. Within less than a year of living in this placement the foster family made the decision that they could not provide the degree of care that Connor needed and stated that his behaviours went beyond their capabilities. They proceeded in adopting his younger brother and Connor was moved. At 12 years of age Connor's mother was in a healthy marriage, it appeared her addictions were under control and she had another child whom she was caring for. Connor's brothers who were previously in the protection system had also returned to living with her. She had made an application to the court for Connor to return as well and this request was in the process of being granted. Shortly before the order was finalized, on the day before his 13th birthday, his mother told Connor she was leaving the province with his siblings. She rescinded her application for reunification stating that Connor needed treatment for his behaviours before he could live with her. These experiences along with his many other disrupted placements likely would have reinforced for him an internal working model of being unworthy and unwanted. Tomlinson (2000) states that intervention with youth who have insecure attachments needs to begin with practitioners being aware of the child's internal working model and providing experiences to the child that



August 2021

ISSN 1605-7406

52

does not confirm their theories of the world and other people. Connor needed lived experiences of adults who cared about him, who nurtured his many talents and strengths and who would hang in through those times he would act in ways that would push others away.

Connor made the decision to leave care a few months before his 18th birthday despite our pleas for him to stay. The irony is not lost on me that this might have been one of the few, if any, times efforts were made to convince him to stay in any place he was living. We did not want him to go and would miss the talented, insightful, funny, intelligent individual we discovered underneath layers of protective armour. I pointed this irony out to Connor one evening before he left and he responded somewhat emphatically, “But now it’s my choice.”

References

- Baker, P.W. & White-McMahon, M. (2021). The brain and life experiences: A neurotransactional approach to child and youth care. In H. Modlin, J. Freeman, C. Gaitens, T. Garfat (Eds.), *Relational child and youth care in action*. (pp. 101-115). The CYC-Net Press.
- Fahlberg, V.I. (1994). *A child's journey through placement (UK ed.)* British Association for Adoption Fostering.
- Firestone, L. (n.d). *Disorganized attachment: how disorganized attachments form & how they can be healed*. PsychAlive. Retrieved February 23, 2021 from <https://www.psychalive.org/disorganized-attachment/>
- Perry, B. D. (2005). Applying principles of neurodevelopment to clinical work with maltreated and traumatized children. In N. Boyd Webb (Eds), *Working with traumatized youth in child welfare* (pp. 27-52). Guilford Publications.
- Tomlinson, M. (2000). Attachment and youth at risk. *CYC-Online*. <https://cyc-net.org/cyc-online/cycol-0400-attachment.html>

Originally published in *Relational Child and Youth Care Practice*, Vol 34, No.1, pp13-20.



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 on 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 71 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 countries.

VOLUMES 1, 2, 3 and 4 NOW AVAILABLE FROM



<http://press.cyc-net.org>

A Question of Privilege

Garth Goodwin

I cannot sleep, I cannot write. Things are no longer right with the world. The air is heavy with a cloud of smoke so pronounced you would think the fire is on the block somewhere. In the cool of the early morning hours the smell of that smoke reminds one the embers of a wood fire dying out yet flickering with life. There has been a heat dome as they explain it, a pronounced stalling of the weather currents leading to a month of plus thirty-degree temperatures which extends across western Canada. The fields and the forests have become tinder to hundreds of fires across the prairies and bushlands. Meanwhile there is massive flooding in Europe and China. Lockdown against Covid-19 and the world's greatest nation being crippled by the insurrection inspired by a president who has never really worked a day in his life living in a personal La-La Land. It is like we have been on a strange voyage, a flight or cruise in which things may have shifted in transit and so to use caution when checking your luggage. The recent discovery of 215 bodies in a mass grave through digital radar mapping on the grounds of a former residential school has revived, sharpened and extended the debates around indigenous peoples and racism in Canada. The concern here for me is these actions and sentiments may sooth the hurt feelings but do so at the expense of our history and possibly threaten the tenuous balancing act our national federation is. Canada has had the misfortune of being a nation caught in this perpetual adolescence where it is all growth spurt and little else. We collectively do not take the time to listen to ourselves whatever the era. The fathers of the



August 2021

ISSN 1605-7406

55

residential school movement which also spread its way to South Africa and elsewhere in the Commonwealth back in the day were driven by notion of their having this manifest destiny to explore, exploit and populate all this new land while neutralizing the influence of its inhabitants. The sun literally never stopped shining on the British Empire and they were too hopped up on their power and their fear to apply sane thinking. This continues today as suburbs continue to expand, Canada becomes even more multi-racial, and aspects of our history continue to pop up and blindside us. This is paralleled to some extent by the Black Lives Matter movement in the United States. Wakening became a good term for seeing things in a new light. This column explores my own wakening regarding indigenous peoples and culture. As such, it is often a series of recollections and impressions experienced as a child, young adult, and as a child and youth care practitioner. As statues are pulled down including that of a living Queen, the world has turned on its head as these emotions flare up and flame out.

It is hard to believe that something as simple and basic as the vote for indigenous persons only became a reality in my lifetime, in fact ten years into that lifetime, 1960. Still, those manifest issues were still there at the time. Bill Erasmus, national chief of the Dene Nation commented at the time: "... Erasmus said Diefenbaker went ahead with something that fundamentally affected the nation-to-nation basis of treaties with the Crown, and he did it without any meaningful consultation with First Nations people. "That's what the whole exercise was about. It was to make us Canadians, and we never had a discussion about that,"¹

¹ First Nations right to vote granted 50 years ago | CBC News



August 2021

ISSN 1605-7406

56



This image taken by my father, Clarence Goodwin of the flour packing on Beaver Lake Day, as they called it, a day of three set aside to explore our northern lakes, fishing and lifestyle. I often wonder if that is the ten-year-old me on the far right. The flour packing was meant to approximate what it may have been like to haul beaver pelts out of the country when the British first went inland. The man is carrying 4, 100-pound bags and 2, 50-pound bags, 500 pounds. In adulthood, on a visit to Fort William Historical Park in Thunder Bay it all was explained. Yes, the indigenous people of the time worked with, worked for and intermarried with the fur traders who explored the country, trapped and traded for essentials to supply the British with the felt needed for their top hats for the opera. The fur was taken off the skins, pressed, dried and wrapped to go up to Montreal and on to London. After getting his round feet in, the top packer took a cash prize and his share of the flour. I do not believe the event continues. In



today's atmosphere it would be misunderstood and viewed as exploitive. Indeed, now after experiencing powwows, sacred arbors and various ceremonies these contests were something an exclusive white audience would understand as opposed to traditional drumming, regalia, and dances would require learning. I now suspect it was kept private and sacred by the indigenous leaders of the time having been banned for decades. Women had their demonstration and contest as well. Each were given a bundle of wood, flint, a hatchet, tea, a clean tin full of water, an enamel fry pan, 5 pounds of flour, salt, baking powder and a pound of lard. They had to strike a fire, mix up and cook the Bannock and brew tea with the first finished getting the cash prize in addition to what hardware they wished to keep. Making Bannock goes on in kitchens and campgrounds across the country to this day. It is an honour and joy to have traditional fry bread with butter and jam made for you. Again, a remnant of another time when meals were made and taken on the fly as there was work to be done. I lived 20 miles from this reserve and only saw it the one day a year or two if visiting a cottage. It never dawned on me that there were no indigenous persons in town but then kids do not think of such things. Later, I did learn the company that created the town would not employ them as they would leave to tend their trap lines. These were folks living traditional lives. In my work as a child and youth care practitioner the weight of that traditional living would have huge implications for adaptation to urban living, alcoholism and addictions and a profound sense of loss of self esteem among the young.

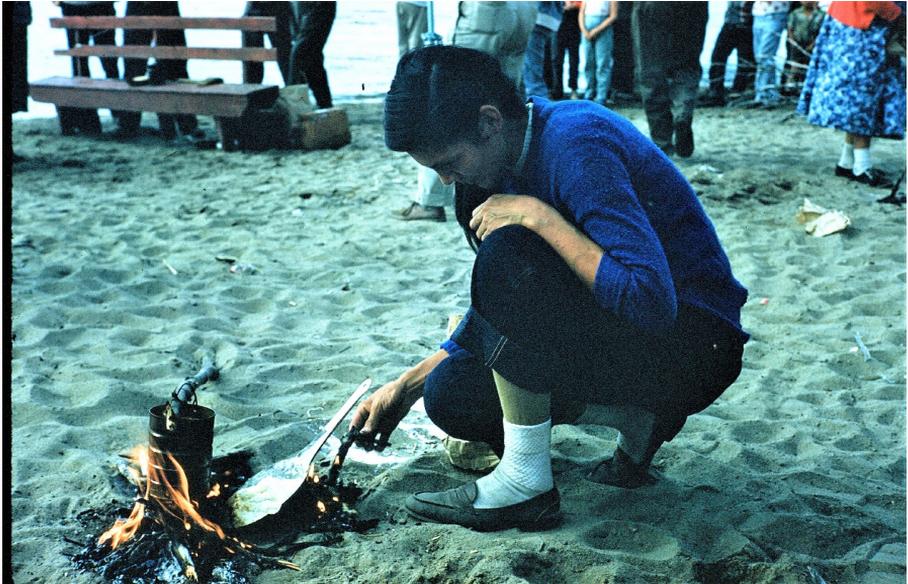
In the emotional stew of grief there have been voices calling for changes to child and family service agencies which have replaced residential schools in their view. Canadian Broadcasting Reporter, Rachel Bergen provided the following statistics:



August 2021

ISSN 1605-7406

58



“In Canada, Indigenous children make up 7.7 per cent of the population up to the age of 14, but account for 52.2 per cent of children in foster care, according to federal census data from 2016. The discrepancy is even worse in Manitoba. There were 9,849 kids in care as of March 31, 2020, according to Manitoba Families' latest annual report. Of those, 90 per cent were Indigenous children.”² In retrospect it is perhaps not a coincidence of timing that the residential school system was ending as the foster and residential treatment system were ramping up in the mid 1990's. As a child and youth care practitioner my working life on the front lines involved reconciliation of the

² Child welfare system, residential schools 'different chapters of the same book': Manitoba advocate | CBC News

young and myself between the traditional and mental health needs. I have seen the profound despair with glue sniffing and arm slashing to dampen pain. I have learned to care for the whole family of a young person in care as family is central to life itself for them. I have seen colleagues practice overt racism because they could and had to leave my job due to it. I had the good fortune to find an indigenous friendly team in an agency that would pioneer indigenous staffing, cultural teachings and spiritual services.

For much of my early career in child and youth care there was little thought given to indigenous elements as behaviour and therapy were the focus. Aspects of extreme poverty, sexual and physical abuse and addictions issues dominated. I wrote about this in the *Relational* in the past. I moved on to an agency where structure was the be all and end all yet again no specific focus on culture although the primacy of the family to indigenous youth was recognized and developed through family visits. Once, I drove two youth to a powwow in northern Ontario on an established reserve with a purpose-built arena for the dancing. Deep fried Bannock and bison burgers stood out along with the non-stop dancing and drumming. There were bleachers to sit on, yet many brought their own fold down lawn chairs with the webbing or canvas. On the backs of them all family names were written out or painted on. I found that curious, but the older teenager explained they would get stolen a little put out as it was obvious to her.



**Participate in our
CYC Discussion Group
on Facebook**



My last employer was an agency that pioneered much innovative programming and a supervisor with indigenous ancestry. She went out of her way to hire indigenous child and youth care practitioners with mixed yet rich results. I say rich as the diversity and talents of some of these individuals did much to humanize my outlook. One woman was the epitome of style and class with a fashionable, business like outfit, polished nails, coiffed hair, makeup just so and the most positive and stable attitude going. She was part time, only a few evenings or weeks a year but just having her in the home calmed the place and youth who resisted intimacy clamoured for one-to-one time. Another was her opposite: slacks and a blouse, no make-up, clean, brushed out hair and this foundation of indigenous culture, history and natural referencing that was a revelation. We went on a camping and see a young person's family reserve trip in which she had the group enthralled with stories about eagles, bison, and nomadic living. Regretfully, it was only to be for a month as she had to leave immediately to tend to a son shot in a downtown shooting incident in another province. I detailed that as safety, something many take for granted has a level of vulnerability for indigenous persons especially if they are female. The agency added a cultural advisor charged with programming for indigenous instruction, ceremonies, activities and support to both clients and the staff. The position was new and a challenge for a series of individuals established the outline of the programming and overlooked the building of a sweat lodge, employment of a fire keeper and ultimately a dedicated indoor gathering and workspace for activities. Sessions involved youth and adults and were open to all who were willing to learn and respect the process on their own time in addition to shifts and academics. Each element featured an education, practice and a follow up feast where appropriate. One cultural advisor, a descendent of the Riel family dedicated



August 2021
ISSN 1605-7406
61

his efforts for several years to establish the program. Smudging, sweat lodge, drum making, regalia making, tepee building, gathering of Grandfathers and medicines were undertaken leading up to a pow wow at the annual open house with its feasting. One of the highlights of his term was the hosting of the North American Indigenous Games in 2002 in Winnipeg which featured 6500 athletic and 3000 cultural participants.³ The city has hosted the Pan Am Games twice so the format was familiar, the stadium filled for a fantastic opening and venues activated for 16 sports across the city. I spoke to a couple who had just witnessed their boy winning the Gold Medal in his run by way of congratulating them and learned this was their vacation time as they had dedicated their family life to supporting their two teenagers in their training, track meets and ultimately the games. Their kids grew up in sport and they saw much of North America in the process. The pandemic has interrupted the staging of the games and the next will now be held in Halifax in June 2023. A second highlight of his tenure was his introduction of a relation, a decorated indigenous elder, Gladys Cook⁴ as a guest speaker. She was a petit elderly woman with the most expressive face, a definite presence who went to residential school first at age 4 and stayed for school terms until age 16. She was raped four times at school and had a hard life struggling with addiction and spousal abuse. Incredibly she pulled it together confronting both personally and working to help others establishing and instituting programs. She becomes a human rights advocate of some note. I recall her faith being unshakable. She refused to condemn the church over the residential school experience as her faith sustained her through the years that followed. She told us the story of the water fountain which condemns

³ North American Indigenous Games (naigcouncil.com)

⁴ Gladys Cook Biography – The Anglican Church of Canada



August 2021

ISSN 1605-7406

62

the residential school system in its simplicity and inhumane cruelty. While there were porcelain drinking fountains on all floors of the school building none were for the use of the indigenous children. She spoke of having to run the gauntlet if you wanted a drink as you had to risk being beaten or worse going from your dorm down the stairwells and outside to the garden hose tap to drink as well as you could by cupping your hands. Her bitterness over this was pronounced as she shook from the memory. Many of us grow up with the Bogeyman and horror stories but nothing like the real thing she and the hundreds of thousands of students faced in residential schools.

Vaccinated, passport of proof of vaccination in hand, the pandemic is coming to an end, but much has shifted over the last year and a half. The search for unmarked graves continues, now just over 1600. While the Truth and Reconciliation Report exposed and estimated such graves, the initial announcement of the 215 set off acts and statements of pure rage at white privilege, historical statues of politicians and monarchs and calls for the end of child and youth care practice and a hypersensitivity toward statements by elected officials. Canada has discovered it has young martyrs lost to the brute power of pure racist policies that have separated and discriminated against indigenous peoples. Collateral damage has been done to families like mine with an ancestor with possible links to the Mayflower who came north to fight the British in 1755 and stayed to start a family, branches of which had to head west to open the land and create communities. They had no idea of displacing indigenous people no more than the Irish side of my family who came to escape the potato famine with the promise of farmland. The reserve system forced a separation reinforcing the racism that breeds on that very separation. My journey, chronicled here testifies to the need for exposure, dialogue, learning and



August 2021

ISSN 1605-7406

63

time. Initiatives are coming together with indigenous leaders, policy shapers and educators taking on key positions. The therapeutic treatment of indigenous children and youth has been a part of this. It is right for nations to take back their young by providing care for those at risk. The complex care needed by the severely abused will ensure therapeutic treatment will continue. Indigenous peoples do indeed hold a unique claim on length of ancestry in the country, yet they can never hold the status of absolute privilege in Canada. Indeed, each Canadian needs to *stand on guard* against the absolute in any race, ethnicity or sexual preference. As I write 1600 indigenous folk have been brought to the Winnipeg to shelter due to the fires and 1200 in Onion Lake in Saskatchewan have gathered in powwow to dance finally as the pandemic lifts.⁵ Life goes on, hopefully with a unified commitment to our shared survival.

GARTH GOODWIN spent his 41-year career in both practice and as a database designer and administrator. In over 30 years of frontline practice he worked for both public/board and private agencies. He was the first recipient of the National Child and Youth Care Award in 1986. He nurtured the Child and Youth Care Workers Association of Manitoba through its formative years and became its representative to the Council of Canadian Child and Youth Care Associations. He has been privileged to be the witness and participant in significant events in CYC history and remains an active observer in the field of CYC.

⁵ Onion Lake powwow returns to huge crowd after pandemic measures lifted | CBC News



Postcard from Leon Fulcher

From the Virtual Tokyo Olympics supporting New Zealand
August 2021

Kia Ora Kotou
Katoa and
Warm

Greetings to you all!
Has anyone else noticed
that the pandemic-
delayed 2020 Tokyo
Olympics are actually
happening? Against
the odds and strict
quarantine regulations
around the Olympic

Village, this world event has begun. Already we have seen heroic displays
of endurance and determined achievements in special moments with
personal bests.

We joined the virtual world to watch the Opening Ceremony and the
welcome to Olympics participants from around the world. In the end,
there were very few countries who chose not to send participants to Tokyo
2020! The Opening Ceremony was full of metaphor and trans-digital
imagery. Totally different from anything that has gone before, but then we
live in wild times!



***New Zealand team at the Opening Ceremony led
by Rugby and Boxing competitors***



August 2021
ISSN 1605-7406
65

There are those who have fiercely resisted the Tokyo 2020 Olympics going ahead, all around the world. Polls show that roughly three out of five Japanese people opposed the Olympics being held regardless of medical warnings. Late discovery of both athletes and team members being Covid-19 active were quickly quarantined and any pandemic rule breakers sent home.

New Zealand has supported the Tokyo 2020 Olympics and played an active part in ensuring that all activities are supplied to the world through virtual presentation. Have you ever stopped to think about how the Covid-19 Pandemic has extended opportunities for virtual engagement with one, or dozens in real time? Such opportunities also extend to opportunities for



A surrealistic opening ceremony got the Olympics started in a pandemic World



Many have opposed the Tokyo 2020 Olympics taking place during pandemic times

child and youth care workers to engage with young people and family members through virtual connection. Local Maori have added a new word for “hui” which means a meeting of some kind, to “Zui” via Zoom.

New Zealand was happy to celebrate our first Olympic medal with a Bronze going to Haydon Miles who started Triathlon training just over 3 years ago. We now have a Silver Medal for women’s pairs’ rowing. Silver or Gold is on offer in the Men’s Rugby 7s competition.

When we think of the Olympics, how often do we think of the experienced and mature athletes with a documented record of achievement. So how do we celebrate the first Gold Medal going to 13-year-old Momiji Nishiya in the field skateboarding? Stop and think of how



The New Zealand team includes a range of sporting activities



New Zealand's first medal was a Bronze to Haydon Miles in the Men's Triathlon

all three medals went to a 13-year-old, another 13-year-old, and a 16-year-old! You can be assured that skateboarding is going to see a major surge world-wide on the backs of these results!

When the weightlifting competitions begin, New Zealand has fielded Weightlifter Laural Hubbard, the first openly transgender person to represent any country in the Olympics. Laurel's selection, based on IOC guidelines, has already generated

controversy. Few people will face world scrutiny like that which Laurel might well encounter in Tokyo. We wish them well!



13-year-old Momiji Nishiya won the first ever Gold Medal for field skateboarding!



New Zealand fielded Laurel Hubbard as first transgender Olympics weightlifter

The Olympics Medal Table is commonly topped by the big countries., so it is worth noting how mid-way through Week 1 of the Olympics, Japan topped the Medal Table. And then there are the special moments by stars from unexpected places, like Tunisian swimmer Ahmed Hafnaoui's surprise win in the 400-metre men's freestyle event and Flora Duffy's, the first ever Gold Medal for Bermuda in the Women's Triathlon! There will be more stories as Tokyo 2020 continues!

I hope that the Tokyo 2020 virtual Olympics has stimulated opportunities for child and youth care workers to engage in purposeful activities during these Northern hemisphere summer days. Watching Olympics events that are new and different offer shared learning opportunities so long as we are willing to hang out and then move beyond virtual to relational connections having fun.



It is truly amazing that the Tokyo 2020 Olympics finally became a reality!

Information

Publishers

CYC-Online (ISSN 1605-7406) is an open-access e-journal published monthly by [The CYC-Net Press](#)

Founding Editors

Thom Garfat
Brian Gannon (1939-2017)

Managing Editor

Martin Stabrey

Associate Editors

Dr Mark Smith, James Freeman, Janice Daley, Dr Shemine Gulamhusein

Correspondence

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

Advertising

Only advertising related to the Child and Youth Care profession, programs, courses, books, conferences etc. will be accepted. Rates and specifications are listed over the page, or email advertising@cyc-net.org



August 2021
ISSN 1605-7406
70

Permission to Reproduce Material

Readers are welcome to reproduce any part of this journal as desired.

Columnists

Kiaras Gharabaghi, Jack Phelan, Hans Skott-Myhre, Leon Fulcher, Doug Magnuson, Garth Goodwin

Writing for CYC-Online

CYC-Online is a monthly journal which reflects the activities of the field of Child and Youth Care. We welcome articles, pieces, poetry, case examples and general reflections from everyone.

- *Submissions should generally not be more than 2 500 words, excluding references*
- *The style and voice of the piece is up to the author*
- *We prefer APA referencing*
- *We accept previously published papers as long as copyright permission is assured*
- *We are open to alternative presentations such as poems, artwork, photography, etc.*

Send submissions to: cyconline@cyc-net.org

Authors retain joint copyright privileges.

The opinions and views expressed by writers don't necessarily represent the views or opinions of CYC-Net, its editors, board members or supporters.



August 2021

ISSN 1605-7406



Advertising in *CYC-Online*

Size	1 x insertion	3 x insertions	6 x insertions	12 x insertions
Full page	\$250.00	\$200.00	\$150.00	\$100.00
½ page	\$200.00	\$150.00	\$120.00	\$90.00
¼ page	\$125.00	\$100.00	\$75.00	\$50.00

Prices in US\$ per monthly issue, per insertion. Full amount payable at first insertion. Deadline: 7 days before month-end

Material specifications

All artwork to be sent to admin@cyc-net.org

Files: Only TIF, PDF and JPG files will be accepted. All images should be RGB at 300dpi resolution.

Fonts: All fonts should be embedded. We accept no responsibility for incorrect font rendering.

Sizing information

Finished Size	Layout	Width	Height
Full page	Portrait (5mm bleed)	150mm	200mm
½ page	Portrait	70mm	200mm
	Landscape	150mm	90mm
¼ page	Portrait	70mm	90mm

