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2022: Without a Title

Tuhinul Islam

Covid-19 has both directly and indirectly affected our daily lives. New variants, it seems, are forever being born. Yet the human genius has meant that we have managed to keep any mass culling of our species at bay. However, scientists warn that uneven vaccine coverage will make it more likely that new variants will continue to emerge.

The last two years have brought us a glut of information about the negative aspects of the Covid-19 pandemic: the death of loved ones; the demand for social distancing; travel restrictions; social isolation; job losses; increasing rates of depression and anxiety, especially amongst the young and vulnerable; higher incidences of reported domestic violence while social services have failed to safeguard and protect vulnerable individuals. The list is endless! In 2021, I participated in over 20 'international' online conferences where the main agenda item was Covid-19 and the negative impact it was having on everything from funding cuts to job losses, from mental health issues to inadequate provision of services for our young people, both in and out of care.

While negative stories may be dominant, the pandemic has had some positives too. Stories abound within the global child and youth care sector, but unfortunately, they have not readily been brought to the fore, even by those attending child and youth care conferences. Why is that? Is it because these positive stories are not deemed newsworthy enough by those setting

the agenda of our child and youth care publications? Or is there a fear that talking about the positive aspects of the impact of the pandemic could in some way jeopardise funding pledges made to aid agencies, thus affecting the economic survival of those employed by those agencies?

Thom Garfat's article in *CYC-Online* Issue 260 came as a balm during this bleak time. He has written about the positive impact Covid-19 restrictions has had on the lives and relationships of children in care and their care workers. How the ***forced slowness of pace*** has enabled staff and children to build firmer bonds of companionship. Thus, enabling children to think differently about their life journeys, often in a more positive way. We have witnessed incidents on how the restrictions have forced us to be ever more innovative and creative – rethinking, reshaping and reforming our existing systems, policies and practices for children in residential settings, their families, and the workers who care for and heal them. Similarly, in *Residential Child and Youth Care in the Developing World: African Perspective* (Volume 4) book, Lee Loynes has talked about how conscious relational practices have begun to emerge during the covid-19 pandemic, ***offering a more accessible sense of belonging*** and attachment, transformative awareness of responsibility, and generosity of spirit through our shared global crisis. However, our present challenges remain learning curves for all of us, teaching us critical ways to keep our children and youth safe.



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During this challenging time, it has again been proved that child and youth care workers are **the** dominant element in the lives of children and youth. They are present during the child's highs and lows, aiding them to build their futures, day by day. This includes those living in high-risk situations such as refugee camps and in developing countries where material resources are limited yet courage, responsibilities, sincerity and love are found in abundance. With their innovation, resilience, creativity, local knowledge, care, compassion and dedication they continue to turn each challenge into an opportunity in these 'new normal' times. They offer refuge to the children in their care, doing everything humanly possible to save them during this crisis, just as they did previously.

Each child and youth care worker/practitioner from the Global South has a unique story to tell about why they chose to work in this sector. The West may portray them as ***uneducated, unqualified or incompetent***. Yet, this is far from the truth. Often it has been a story of love and self-sacrifice that has brought them into this field of work. They want to be changemakers for the better, seeing their role not as a job but as a ***vocation***. Their mission is to make positive changes in the lives of children and young people, planting seeds of hope for a better future. By ignoring their contribution we do a great disservice to them.

Covid vaccines have reduced the infection and death rates, giving wealthier nations citizens a feeling that all will be well. However, the situation that we see right now is unacceptable because a large part of the world remains unvaccinated. Currently, less than 1% of people in low-income countries are fully vaccinated, while a mere 10% are in lower-middle-income countries, compared this with over 90% in high and upper-middle-income countries! And in comparison, looking at the percentage of doses that have been administered in low-income countries, it's a

shockingly low 0.3%, yet this is where most of the the world's population live. Rich countries have given out far more booster jabs in the past four months than poor countries have given total doses in the whole year. Some richer countries have announced the desire to administer the fourth dose if needed while others are planning to impose fines on those who chose to remain unvaccinated. This is exacerbating the stark ***inequalities*** in vaccine coverage, as was always the case in other areas.

It was disheartening to learn that wealthy nations only started donating their surplus vaccines to the developing world once they realised that if they didn't protect the developing world they would suffer from new variants. Covax was set up in 2020 to help secure vaccines for the developing world. The scheme has delivered 582m doses to date - some of these doses had passed their expiry dates! It has suffered from a lack of ***transparency*** from pharmaceutical companies export bans and hoarding by richer countries. Looking at the data coming from Duke University, as an example, the USA paid for enough vaccines to cover its population twice over, the UK four times over, and Canada five times over its population. *So although the world with its 8 billion population, 11 billion doses was produced by the end of last year, 9.9 billion doses were earmarked for the higher and upper-middle-income countries.*

Though we do not precisely know the situation of our child and youth care workers, especially those in developing and resource-poor countries, in terms of Covid-19 infection rates and death, we do know for sure that they are not sitting idle, even if they are not vaccinated. These self-sacrificing changemakers have dedicated their lives to putting a smile on the face of young people. If any of them by chance gets infected or lose their life due to this discriminatory practice favouring richer countries who will be held responsible for the loss of such critical changemakers?

Discrimination is not new of course. However, what the wealthy nations are doing now to the developing world is morally, ethically and religiously wrong. It shows a clear '***master and slave relationship'***. What about the human rights of such changemakers? Putting at risk the lives of billions of people's is discrimination and a violation of human rights. Yet, shamelessly, these neo-colonialisers are lecturing the global south stating that ***'Covid-19 does not discriminate'***. *That may be true, but wealthy nations do discriminate, people in power do!*



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We know wars, political upheaval, intertribal strife, and pandemics all influence constructive attempts to provide high-quality child and youth care. No matter the words used by wealthy nations, international communities and local governments, the reality is frequently different. Could it be that we could engender a sense of reawakening and assertiveness among the child and youth care community that could guide us through this difficult journey our predecessors started aeons ago? The importance of good relationships between residents and carers and the value of maintaining connections are the root of child and youth care work.

Let us pray for our child and youth care practitioners, acknowledging their tireless contributions towards supporting the future of the millions of children and youth they hold in their care. As well as hoping that those living in developing countries are vaccinated soon so that they too can keep their dreams alive!

TUHINUL ISLAM *has a PhD in Child and Youth Care and International Development (UoE) and an MA in International Child Welfare (UEA). He is currently Director of Care Transformations International. Until February last year he was Director of Programmes, Knowledge and Development at Muntada Aid, a UK-based, global NGO operating in 36 countries, serving over 100 000 children and youth in care. He is also a visiting Senior Research Fellow at the University of Edinburgh and just has completed co-editing a 4 volume book series on 'Residential Child and Youth Care in the Developing World' with Professor Leon Fulcher. Tuhinul also serves on the CYC-Net Board of Governors.*

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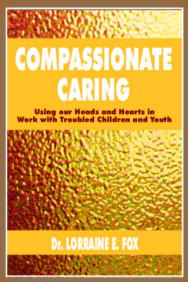
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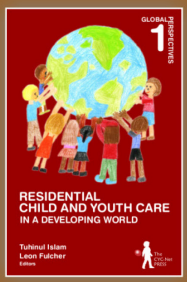
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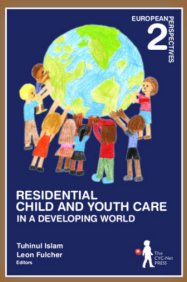
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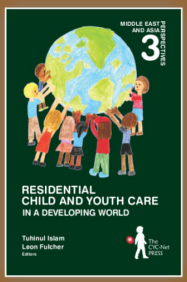
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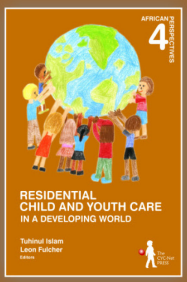
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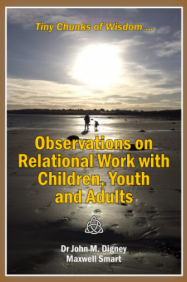


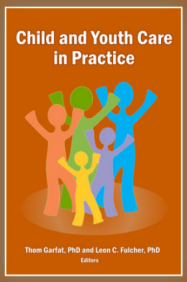


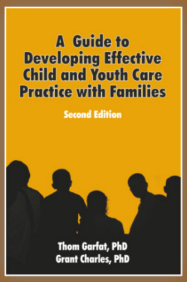


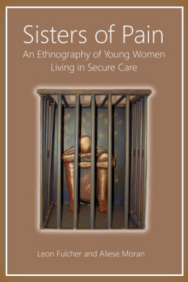


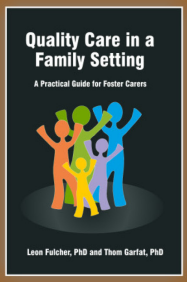


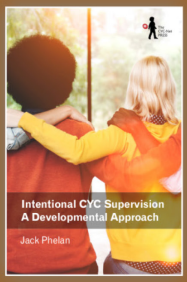


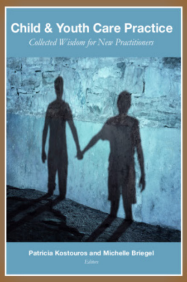


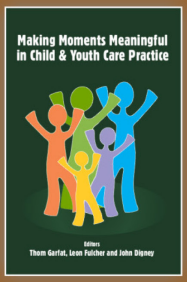


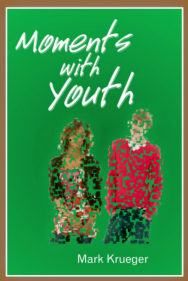


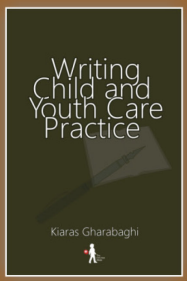


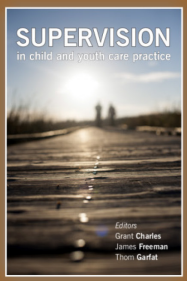


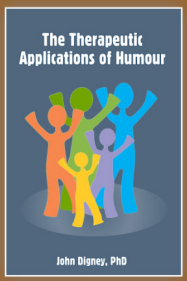


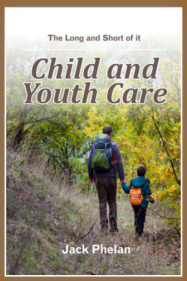












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It's 2022: New Ideas for Child and Youth Care Education World

Kiaras Gharabaghi

Happy New Year everyone! Pandemic notwithstanding, I hope we can use this coming year as a starting point for new approaches and ideas for a new world. I want to start that process by contemplating new things for child and youth care education, recognizing that much of what I will say this month will be more relevant in the context of North America, perhaps the UK and Europe, and Australia and New Zealand, than elsewhere. In contemplating new approaches to child and youth care education, I started re-reading some 'old' stuff from our field. I have to say that re-reading articles from the 1970s to the 1990s, with all the familiar writers represented, was a real pleasure. From VanderVen to Garfat, Phelan to Charles, Maier to Krueger, Stuart to Ricks, and of course the always provocative Fewster/Cedrick, I found great value in getting myself lost in the ideas, stories and analyses produced twenty to forty years ago. I also surprised myself in concluding that much of this material is more relevant today than ever before.

Sure, there is the problem of whiteness; it is true, and the list of authors above confirms, that we built the field on a largely white lived experience, perhaps with additional doses of ableism and gender normativity on top of that. In this way, child and youth care as a field is not very different than

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other fields in community-focused service provision, such as social work, health care, psychology and criminology. Although all those fields did have diverse voices providing different perspectives, those voices were pushed to the side, taken up as interesting divergencies, but never really engaged particularly meaningfully. Still, those who built our field intellectually contributed something that I think could inform new ideas for education in child and youth care. Specifically, they contributed a focus on play, dialogue, listening, tending to the relationship, care, and at least a mild disregard for rules, structures, and sometimes even laws. In fact, as I re-read articles from such a long time ago in quick succession, I noticed that much of what they were collectively doing is creating an alternate universe. They describe a social realm in which the ways we are together not only *are* different but are intentionally adjusted to be relevant to the world(s) experienced by young people whose lives feature exceptionalities to the socially and normatively constructed patterns of childhood and adolescence.

The authors themselves are not exactly normal. They come across like a group home crew with attitude, but beneath that attitude is a beautiful, authentic and deeply touching care for community. And within their versions of community are young people who matter both to the wellbeing of the community and to themselves. As I was reading, it seemed to me that the power dynamics we often talk about today are much less prevalent in their writings than I remembered them to be; their vision is one that is far more participatory and non-hierarchical than the visions articulated in much of the critical child and youth care literature today. More importantly, imagining less hierarchy and more inclusiveness seems quite effortless and self-evident in their writings.

All of this made me think about child and youth care education, and how we might re-visit older ideas and translate them for child and youth care practice in an emerging new world. There are a few things that come to mind that I think child and youth care education programs could usefully engage. I offer the list below as starting points for discussion, not as finished recommendations.

Identity in the context of social structures and on-going oppressions – this is of course a major shortcoming of past ideas in our field, which were based largely on an identity prototype that is white, able bodied (at least to the extent that it can communicate verbally and has neuro-normative features) and cis-gendered. These shortcomings, that are reflected in almost every human service field, cannot be glanced over in child and youth care education. But that doesn't mean that we remove or simply ignore the concepts and practice approaches articulated decades ago. What it does mean is that child and youth care education must be reimagined through the lenses of multiple and often intersectional identities, experiences, and narratives that center in particular those that are adversely impacted by the systemic and structural features of helping systems and of society at large. Instead of a theoretical exposition of anti-racism or anti-oppression, I think a more practice-focused re-storying of child and youth care is in order. This means taking all curriculum in all child and youth care education programs and re-telling it through the lenses of Indigenous, Black, Queer, Disabled, Trans and other ways of being in the world. Every introductory course in our field should consider our core concepts through multiple perspectives: what does care mean in the context of white privilege? What does it mean in the context of systematic racism in schools? What sorts of stories do we explore with students to ensure that all students have access to the cultural assumptions of the

story? For example, when Mark Krueger wrote about 'farting in the group home van', is that a story that provides all students with similar access to its meaning? Or when we use the metaphor of dance or rhythm, does this work the same way for everyone? Or what does power-struggle mean and how might it be experienced differently depending on who the staff member is and who the young person is?

Moving from institutional practices to community practices – child and youth care education continues to make many assumptions about where people's lives actually unfold. We have developed the field through an institutional language, which is not surprising given the roots of the field in residential care settings. Institutions, such as residential settings, schools, hospitals and custody facilities, are in fact important and this is where a great deal of child and youth care practitioners are employed. At the same time, however, community is where young people are connected, where their peer groups live, where they imagine their lives unfolding. I think child and youth care education must move much more explicitly into centering community as life space, which necessarily introduces a level of fluidity and interaction with broader social structures and processes as core elements of the practice.

Developing online relational practices – the current pandemic has accelerated what was inevitable: an increasing focus on using current communications and social network technologies and platforms as life space settings. Child and youth care education has been very slow to integrate technology and social media as core elements of how we engage with young people. We do not, for example, have a translation for Krueger's dance metaphor in cyber space. One of the great ways in which people like Garfat and Fewster inspired a whole generation of child and youth care practitioners was to tell stories about particular young people and their

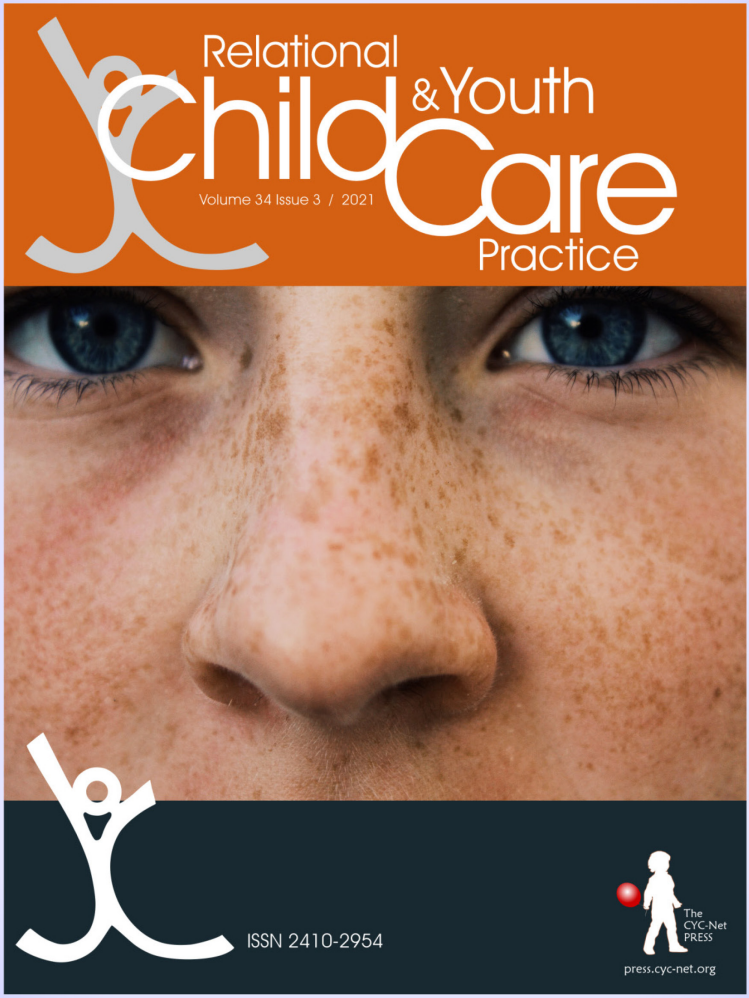
interactions with particular practitioners. The stories are always phenomenal, but they assume a physical, face to face interaction. Child and youth care education must move with the times and enrich such stories with a combination of in-person and virtual engagements. It won't be long before virtual placements, for example, will no longer be a response to pandemic circumstances but simply a routine part of learning to be a child and youth care practitioner with an entirely virtual job.

Reflective non-compliance with rules, procedures, and professional norms – this is perhaps one of the most challenging aspects of child and youth care education. We have moved largely to a conformist model of child and youth care education in which students are taught to either abide by the commands of evidence-based practices and normative professional norms, or they are taught to be critical and deconstructive and to focus on the oppressive context of much of their employment settings. Both aspects are reflected in the earlier writings of the 1970s, 1980s and 1990s, but the core focus in those writings is neither conformity nor critical rejection of everything, but instead a mischievous charting of pathways to practice that are fit for the moment, the young person or people involved, the positionality of the practitioner and the institutional loopholes that can be exploited. To be sure, people like Garfat, Phelan and Stuart did not advocate for overtly and blatantly breaking or violating rules, policies, or procedures, and all of them did in fact value the presentation of child and youth care practice as a skill-based and knowledge-based professional practice. But they did, each in their own way, promote a practice that unfolds *alongside of* existing structures and norms, but that never quite conforms to these. Relationships, they argued, come with their own set of rules, and these necessarily must be flexible and fluid enough to fit the moment and context. I don't see anything in child and youth care

education today that helps students find their own ways of living *within and outside* of the existing structures and norms. I think it is critically important that we engage our students on issues of reflective non-compliance and that we do that in ways that incorporate some of the earlier comments on identity and oppression issues.

Anti-psychiatry and non-clinical practices – child and youth care came into being specifically as a critique and countermovement to the psychiatric and clinical hegemony in the care setting. This is evident in the earlier writings from decades ago. VanderVen, for example, explicitly resists all forms of pathology and instead uses play as a framework for therapeutic practices. Garfat pre-empted the whole trauma informed practice discussions by talking about relational safety. Fewster, who was after all trained as a clinical psychologist, spent most of his time arguing that being *normal* is more of a problem than a benefit, suggesting that 'treatment', especially when driven by pharmacological means, is harmful. We have much more detailed and deep critiques of the psychiatric hegemony in slightly more recent work by Hans Skott Myhre, but I would suggest that we can learn a lot from the older versions of presenting child and youth care practice as resistance to these things. Child and youth care education has not really engaged these discussions explicitly, which, in turn, has opened a confusing and decidedly un-child and youth care-like attempt to partner with the clinical movements. I think this is out of step with what is needed from child and youth care as a field of practice; what is definitely not needed is a group of 'wanna-be-but-didn't-have-the-grades' child and youth care self-proclaimed clinicians. There are furthermore many contradictions in the attempt to on the one hand offer an anti-racist and anti-oppressive curriculum while on the other hand, training students in the clinical and psychiatric mechanisms of racism and oppression.





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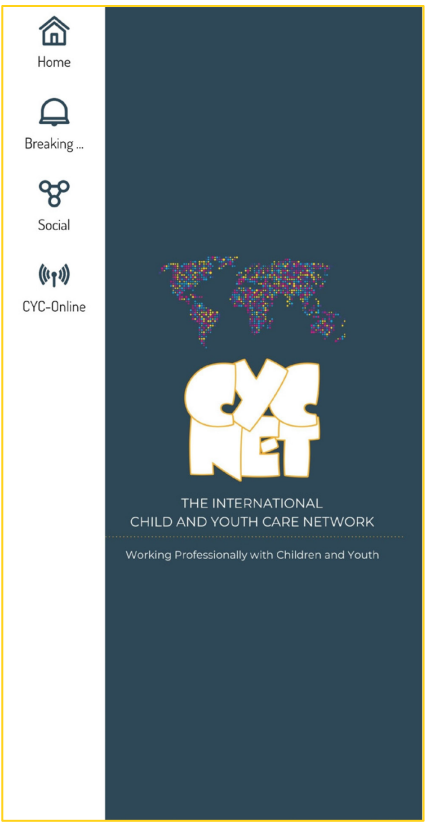
Fluid skills and resilient vulnerabilities – finally, I think child and youth care education must begin to focus on delivering concrete skills and creative approaches to practitioner resilience that are fit for the fluidity of 21st century life. For one thing, uni-lingual child and youth care practitioners ought to be a thing of the past. The challenge of childhood and adolescence is directly tied into migration patterns, immigration and settlement issues, and complex personal lineages. It is also tied into disability networks and communication patterns of deaf communities, autistic communities, and others, all of which require access to multiple languages. Child and youth care education ought to take seriously its obligation to meet people where they're at, and very often, they are not within the practitioner's language and communication comfort zone. Beyond language, however, I note that the most exciting things happening in the field are things related to performance arts, art more generally, music, podcasting, story-telling, land-based practices and more. These are not esoteric contexts of practice; they are skill-based contexts of practice that essentially carry on the traditions of play and engagement that are so evident in past writings. They are also practices that require an entirely different kind of practitioner resilience. While we have done well to teach self-care in child and youth care education, we have done so in response to the risks associated with vicarious trauma and burnout. We have done almost nothing to ensure practitioners emerge from their education with the kind of resilience necessary to do improv with young people, or to sing, dance, record, tell stories or otherwise engage with young people in ways that may accentuate personal vulnerabilities.

I have deep respect for the work of child and youth care education, and the many individuals who have contributed to it, and the incredible care that goes into delivering learning that reflects the complexities of the

world. At the same time, I wonder whether we are slowly missing some core elements of the world we live in today and that is quickly emerging as the world of tomorrow. When I read the work of all those who wrote extensively in our field twenty to forty years ago, I am reminded that what they wrote then was ahead of its time; they understood the pressures placed on the emerging professional field of child and youth care by the powers in charge of the formal world of institutions and social norms, and they provided the means to resist those pressures in the name of staying with young people on terms that were meaningful to young people at that time. When I look at child and youth care education today, however, I see much more of an attempt to fit with the powers in charge of the formal world of institutions, and to conform to language, practices and ways of being that have for many decades produced gross inequities based on race, gender, ability and disability on the one hand, and to conform to critical perspectives that work hard to discourage engagement with young people lest such engagement perpetuate the power and equity issues generated by systems on the other hand. And then I wonder where the child and youth care practitioners will be who can actually join a young person or a group of young people whose ways of being in the world aren't captured by clinical imposition or critical deconstruction. I think 2022 will be good year to have some discussion about child and youth care education, if only to ensure that we maintain some relevance beyond our imagined self-importance as educators.

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Control

Jack Phelan

Working in the life space can be challenging, particularly if behaviour control is necessary. Too often this worry about managing behaviour overrides our focus on supporting people to manage their own lives.

Safety is a major concern, especially for less experienced staff. Behaviour can be the overarching issue in many programs and controlling it becomes the main focus. Changing behavioural patterns that have been a youth's coping strategy for a long time, even when they are not effective, isn't really very helpful because using external control to change them doesn't work in the long term. However, many adults believe that they are being very responsible and helpful when they coerce a youth to behave a certain way. This is not to deny that we often have to control the choices available to youth, but that we should be mindful of the reasoning behind our efforts. When an adult uses external control the motivation behind it is very important. When control is used to assert who is "the boss", it usually weakens the trust and connection and this crucial link is more important than establishing dominance. When adherence to rules is more important than seeing a youth as worthwhile and significant, we are controlling the wrong thing.

Advertisements often talk about the "active ingredient" in a product which is the main value. CYC practice also has an active ingredient which is the relational connection between the adult and young person. The focus of our controlling efforts should be aimed at enhancing the effects of this

active ingredient. The rest of the product is really just the inert delivery system for the transfer of the active ingredient.

Our programs, routines, rules and physical interactions are really just the inert delivery system for establishing this relational energy. So our control focus should be aimed at controlling the relational process as well as the key ingredients for healthy living which are needed by young people who have experienced abuse and neglect.

A strong relational connection will support the young person to be open to the adult's influence and increase his/her willingness to be helped. Generally young people in care lack personal power, hope, belief in their own competence and social awareness. This combination keeps them stuck in a logic about life that creates enormous barriers to self-growth. So our focus when we try to exert control should be to manage the direction and movement of our mutual connection, minimizing interactions that push us away. Transferring power to the young person also requires careful assessment of strengths and hopefulness. Managing our own need to hang onto control that can be given away is another big control issue. Providing life space opportunities to increase hope, competence and social awareness are major control challenges because it is too convenient to focus on our own adult needs.



So when we think about control in our work, we can shift the agenda from behaviour management to how we, as helpers, can control the level of power we exert, opportunities for experiences with creating hope and competence we create and controlling our own need to overuse control.

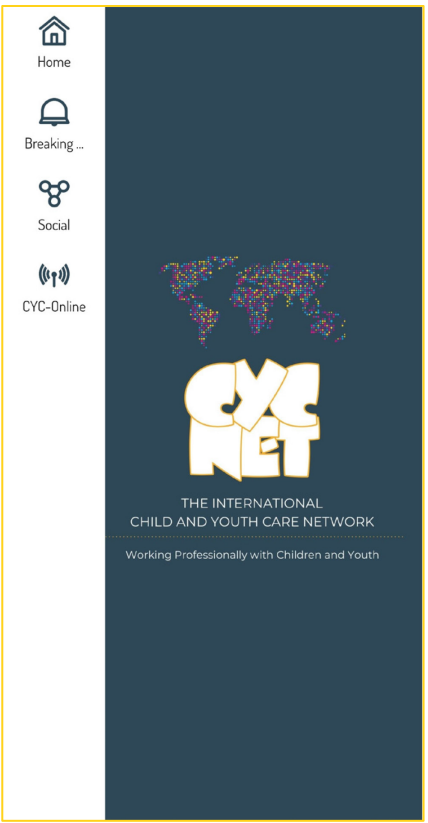
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The Duality of the Corporate Parenting Role: A Delicate Balancing Act

Kristina Moodie and Debbie Nolan

Abstract

This piece discusses the complexity of responding to incidents of offending behaviour in children's residential provision and the duality of roles experienced by our frontline corporate parents and residential childcare workers, in doing so. It draws on the findings of research into the decision making of such staff in responding to offending behaviour, as detailed in the report Between a Rock and a Hard Place, Moodie & Nolan, 2016. This research addressed knowledge gaps about offending in residential childcare in Scotland. More critically, it helped to illuminate and better understand the decision-making process by giving voice to practitioners' experience about what it is like to have to make that often split-second decision of how to react to offending behaviour. What we found was that there were multiple, often irreconcilable, factors influencing decision-making and tensions involved, which have been differentiated below.

Keywords

Residential childcare, criminalisation, decision-making, complexity

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The 'Corporate' in parent

Staff were acutely aware of their roles and responsibilities as corporate parents, and the desire to provide as good quality and homely an experience as possible for the children in their care was tangible. However, this aspiration is tempered with the reality that staff are not the children's parents, nor is a children's house a typical family home:

> We are corporate parents but it's not realistic, it's a double-edged sword, in my house I wouldn't have six kids aged 11 to 17 and you wouldn't have a shift pattern of nine staff and social workers around … it's 12 and a half hours on the floor, people can get tired, burned down and make silly choices and say the wrong things – (Residential Child Care Worker).

Moreover, respondents were aware that this couldn't help but result in different responses to offending behaviour than would be made in a family home, feeling at times that they were being unfairly viewed for this. For example, in perceived criticism faced for contacting the police while being expected to quickly address such behaviour, even though this had often been learned or developed as a coping strategy over many years:

> I hear about offending all [the] time… but that behaviour was prevalent before they came in here. We have to deal with that when they come in here, and we can't do that overnight. I don't know what people expect us to do – (Residential Child Care Worker).

> I ask myself 'what would senior management think is an appropriate response?'... I would like to think it's okay to get it wrong, rather than I hope I don't get it wrong – (Residential Child Care Worker).

This situation was further complicated by the duality of the children's house as a home but also a place of work. For the young people this place as their home needs to be affirmed at every stage. Particularly when they are distressed or acting out, home is the one place individuals should feel most safe. But this has to include all the young people living there and simultaneously workers do have a range of rights at work, including to be safe themselves. This duality of home and workplace and corporate parent can be difficult to reconcile:

> I have rights as a worker and a human. If someone has been assaulted or could potentially be assaulted I have the right to contact the police just as anyone does – (Residential Child Care Worker).

The dual responsibilities to the young people and their futures

Residential workers as corporate parents have a responsibility to the present and future outcomes of every young person they support, as per guidance from the Scottish Government in 2015. In terms of the present, young people will often have been placed in their care as a place of safety, either as a means of protecting the young person from the behaviour of others or indeed their own. It was therefore evident during the interviews that ensuring as far as possible safety of all the young people they had responsibilities to, as well as to each other as colleagues, was a paramount

concern. However, ensuring immediate safety was far from straightforward and could present a range of conundrums.

As a result of police contact, young people could become known to and enter formal systems, and this could be equally true of system contact for welfare reasons, such as missing person reports, as for offending behaviour. The theory of labelling predicts that when an individual receives the official label of 'offender' this affects both the individual's self-concept and the reaction of others around them, resulting in the further adoption of that role and therefore subsequent offending (Farrington, 1977). Similarly, 30 years later The Edinburgh Study took a longitudinal examination of offending among young people and identified the impact of entering criminal justice systems arguing: `the deeper a child penetrates the formal system, the less likely he or she is to desist from offending' (Mcara and Mcvie, 2007, p. 315). Thus, by the very nature of the response to promote and maintain the safety of young people, the impact on their future outcomes could be negative.

Moreover, in terms of supporting children's development, all risks cannot be removed, and risk aversion is recognised as having an adverse effect on future outcomes. The need to recognise what is age and stage appropriate behaviour and that of `typical' teenagers, while being aware that these are young people who are being scrutinised more than most teenagers are likely to be, are additional complicating factors. Therefore, the balance between achieving safety and managing developmentally appropriate risk-taking is a difficult task.

Staff were mindful of the long-term impact of police responding to offending and potential subsequent charge and conviction for the young person's future. As a result, it is unsurprising that throughout interviews they were clear that police contact and the criminalisation of young people

was the option of last resort, although the data suggests that there is still disproportionate police involvement, particularly with regards to incidents of vandalism.

Staff were acutely aware of the negative outcomes of young people leaving care with a criminal record and the impact of this on future education, employment, training, and wider opportunities. Yet coupled with this was their acknowledged role in preparing young people for their future and the weight of teaching young people that behaviour has consequences. In doing so, respondents were mindful that young people needed to understand what behaviours would be acceptable and unacceptable beyond the parameters of the children's house and that would result in police involvement. Workers argued that where this was the case, police involvement could in fact have an important role in developing this understanding. Moreover, they would rather the young person experience those consequences within the relative security of the Children's Hearings System than in adult court.

> I met a boy who is now in adult court and he said 'you failed me when I was younger by protecting me from it … I didn't learn much as a child', but we are trying to protect – (Residential Child Care Worker).

The dual role of acting as carer and controller

The traditional quandary of care and control was evident during interviews, but this was further complicated by the inability to separate these roles and to reconcile their impact on decision making in respondent's heads. It is clear that workers have a huge level of care, compassion, empathy, and understanding for, and of, the young people in

their care. But as a result the personal and emotional costs of the dual care and control role are significant. Recognising and supporting staff to process and manage the personal impact of making these hard choices is key.

> We are between a rock and a hard place... It's really difficult for staff who care a lot for young people and see them in crisis like, that the last thing [we] want to do is call police but at times [are] backed into a corner. If we don't follow procedures and someone gets injured ... it's about keeping ourselves right... It is very difficult ... it's emotional for everybody, but young people are our main focus – (Residential Child Care Worker).

Moreover, relationships and relationship-based care are of central importance in meeting young people's needs. For young people who have already experienced often multiple adversities that resulted in them being placed in care, they often have very negative experiences of adults, relationships and being `cared for'.

These relationships are often difficult to build, inherently fragile and in need of constant reinforcement. Yet, when the carer has the option or indeed the inclination to involve the police in response to behaviour, with the range of implications this can bring (as detailed above) this can't help but create a relationship imbalance and indeed schism in that trust and subsequent relationship.

Future thinking

The young people who make up the looked-after population are one of the most vulnerable groups in society. The behaviour with which some of

them may choose to communicate their pain, anger or frustration may appear as antisocial or damaging, but it's important to remember that for many, this is the only language they know and what they really need is a consistent, loving and therefore safe response from the adults around them. Something, that it was clear from many of the responses from this study, residential workers were working very hard to give them. In doing so, the skills of staff and in supporting young people to understand the nuances of relationships and as necessary restoring relationships, as well as the reasoning for decision-making in responding to behaviours, is key.

Put simply, the job of residential care worker is not an easy one. It can be challenging, perhaps akin to managing spinning plates. What was stark in interviewing many of the residential workers was the sheer quantity of issues and pros and cons they weigh up in making the decision to involve the police, situations where often an immediate response is needed and the stakes are high. It was also telling that in reflecting on this thinking there was still a sense of making sense of the choices. Interestingly, the disparity in staff self-reporting that the police are rarely involved compared with the reality of police involvement underscores the importance of sharing ongoing and robust data, particularly to highlight areas of good or poor practice.

It is hoped that the recent report and this piece has helped to illuminate not just the complexities and daily balancing act experienced but also the fact that removal of discretion in this aspect of residential childcare is not realistic, not practical and indeed not possible. Sometimes calling the police to an incident will absolutely be the most appropriate response. It is important we can learn from what workers have stated aids this decision-making process and enables them to feel supported and empowered to make the right decision. This includes having a positive, shared, supportive,

and respectful organisational culture; access to a range of managerial and colleague supports; and ongoing investment in, and the prioritisation of, staff training, induction and development. To support this, CYCJ and STAF are partnering to support the local and national practical implementation of these findings. If this is something you or your organisation are interested in participating in, please contact the authors of this piece.

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The Gift?

Hans Skott-Myhre

By the time you read this we will have entered the year 2022. The beginning of the new year is always fraught with both possibility and dread. After all, 2021 was no picnic, although it had some quite good moments mixed in with what might well be seen by some as harbingers of the apocalypse.

That said, the end of the year, for those who live in hegemonically Christian countries, is filled with the cultural trappings of Christmas. Among these are stories of sacrifice and generosity. As someone who aspires to the spirit of generosity and good will towards others, these stories have always had moral appeal and a sentimental pull at my heartstrings. But they also have an ambivalent edge, not unlike the sense of discomfort and worry that I experience whenever I see a feel good story about young people in need, or service recipients who are publicly praised for excelling in our programs, or those faces we see on flyers asking us to give to this cause or that cause.

My ambivalence is fueled by a sense that there is something amiss in using the stories and pictures of young people in order to advance the work and institutions of the adults who administer their care. It isn't as though I believe that such institutions of care, and the adults who work there, are not deserving of support. Cleary their work is designed to provide for young people in turn. No, my issue is more about creating the spectacle of the child, the face of trauma, the story of redemption through institutional care, the heroic portrait of individual triumph by one of the good ones.

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So, there are several elements here that trouble me. One is the deep association of capitalism or the money sign with our ability to serve others well. Another is the valorization of one individual child's success as emblematic of what all the others "could" do. In this latter instance of the individual heroic child who rises above their circumstances, I can't help but wonder what that means for the majority who we know statistically do not. What does it do to our sense of what anyone living in dire circumstances should be accomplishing? I am concerned that it indirectly, but powerfully, reinforces the idea that each of us are individually responsible for resolving our traumas and lifting ourselves out of poverty and trauma by our own sheer determination. It is as though we are implying that those among us who are homeless, hungry, stateless, poor, and living on the edge of a society that has immeasurable wealth and resources, are there because of our inherent flaws, moral or biological. It is the individual who is accountable, not the collective society in which we participate and support.

I was struck by this, as I read one of the innumerable stories about the Gift. Stories about the Gift vary from the religious assertion that we as human beings are gifted in various ways by God or Jesus, to the more mundane stories of human generosity under duress. It is this latter set of stories about human-to-human generosity that caught my attention this year.

I was reading various Christmas related threads and came across a story about a young boy who desperately wanted a rifle for Christmas. The setting was rural, and his family was poor but not without food, shelter, or warmth. On Christmas eve, the young man looked everywhere he could think of and saw no sign of his desired rifle. Bitterly disappointed, he was getting ready for Christmas dinner, when his father came home and announced that he had gone past the home of a woman who had recently lost her husband and was in desperate need of help. To make a long story

short, the father enlisted his son in collecting wood from their woodpile, a portion of their Christmas dinner, and a bag of gifts for the widow's children. The two of them went to the widow's home and when the young man saw the joy and relief on the faces of the widow and her children he was deeply moved. At that point, his father took him aside and told him that the only way they could have afforded the gifts for the children was to sell his rifle that they had gotten him for Christmas. The young man suddenly understood why it is often better to give than to receive.

Being a bit of a sucker for sentimental morality plays in which generosity and sacrifice are key themes, I got a little lump in my throat and bit of a tear in my eye as I finished the story. But almost immediately, I pictured the circumstances of both families living in poverty, while most certainly there were other families in that very community living very well and sacrificing very little of their own comfort to aid others. And I thought, why are we celebrating a story like this, in which the poor sacrifice whatever little bit they have, in order to give a bit of respite for someone even poorer. And what happens the day after and the day after that. Most certainly, the widow's situation will not improve, and the boy's family won't be able to indefinitely support them. And the grinding poverty that both families are experiencing will go on relying on the whims of a society that may or may not offer them a way out.

One of the underlying lessons being offered in the story is that each of us as individuals or families are responsible for looking out for each other whenever we can. And it is a seductive and attractive idea. I certainly try to live that way in my neighborhood and with my circle of friends.

But there is a subtler message underneath the generosity of friends and neighbors, and that is that these stories don't ever address the broader social conditions that make it necessary for people to live in such

conditions to start with. Why would we organize ourselves as a society in such a way that we have friends and neighbors suffering, when there more than adequate resources collectively available to address all levels of suffering and trauma. Why do we valorize the individual or family who looks out after their neighbor, but ignore our accountability to change the way we have structured poverty and trauma into the very bedrock of our social contract? Clearly, we can do far more collectively for each other than any of us could do individually.

Of course, because we are trained in an either/or mentality, there is a tendency for us to imagine we must do one thing or the other. That is to say, that we might argue that in order to address the larger social contract, we might well be less attentive to our obligation to look out after each other at the local or personal level. We have certainly seen this argument over the years in CYC work. Various CYC workers and leaders have suggested that if we become too interested in social justice concerns, we will lose the ability to care in profoundly personal ways for the child in front of us. As I have written before, I don't find such arguments compelling. For me it is a false choice. Both are necessary if we are to do the kind of work that truly cares for young people.

Without a doubt, it can be daunting to make the effort to imagine a radically different society in which we bring all of collective resources to bear on alleviating each person's individual suffering and pain. Although, if we were to do so, we may have far less need for each of us to look out for each other individually. It is possible, that there would be considerably less pain and suffering. Perhaps, we might have more opportunities to share more joy and less pain. We might be able to focus on collective problem solving sourced out of the newfound richness we each bring, when we are not hampered by inequitable and unjust social conditions.



But there is always the worry that changing the world requires impossible levels of effort that is beyond what we can bear under the already demanding conditions of life in the 21st century. But this thinking is also rooted in a sense of alienation and individualism. Of course, if we each had to lift this load alone, it would be immeasurably difficult. However, the point is that we can only change society collectively by working together.

This simple shift in our thinking from the idea that we are individually going to have to change the world by carrying the weight of it ourselves, to the notion that we are already collectively organizing the world right now, is remarkably challenging. To let go of the idea of the hero who changes the course of history is very difficult to do. After all, we have been saturated in such mythologies for our entire lives.

We forget that revolutionary leaders, visionaries, and cultural icons never do it by themselves. Their acts are shaped by the productive force of a multitude of other people working daily, minute by minute to create the possibility of change. Those that we hold up as having changed the world are merely conduits for the living political force that is forged in the day-to-day interactions of people living together in community. It is the dreams and aspirations of millions of people that shape the destiny of political projects and the symbolic articulation such movements are given in those identified as leaders.

The idea of the individual leader operating autonomously to shape the political will of a people is a dangerous fabrication. It obscures the actual workings of our collective political force. Society doesn't change because such change is willed by a powerful visionary or revolutionary leader. Such leaders are only possible because the multitude has created the conditions necessary for that role to exist. In this sense, it might be useful to take to heart the words of the activist Grace Lee Boggs who tells us that perhaps we

need to rethink the very idea of leaders, because leaders imply followers. She suggests that instead of thinking of ourselves as followers, we might imagine that we ourselves are the leaders we have been waiting for.

In this idea, that we are the leaders we have been waiting for, is a possible resolution to the contradiction of individual change vs. collective change. In the individualistic model, the idea of a million leaders leads to chaos and anarchy. In that way of thinking, we can't have a million people each trying to lead, because there would be no central defining ethos or ideology to guide our actions. There would be no central defining social identity.

However, if we think about this dilemma ecologically, we might begin to see that each individual act of leadership is always intimately connected to all the living bodies that form the environment for that action. We never act alone, although what we bring through our actions is unique and idiosyncratic and can only be derived out of our body and mind.

Put simply, we are both individuals and parts of an overarching ecology to which we contribute, but from which we can never be separate. This is the secret of a million leaders. Each of us leads by creative contribution to a rich diverse and vibrant ecology of living force or what under another name we might call society. In this sense, every act is political and opens new lines of capacity and possibility. We cannot separate our own individual acts from the overall shaping the social system we are creating moment by moment.

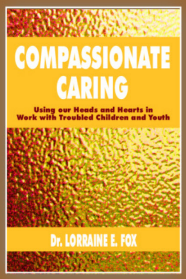
If we take seriously the idea that every act is an act of leadership that propels a line of possibility forward into the broader milieu of social relations, then we must take full accountability for the gravity of our actions. To do this, we must be as aware as possible of the ways in which our society operates in ways we find brutal and miserly. When we begin to open ourselves to this way of thinking then the story of the Christmas gift is a small act of leadership that both ameliorates the suffering of the widow

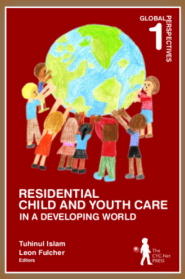
and her family, while pointing to the necessity for greater acts of force that will shift the social relations that created the crisis in the first place, It is both/and not either/or.

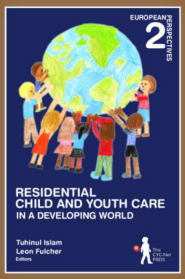
If we apply this logic to the CYC work we do within the institutions where we work, as well as within our personal lives, we can begin to see how these worlds are profoundly interrelated. We are leaders all the time in ways that make the separation between work and life an impossibility. In this sense, a work life balance is forged by a consistency of action across all the domains where we encounter other living beings. For those of us in CYC, this includes the young people we encounter one by one in our work, but also all the other humans and more than humans that comprise the environment that produce us and which we produce.

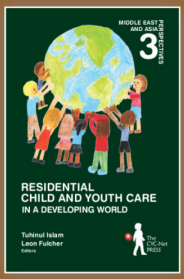
Concretely, this would mean, that to be competent leaders, we need to be conscious of the effects of all of our actions everywhere. We can provide for the young person in front of us only to the degree that we are constantly working to shape the future in ways that will provide them more freedom to live fully and completely. If we do this together, through a loving awareness of our interconnectivity, the burden is not so large and the sacrifice negligible. This is the Gift we are given that we have the opportunity to pass on to everyone we meet in 2022. It is the only way we will survive the next century.

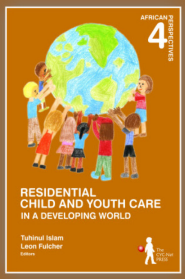
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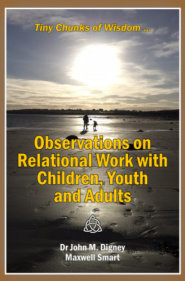


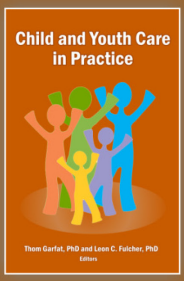


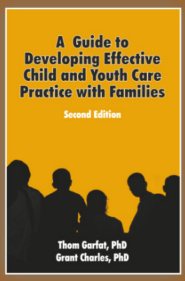


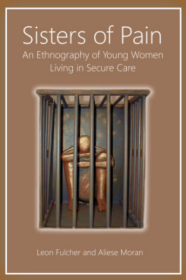


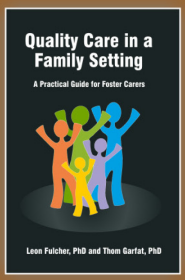


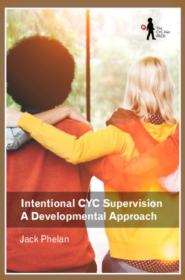


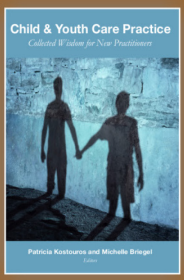


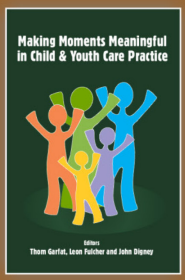


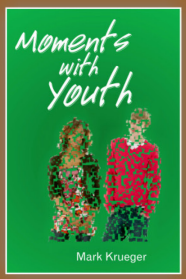


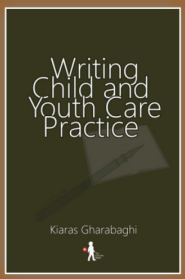


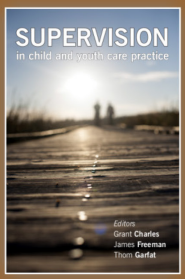


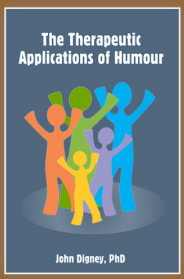


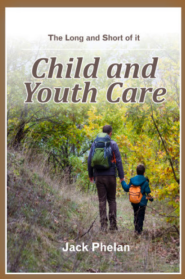












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Pantywaist Nation

Garth Goodwin

Back in the day, the post war '50's there was a pronounced unity and enterprise to turn back from war production to that of peace building with highways and suburbs for those returning from the front. No one wanted to talk about the war, the battles they were in or any of things they experienced. Trauma was personal and guarded. Even at the child and youth level there was there was an emphasis upon moving forward, succeeding, learning, and applying effort to the extent if weakness, reluctance, or anything sissy was sensed the label pantywaist was hurled reminding the offender to toughen up. Kiaras Gharabaghi in his excellent article in the Dec 2021 issue on future issues, Child and Youth Care and the New World concluded: "Abuse and private experiences of violence will continue to be sources of trauma for young people. But state violence, climate change, and biohazards will take that trauma to a whole new level." [1] Here in early December yet another school shooting at Oxford High School in Michigan has exposed the competency students have developed for trauma on one hand and total surrender of the shooter on the other. Recently, there was a trifecta of trials and murders along which coupled with yet another strain of Covid-19 forcing continuing life restrictions lead me to yearn for such a retort to snap the world right out of it all and back into a controlled and competent adult posture. This column

[1] Kiaras Gharabaghi, Child and Youth Care and the New World, *CYC-Online*, Dec 2021, ISSN 1605-7401

explores the undermining of the longest period of peace and progress running since 1945 being denigrated by selfish minorities at a time when global issues are calling for all hands to be on deck.

The Oxford School shooting have become unprecedented for the response of the prosecutor to charge both the young killer but also his parents. CNN reporters, Elizabeth Joseph and Theresa Waldrop reported in part:

> The note contained "a drawing of a semiautomatic handgun pointing at the words 'the thoughts won't stop help me,'" and it included a drawing of a bullet with "blood everywhere" written above it, McDonald said.
>
> "Between the drawing of the gun and the bullet is a drawing of a person who appears to have been shot twice and bleeding. Below that figure is a drawing of a laughing emoji," McDonald said.
>
> The note also had "my life is useless" and "the world is dead" scrawled on it, she said.
>
> The parents were called to the school right away. A school counselor took Ethan Crumbley and his backpack to the office. By then, the drawing had been altered: The gun drawing, the bloody figure and the words "help me," "My life is useless," "The world is dead" and "blood everywhere" had been scratched out." [2]

[2] Prosecutor lays out disturbing timeline in explaining why school shooting suspect's parents were charged - CNN

This meeting ended with the school recommending counselling to the parents to arrange and sending the youth back to class where he went on to alter his drawing and open fire on his school mates. In a news conference broadcast Saturday afternoon, Oakland County Sheriff Michael Bouchard spoke of the youth simply putting his hands up surrendering with 31 bullets remaining when police came upon him. He noted such shooters are often suicidal or cowards. Further, the police have had to deal with a spike in threats against the community. In an even more bizarre twist, yet another item reported out of Nevada that the gun manufacturer of the automatic rifle used in the mass shooting there could not be sued as Nevada supports that ban. The United States are so invested in its guns school and mass shootings are routine and often supported by an irresponsible gun lobby. Imagine being 15 and dead inside with parents enabling and supporting it all. They each sit, separated from each other in jail, the poster family for disfunction and pantywaist behaviour, in my view.

The trial of Kyle Rittenhouse had just concluded with his acquittal for acting in self defence. I recall video of him swaggering into town holding his automatic rifle front and center. At his trial he exposed himself as a total pantywaist arguing he was there to tend to the injuries of others as he had his first aid kit, announced his attraction to his gun being its cool factor without any notion of gun safety and finally the ultimate insult, perverting his purpose of helper to shooter carrying that gun inviting intervention.

Amazingly, Master Rittenhouse was soon off to meet the Pantywaist in Chief, Donald Trump. His presidency is a stain on history and a more immediate threat to the world than the pandemic and climate change. He revels in strong power and responds to Harley Davidson motorcycles and Freightliner trucks with delight, scampering over each totally in hid cowardly wheelhouse. His transgressions are coming into sharper focus. 39

veterans have recently received their Purple Hearts for injuries during the largest missal attack on American forces in history. Trump wanted to downplay the outcome noting headaches and denying medals to look tough. [3] There is nothing wrong with feeling weak in the face of challenge but everything wrong with being a pantywaist with power. It has now come to light that Trump may have infected 500 or more people by keeping to his schedule knowing he had tested positive for Covid-19. He celebrated his cure with fresh bronzer, fans gently fluffing his hair, golden lighting, all splashed out on the Truman balcony. Sadly, Trump's presidency gives license to the Republican Party to destroy America. His example and that of his disciples extend the unvaccinated movement which accounts for most cases. [4] Sadly, some use religion to support the cause. Secret church services for the unvaccinated were just discovered in my province here in Canada. But this is a worldwide issue now.

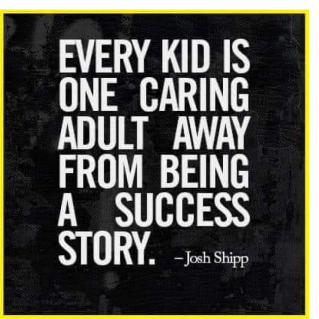
People refer to adulting now, seeing some of their behaviours as adult like. Adulthood is not a whim, it is a state of being maintained by a constant application of competency, of responsibility and acceptance of obligations. Adulthood is as a far away from pantywaist behaviour as one can get. While still a minority, often a threatening minority it remains a persistent social movement across the globe much to the bafflement of most adults. I sometimes speculate it is a form of denial in the face of the real challenges of the pandemic and now constant revenges of climate change. These challenges demand a war time response. Heaven knows; thousands are carried off each day due to each. 2022 will bring clarification

[3] Army to award Purple Hearts to 39 soldiers injured in Iran missile attack following CBS News investigation - CBS News

[4] How do death rates from COVID-19 differ between people who are vaccinated and those who are not? - Our World in Data

and hopefully a fuller positive response for these issues. Actual war remains a constant threat demanding adulting of the highest order.

Child and youth care discipline also demands adulting of the highest order. You may appreciate this from the get-go but for as long as you are green you will simply be staff. The young in care have experienced adulthood running from merely incompetent to mentally ill. They crave adult competency. Often, their first clue is how you treat them. If you accept them, display an empathy to them and pretty much live as you instruct them to live you will have an edge up. This will naturally take awhile as they did not sink into their presenting issues overnight but as it does the staff tag will retreat. It's OK to retaliate to the *staff* taunt with the *kid* response. It helps build boundaries which in some instances are reassuring for the young person.



It is hard to even try to imagine what the Oxford School shooter has experienced but one would hope his parents being charged could bring a measure of comfort. Running away on your kid(s) when they are in harms way is not adult at all. Becoming caught up in the gun culture of America is a whole other situation. The Brady organization details the issue. [5] They say there are 5 million unlocked, totally open guns any day in the USA. Guns only qualify as gifts if they have a purpose as a tool for the giftee. Pistols and automatic rifles should not qualify.

Families must be central to any treatment plan. Most retreat for a period when their youngster goes into care. For some, they simply need the respite to deal with a situation. Many are totally benign; they simply do

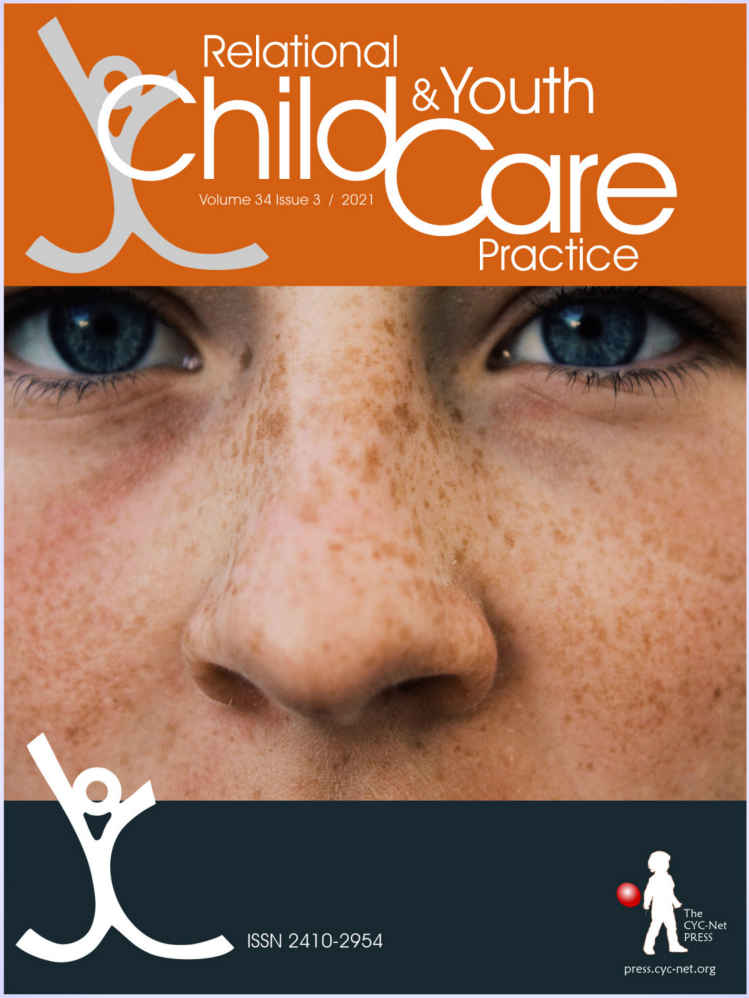
[5] Key Statistics (bradyunited.org)

not know any better and their child grows beyond them. Others are abusive, physically or sexually, or both. I believe there is a leniency that operates in the system and appropriate punishment is never realized or appreciated. Families heal and a significant outcome for youth in care is the eventual reconciliation with parent(s). Our stance regarding family members must be guided by the youth's experience and growth.

That such huge sectors of society avoid adult status is indeed a massive social problem. Those who fall into addiction and death by drugs or alcohol poisoning is alarming enough and only the fact they hurt themselves adds a measure of tolerance. It is another matter when individuals who refuse to follow public health recommendations become immediate spreaders of death for others in addition to themselves. It's like its no longer cool to grow up. The recent unanimous passing of a bill to ban gay conversion therapy with the Senate making it international by the Federal Government of Canada was an adult moment of historic proportions. There are issues all can agree upon, yet the sky is falling for many. This adds a bit of anticipation to the New Year as this level of agreement is long overdue and so necessary.

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.*





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The Emperor's New Clothes

Jackie Winfield

In 1837, the Danish storyteller Hans Christian Anderson wrote a fairy tale entitled *The Emperor's New Clothes.* In this story, the vain emperor loves fancy clothes more than anything else. He pays some tailors bags of gold to buy the finest threads and fabrics to produce the most marvellous set of clothes ever made. The tailors promise him that the clothes will not only be beautiful, but they will have the special quality of being invisible to people who are stupid. For a long time, the tailors work in a room in the emperor's palace occasionally requesting a little more gold to make the outfit even more splendid. As time goes by, the emperor sends some of his trusted advisors to check on the progress of the clothes. However, they are unable to see anything, not because they are stupid but because there is nothing to see. The tailors are cheating the emperor out of his money by producing nothing and pretending the cloths are invisible. Of course, the advisors do not admit their inability to see the clothes as this would make them appear stupid, so they oooh' and aaah' about the beauty of the tailors' work. At last, the tailors announce the work to be finished, instruct the emperor to remove his clothes and "dress" him in the "new suit". When the emperor looks in the mirror, all he can see is his own underwear and he is greatly concerned. However, he leads a grand procession into the streets to snow oft his new "outfit" and the crowds clap

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and cheer. After a few minutes, a young child shouts out, “But he’s got nothing on!" This gives others in the crowd the courage to shout their agreement, “The emperor is wearing nothing at all!" The emperor continues his parade through the town while the villainous tailors escape with the gold.

More illusions

South Africa is a country in which millions of people live in poverty. The system of apartheid ensured that the wealth of the minority increased at the expense of the majority who were denied access to opportunities in education, employment, health, housing and a myriad of other facets of life. Despite the tact that we are ten-years old as a democracy (so we still have the upheavals of puberty to contemplate!), the rich continue to get richer and most of the poor continue to get poorer. At the same time, elements of society plant and nurture the seeds of the illusion that we can earn respect and love, and somehow, no more acceptable if we wear the latest fashions, drive flashy cars and carry cell phones with personalised ring tones and a different cover for every day of the week. We think that spending our “gold" on accessories will show us to be more worthy, and of course, those who disagree or who can’t see the beauty of our new clothes are “unquestionably stupid".

The value of money

In a capitalist society, the primary value is money and the goal is financial profit. Yet, how is such profit possible? According to Marxist theory, profit occurs as a result of the exploitation of labour in which people become alienated from their work, from each other and from themselves. Then, what happens if child and youth care programmes are based on the

generation of profits? Certainly, somebody gets richer. But who is exploited in the process? Who experiences alienation and how? Can a profession based on human dignity, equality and the ultimate value of human beings ever reconcile itself with the values of materialism? How much is a human being worth in rands and cents? Are some people worth more than others? Are adults more valuable than children? Are the attractive worth more than the ugly? Do we decide on value based on intelligence or sex or colour or compliance or beautiful clothes?

The price of a child

As child and youth care workers, we must remain ever conscious of our values and the values of our profession. When we measure our work, our success, our programmes and ourselves primarily or solely in terms of finances, we are allowing children and youth to be used as means to a monetary end. Young people and their lives become products to be bought and sold … and someone makes money in the process. What about those products which are damaged during the long and bumpy journey from factory to warehouse? What about those products which have been sitting on the shelves too long and their expiry dates have passed? What about those which are no longer fashionable? Should we just throw them away and find others to take their place? Perhaps, we can find something more profitable to sell.

The challenge

How do you make decisions about your work? When it's the end of your shift, do you pack your bag and run out the door even though the child you've been comforting for the last half hour is still crying? Or does that depend on whether or not you can claim for overtime pay? As a manager

or board member, is the best option always the one which costs less money or generates most profit?

Making profits through services for children and youth at risk, many of whom come from communities where poverty is rife, can never be considered ethical child and youth care practice. Such an approach undermines this profession and dehumanises the young people we have promised to serve. We must watch out for emperors claiming to wear new clothes. We must not be afraid to appear stupid to others just because we refuse to be enthused by the illusions of gold and silver. We need to listen to the voice of the child, shouting against the crowd, But he's got nothing on!" and be prepared to add our own voices. The alternative may be that one day we look in the mirror and find that we have been "oohing" and "aahing" and walking around in our underwear.

This piece was published in *CYC-Online*, 64, May 2004

Originally from: Winfield, J. (2004) Seeing past the emperor's new clothes. *Child & Youth Care. Vol. 22* No. 1. p.22



Postcard from Leon Fulcher

From New Zealand, where the New Year begins

Kia Ora Kotou Katoa and Warm Greetings to child and youth care workers everywhere! As the sun rises on Te Maunga Hikorangi north of **Tūranga-nui-a-Kiwa** – gateway to New Zealand's East Cape we are first to welcome the New Year! Celebrated by many who follow the Euro-Americas or Gregorian calendar used in most parts of the world. It's also known as a solar calendar based on positioning of the earth revolving around the sun. Others use a lunar calendar.



Te Maunga Hikorangi in the moments before sunrise

The Maori people of Ngati Porou and other indigenous peoples of Aotearoa New Zealand recognise a lunar calendar which is eleven days shorter than the solar calendar. Still, regardless of where you are in the world, and whichever calendar you use, I wish you a Happy 2022!

CYC-Online

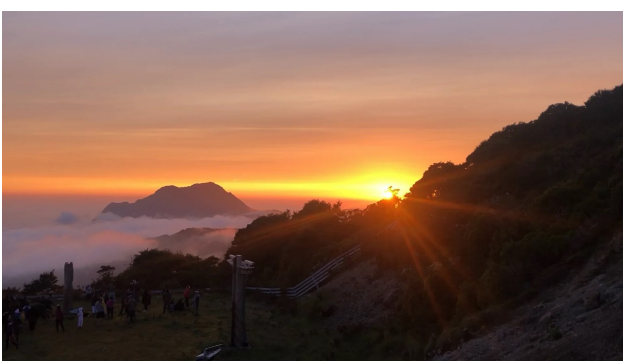
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It's a funny thing about time that while welcoming the World to the new 2022 year, we do so in the heat of Summer while family and friends in the UK, Europe, Canada and the US huddle for warmth near a fireplace, heated car seats and maybe internal warming via a 'First-Footing' Dram! The seasons are another way we measure time without really stopping to think about it.



Sun rising over Mount Hikorangi welcoming a New Year 2022

Then of course we have time zones. What time will it be with family members or friends living elsewhere? How often do we stop to think about ringing or Skyping a friend or family member? Do we



The sun rises at Te Maunga Hikorangi sheltering te Iwi Naati Porou

consider opportunities for Zoom call meetings with family members of children or young people in care? Thinking of time zones is now easy thanks to Google.



Ancestral Poupou of Ngati Porou recognising Tipuna of bv-gone vears

I spoke with our rural postman today about his time off during the Christmas-New Year period. As both holidays fell on a Saturday, he was able to take two x 4-day holiday time off with family members. It is interesting how the rosters in residential care settings have to consider which days of the weekdays, weeknights and weekends are statutory holidays that require cover?



Time beyond Daybreak signals a new day and new beginnings for some

Whilst humming Auld Lang Syne and reflecting back on the year, perhaps with a smile or even a tear thinking of opportunities or missed opportunities in 2021, we see how discreet memories are framed in time. If and when a young person has experienced terror or trauma, so it is that child and youth care workers need to be thinking about how young people in their care live with time. Consider the energetic 'Now' youths that Henry Maier called 'Go-Go Kids' or his 'Living Radars' that are more of the 'Not Now' or 'Not Yet' youths. Time has different meanings.



Te Maunga Hikorangi reminds us of uncertainties in our daily lives



Hilltops and valleys offer metaphors for daily living in opportunity moments

Whose time do we follow? If we use Western time, then it is a New Year 2022. But New Year's Day is not the same as a new tax year. Many countries like New Zealand start the new tax year on April 1 - or All Fools Day. Eastern time will soon begin family and community celebrations for the Chinese New Year of the Water Tiger, which only occurs every 60 years.

Another aspect of time is highlighted each time child and youth care workers look at the roster to work out when they have 'Time Off'. This means a life outside work! I've found the swapping of 'Time Off' and 'Time-On' shifts a common feature amongst residential care workers.



Looking back at Mt Hikorangi and her Eastward view of the South Pacific

I know. It's only a matter of time. I'm still wondering about how child and youth care workers engage in relational moments in time that matter with each child or young person with whom we engage as the World Pandemic continues. A big word to use when thinking about time and its many dimensions is 'tempo-centric'. 'Tempo' will be quickly recognised by anyone musically minded, meaning the beat and rhythms we learn to create for ourselves and others in child and youth care work, often without stopping to think about it! Happy New Year!

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