

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 268 / June 2021

ISSN 1605-7406



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Silver Linings

Kari Sisson

Equity is not a new concept within societies around the world. We can see it in our rearview mirror, a long historical accounting of it, if we choose to look, of course. Then a global pandemic hits our world and the mysterious nature of it seemed to have no preference of where you live, how much money you make, or what is the color of your skin. Early on, someone called it a great equalizer, but it's now abundantly clear that COVID-19 was anything but.

In the early days, many of us went home and didn't emerge, didn't have to emerge, until the coast was clear. We spoke of the magical silver linings we found thanks to COVID, more family time, the ability to work from home, an appreciation for life, but the silver linings were a sign of our privilege, not dumb luck. And while we stayed home and bonded, schools closed, activities were cancelled, services were postponed. The pandemic threatened to unravel the network of relationships and supports that were built like scaffolding around our most vulnerable children and families.

Then some magic happened. Child and youth care professionals did emerge. They took an impossible situation and made it possible. They saw that meeting the physical, social, and mental health needs of children and families was not just as important as pre-pandemic, it was actually more important. They pivoted to engagement opportunities that were outdoor



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or virtual, or through masks, and often without the same applause and recognition as our brothers and sisters in the health care field.

As we watched this phenomenon from the lens of an international association focused on best practices in therapeutic residential care, we found ourselves deep in conversation about what children and families really need from us and from our extensive field of providers around the world. Many conversations and observations led us back to one prolific word: QUALITY. Those we serve need interventions and supports, but what they really need is QUALITY interventions and supports. We have identified four 'pillars' that support the quest for quality: innovation, voice, access, and equity.

CYC work is steeped in relational approaches, finding our way into the inner world of the child where we can build trust and healing. It is remarkable to watch yet so difficult to describe to a casual observer who cannot see the neurons firing in a child's brain as relationships form. While that magic is happening, it's essential that those who are building the systems and environments that surround this service provision recognize, support, even protect the relational work we so value. Here's where *innovation* needs to take center stage, encouraging youth care workers to think outside of the box to build those relationships that are so crucial. Let's not stifle innovation with policies and procedures, let's instead recognize what makes child and youth care work meaningful and effective.

There are many ways we tout what 'works' in our field. Researchers and evaluators put long hours in to report out to providers, policymakers, and purse string holders alike their evidence-based outcomes and recommendations. But another way to find out what works is to ask those who are the true experts, those with lived experience in our field. Accessing



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and respecting the *voice* of lived experience is unparalleled when it comes to the evaluation of quality. Ask. Listen. Hear.

Perhaps the most challenging piece to our emphasis on quality today is uncompromised *access* to services, and not simply accessing what's readily available, but recognizing the importance of providing the right level of care at the right time for the right duration for each individual child. Our mental health systems should mimic our physical healthcare systems, treating children and families in the community whenever possible, but recognizing those who are experiencing complex mental health needs may require a higher level of care that is neither restricted by arbitrary time limits nor lacks a focus on family connection and permanency.

Dovetailing with access is *equity*. Our society's complex problems touch the lives of children and families, especially our minority children and families, in ways that are often unrecognizable unless one wishes to explore it. Here in the United States, a look at our long, troubling history of systemic racism quickly answers questions regarding the overrepresentation of black and brown children in our child welfare and juvenile justice systems. The facts are many, the solutions are few, and equity can't thrive in a vacuum; it will require transformation across the board to stop the bleeding, but we CAN achieve it. If we can focus on QUALITY, focus on innovation, voice, access, and equity in the arena of CYC work, we can achieve it.

We know the field of child and youth care work touches children in a plethora of settings, an unwieldy, almost undefinable profession with it's own culture, it's multiple subcultures, it's own heartbeat. There are likely thousands of job descriptions that a child and youth care worker may embrace, yet when various CYC professionals gather, whether they have been in the field for 5 minutes or 5 decades, there is a deep connection and



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understanding in the room that is palpable. I am not sure I know of another field where a CEO touts their entry level job title in a professional setting, proudly explaining “I’m a child and youth care worker first”. If we harness the love and dedication these individuals bring to the table, we can allow all children and families a fair chance to enjoy their own silver linings.

KARI SISSON is Executive Director of the Association of Children's Residential Centers, USA, and a member of the CYC-Net Board of Governors.



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GLOBAL DISCUSSION SERIES

Characteristics of Relational Child and Youth Care

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Empathy is not a Common-Sense Idea

Jack Phelan

Common sense is the most fairly distributed thing in the world, for each one thinks he is so well-endowed with it that even those who are hardest to satisfy in all other matters are not in the habit of desiring more of it than they actually have.

Rene Descartes (1596-1650)

The quote above is 460 years old, yet it is still very relevant today. We each cherish many common-sense ideas that may or may not be factually accurate. One of those concepts, empathy, is my topic this month.

Empathy can be framed as the ability to perceive the world from the perspective of another, being able to stand in someone else's shoes. This quality is an important skill for doing relational CYC practice and is often listed as a key ingredient of the relational approach. Unfortunately, many CYC practitioners think of empathy as a way to understand someone else by framing the question "How would I feel if that situation had happened to me?" This definition of empathy assumes that the other person shares your personal logic about life and has a similar developmental reality.

CYC practitioners who are still thinking about connecting with others from a Socialized perspective will evaluate the quality of a relationship by



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ISSN 1605-7406

measuring how much the participants like each other. Therefore, the goal in relationship building is to get the other person to like you. I can then believe that I am achieving a useful connection when I am important to the other person and they miss me when I am absent. CYC practitioners who create relational efforts this way will be primarily focused on themselves and emphasizing personal attractiveness as they build connections with the youth or families. This is actually how relationship building was described in the CYC literature for many years but has shifted dramatically as we have refined relational practice ideas over the past twenty years.

The logical extension of this type of relationship framework is to attempt to become a role model, so the other person will want to be more like the CYC practitioner in behavior, life logic and attitude. When this is the model being used, molding the other person to be more like you, it is very easy to think that empathy involves imposing your logic and developmental reality when understanding the other.

Genuine empathy is much more complex than this, trying to think like a sexually abused teen-age girl or a physically neglected seven-year-old requires developmental sophistication and respect for an individual's life logic that is illogical to the helper. We are naturally hard-wired to ignore information that does not align with our preconceived ideas, so we easily dismiss the many illogical communications from the youth and families in our care. When youth lack remorse or repeat self-defeating behaviors, we assume that they need to be directed to use better judgement (our logic and morality), rather than to view it as a perfectly logical behavior from their perspective. Parents who don't appear to be caring adequately for their children just need to be trained in good parenting skills (our logic and morality), because we cannot imagine that neglect is a legitimate response.



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The empathy required to perform at the level of CYC practice demanded by relational CYC work goes far beyond the framing of life events through the personal perspective of the helper. We must become skilled at seeing the world from the challenging life logic of a person who is profoundly different, who cannot and generally will not share our values and beliefs. Standing in the shoes of that person changes our understanding of how to be helpful.

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>



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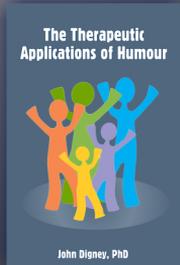
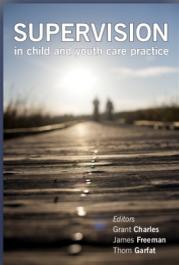
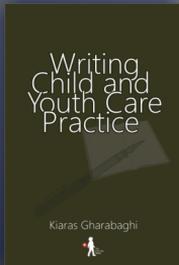
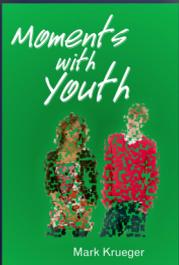
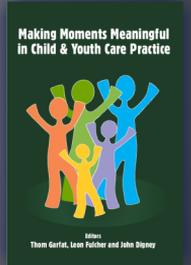
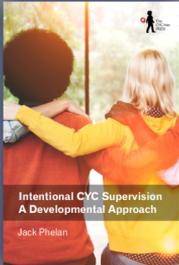
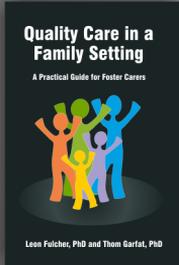
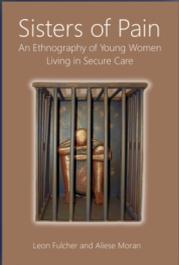
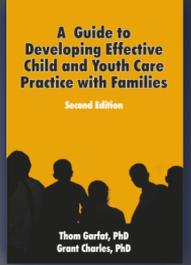
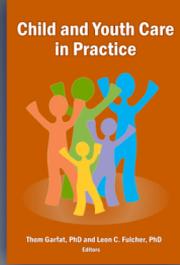
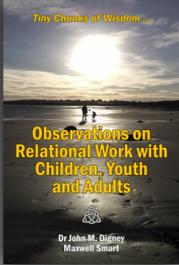
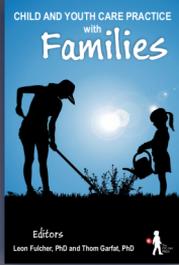
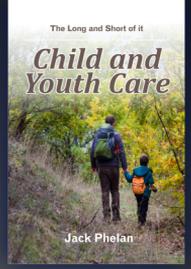
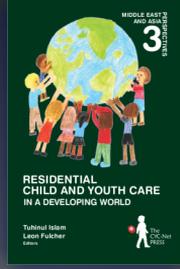
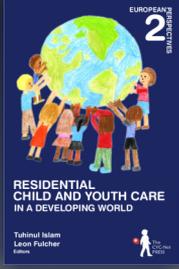
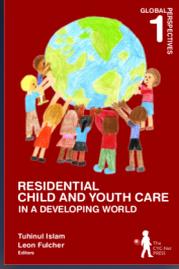
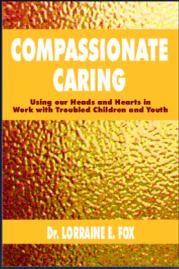
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Perspectives on Love as a Component of Professional Practice

Jennifer Vincent

Abstract

Since children and youth are often cared for by many professionals who are trained and educated in different disciplinary traditions, it is important that child and youth care (CYC) practitioners who work alongside other professionals have knowledge of how love is understood across different disciplines. Through a review of current literature in the fields of health care, education and CYC, this article explores the perceptions of love across different fields where CYC is practised. It begins by defining love in a manner that reflects the engagement and interactions between individuals in professional and public relationships, and differentiates this from the kind of love present in private relationships. It then focuses on the ways that love is currently being talked about and practised in different professional contexts. While there is increasing openness to talk about love across the human service fields, and some similarities in the questions and assertions that are being raised, there are also differences of opinion regarding love's place in professional practice both within and across practice domains. In contemplating the varying perceptions of love, I hope to offer the reader an opportunity to be more mindful about the role of love in their own professional practice.

Keywords

Love, health care, education, child and youth care



June 2021

ISSN 1605-7406

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In Western, English speaking cultures, the word love is used and understood with multiple interrelated meanings. We do not have one shared understanding of the meaning of love, and hence meaning is often lost or misinterpreted in conversations on the topic (Stickley & Freshwater, 2002). Perhaps, if we had such an understanding, love as both an emotion and an action would be better understood (hooks, 2000, p. 3). Since children and youth are often cared for by many professionals who are trained and educated in different disciplinary traditions, it is important that child and youth care (CYC) practitioners who work alongside other professionals have knowledge of how love is understood across different disciplines. While discussions about love's role in professional practice and the public sphere of service relationships are emerging, and rich descriptions of loving practice are adding to our understanding of love, there continues to be some uncertainty about love's place in professional interactions.

The risks and challenges of talking about and defining love within professional practice have been expressed throughout the literature (Arman & Rensfeldt, 2006; Hargreaves, 2000; Hoyle & Slater, 2001; Loreman, 2011; Smith, 2006; Stickley & Freshwater, 2002). Simply bringing love into conversations outside the context of familial and romantic relationships often seems to evoke feelings of uneasiness (Smith, 2011). While there are risks associated with embracing an oversimplified representation of love, one that is "indulgent and romanticized", in professional practice, the benefits of a love that is contemplative and encourages critical engagement are also recognized (Hargreaves, 2000, p. 811). Smith (2011) suggests that the ambivalence that exists toward love in professional settings is a symptom of modernist ideals which assert that as a professional, one must be able to separate their personal experiences and



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ISSN 1605-7406

emotions from their interactions in the professional environment. Smith (2011) dismisses the notion that reason can be separated from emotion, and characterizes the idea that the personal self can be separated from the professional self as a “modernist conceit” (p. 190). Love cannot be erased from public, professional interactions, but in acknowledging love in professional contexts, Hargreaves (2000) also cautions that we cannot diminish emotions to “technical competencies” (p. 814). Classifying emotion work or “emotion management” as a competency with a set of defined behaviours which act as a structured guide to enable the identification, evaluation and advancement of specified behaviours in individual professionals “limits how we approach, understand and try to shape the emotional work that people do” (Hargreaves, 2000, p. 814). Arman and Rehnsfeldt (2006) draw attention to the challenge of extracting and contemplating love as a practice distinct from other concepts, such as “empathy, presence and relationships”, that have over time become mired. They pose the question, “is love, like suffering, by its ontological depth a concept that we need to recapture to enrich and deepen the art of caring in order alleviate patients’ suffering?” (Arman & Rehnsfeldt, 2006, p. 5).

Notwithstanding the many complexities of entering into conversations about love’s place in the caring professions it is necessary to continue the dialogue in order to encourage thoughtful engagement with love, and other emotions, in professional practice. Hoyle and Slater (2001) suggest that within the confines of “modern capitalist democracies” (p. 790) it is increasingly important to engage in conversations about love’s role in practice, as love offers a counterpoint to individual competition, anomie, and capitalist ideals that are often privileged in Western cultures.



Love's Components

In contemplating the role of love in professional practice, many authors have drawn attention to related concepts, such as care, compassion and empathy (Arman & Rehnsfeldt, 2006; Giata, 2012; hooks, 2000; Smith, 2011). Perhaps this is because throughout modern history there has been a greater sense of openness and comfort with talking about how these concepts fit within the realm of public relationships. Jacono (1993) suggests that our lack of comprehension of 'what loving is' within society causes fear and uneasiness towards the term. This fear then leads us to seek out alternative ways to convey loving. Caring, according to Jacono (1993), is simply a "euphemism for the word loving" (p. 193). By relying on euphemisms to communicate our emotions and actions, the intention of those actions is diluted. However drawing on related concepts, and understandings of love presented from various historical and cultural perspectives, also provides the opportunity to add great depth and richness to the descriptions of love in professional practice that are developing in the academic literature and entering into conversations in daily practice. Care, acceptance, empathy, sympathy, compassion, presence, recognition, respect, honesty, commitment, trust, and a sense of community are all identified throughout the literature as key components of loving interactions and loving relationships (Giata, 2012; hooks, 2000; Arman & Rehnsfeldt, 2006; Määttä & Uusiautti, 2013; Hoyle & Slater, 2001). While related, these concepts individually, represent only pieces of a larger picture. Yet, without them, we cannot achieve a complete understanding of loving in professional practice.



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ISSN 1605-7406

Love Beyond Emotion

There is strong consensus throughout the literature that love is not simply an emotion or idea; it is not a passive engagement. Love is active and intentional, and it is communicated through behaviours as well as words (Arman & Rehnsfeldt, 2006; hooks, 2000; Jacono, 1993; Lanas & Zembylas, 2014; Määttä & Uusiautti, 2013; Smith, 2011). Love is not simply present, it is “embodied and performative ... brought into existence by doing” (Lanas & Zembylas, 2014, p. 36). Butot (2004) explains that she perceives a notion of love in practice which extends beyond emotion, and includes the conception of love as “a stance, approach or way of being; a choice to move in the direction of a loving way of seeing, hearing and experiencing the other” (Butot, 2004, p. 1). The ability to offer, and the ability to accept are both important features of loving (Jacono, 1993, p. 194). Love is sometimes expressed more honestly by the way we treat others, than by the words we say to them (Smith, 2011, p. 192). Declarations of love are often made in relationships in which one or both parties act towards the other in ways that are indifferent, neglectful or abusive. However, hooks (2000) would argue that such declarations of love are false, because “no one can rightfully claim to be loving when behaving abusively” (p. 22). While words can express love, to speak the word “love” to another does not necessarily convey loving, as it is described in the literature. Love is wilful (hooks, 2000), and requires conscious effort. Every human relationship, whether fleeting or invested and long lasting, creates a space that holds the potential for loving interaction (Thich Nhat Hanh, 2007). The choice to love is not a singular decision; it is a choice that we must continuously reaffirm (Lanas & Zembylas, 2014, p. 36). An ethos of “service beyond self” (Hoyle & Slater, 2001), and striving to understand and ensure the well-being of the other (Arman & Rehnsfeldt, 2006) are at love’s core. Justice and integrity are love’s



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prerequisites, without them love cannot grow (hooks, 2000). Love creates openness and opportunity that enables vulnerability (Brito et al., 2014). As a universally understood human condition, vulnerability, though often very personal, holds potential to bring people together (Brito et al., 2014) and nurture loving relationships. The emotional understanding involved in loving another is not simple, there are no step by step instructions, and in every relationship love unfolds differently. Unlike cognitive understanding, developing emotional understanding is not a linear process. It occurs “instantaneously, at a glance, as people reach down into their past emotional experiences and ‘read’ the emotional responses of those around them” (Hargreaves, 2000, p. 815). With attentiveness to those instantaneous readings and mindfulness to the others needs for welfare, love is possible.

Teaching and Learning about Love

Loving requires practice (Fromm, 1956; Stickley & Freshwater, 2002). Fromm (1956) suggests that there are no prescriptions for developing the capacity to love. Rather than being taught how to love directly, we learn to love indirectly through daily practice, mindfulness, being in loving relationships, experiencing security and closeness, and caring interactions with others. All people possess the capacity to love, but they need guidance in order to develop that capacity. It is the responsibility of adults to provide “guidance in the ways of love” to all children (hooks, 2000, 29). Love cannot be contingent on meeting expectations, and children need to “perceive that they are loved, cared, and accepted as they are”, not only when they have attained a certain standard (Määttä & Uusiautti, 2013, p. 90). Määttä & Uusiautti (2013) describe the role of pedagogical love, love to all, regardless of their aptitude and skills, in the formal education of children. The practice of pedagogical love is unaffected by the response of



June 2021
ISSN 1605-7406

the recipient. It does not involve seeking to indulge a student's every want. It is concerned with strengthening learners' perseverance and self-discipline. Instead of focusing on students' dependence or independence, relationships founded on pedagogical love seek to recognize mutual dependence and the need for relational connection with others. It is not possible to foster meaningful relationships or pedagogical love, while also attempting to hold on to a position of power over another (Gharabaghi, 2008a; Määttä & Uusiautti, 2013). The structures of power present in the "long discredited disease models of treatment" are counterproductive to the practice of building meaningful therapeutic relationships (Gharabaghi, 2008a, p. 31). According to Määttä & Uusiautti (2013) pedagogical love is not simply the natural warm feelings a teacher has for their students, it is a contemplative, reflective way of teaching. This mindful approach to teaching holds the potential to bolster learners' success through unconditional acceptance, "positive learning experiences", excitement about learning and "perceived success" (Määttä & Uusiautti, 2013, p. 97).



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Love in the Caring Professions

In relational fields of work, where daily interactions, and in some cases formal role descriptions, include engaging in helping and supporting others in the context of a professional caring relationship, love is an essential element of practice (Smith, 2011, p. 189). Many people from many traditions have looked at love in different ways. In an attempt to understand the role of love in child and youth care it may be helpful to understand more about how love is viewed in other professional contexts that CYC practitioners might be employed in. The sections that follow highlight discussions about love that are taking place within the literature from the fields of health care, education and child and youth care.

Health care

Love has been recognized as an important component of practice for health care professionals, including paramedics (Wahlin, Wieslander & Fridlund, 1995), nurses (Arman & Rehnsfeldt, 2006; Kendrick & Robinson, 2002; Stickley & Freshwater, 2002), and physicians (Willer, 2014), throughout the field. One might assume a duality between medical science and the relational foundation of loving, however the literature regarding the practice of love in health care professions does not support such division. Klaver and Baart (2011) express that “professional loving care is explicitly not the opposite of good medicine” (p. 687). While competent medical care is important, “the relief of pain or curing diseases is never a goal in itself” (p. 687); the primary aim for all caregivers is to be attentive to the needs of the other. The daily practices of nursing and caring are infused with loving practice, through both the giving and receiving of love in carer-patient interactions. However an explicit connection between the practices of nursing and loving is not identified (Stickley & Freshwater, 2002). The



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ISSN 1605-7406

practice of compassionate love in health care goes beyond the provision of social support; instead of focusing on caring words and behaviours, compassionate love also attends to the other's thoughts and emotions (Willer, 2014). Though similar to compassion, empathy and bonding, compassionate love is different in that its focus is more comprehensive; compassionate love is offered to everyone at all times, rather than being specifically focused on those who are experiencing suffering (Underwood, 2009; Kendrick & Robinson, 2002). Where the word compassion alone "can imply detachment", compassionate love implies "emotional engagement" and "emphasizes the enhancement of human flourishing" (Underwood, 2009, p. 4). According to Underwood (2009) "free choice for the other", "some degree of accurate cognitive understanding of the situation, the other and oneself", "valuing the other at a fundamental level", "openness and receptivity", and "response of the 'heart'" (p. 8) are the defining qualities of compassionate love.

While conversations related to love in health care practice have traditionally focused on nurses (Willer, 2014), Willer's (2014) research on health care providers' compassionate love and women's infertility stressors indicates that patients perceptions of physicians' compassionate love also have positive effects on self-esteem and treatment stress levels. Willer (2014) suggests that medical care which extends beyond the treatment of suffering and physical health enhances the determination and enthusiasm that patients bring to their treatment.

While the patient's experience of being cared for is compromised when health care professionals "ignore the human side of healing" (Greil, 2002, p. 110), the literature also recognizes that bringing love into every interaction is not simple or easy. Research regarding compassion fatigue and the stresses sometimes involved in caring and relational work, is in fact more



prevalent than research related to the positive impacts of compassionate care (Willer, 2014). Campbell (as cited in Kendrick & Robinson, 2002) proposed the term “moderate love” to describe “how love is shaped and refined to meet the conflicting demands of practice” (p. 293). Health care professionals who typically need to monitor and attend to the needs of multiple patients may not always be able to spend the time and demonstrate their loving in the exact ways they would like, because they have professional responsibility to provide care for other patients who are also deserving of the same loving. In caring for others, caregivers also need to attend to and care for their own wellbeing. Being able to love oneself is an important aspect of being able to give love to others, and in turn receive their love (Arman & Rehnsfeldt, 2006). Klaver and Baart (2011) contend that in the field of health care, professionalism and loving care are interconnected because of the relational nature of providing care for others. They explain that the entire system of care needs to be adapted in order to “structurally guarantee professional loving care” (p. 687).

Education

In the field of education, teaching the curriculum to students is one important component of an educator’s role, though it is not the only important component. Teaching is not only about a subject matter, it is also about students, as teachers teach students (Elton, 2000). In order to support students’ academic success, teachers need to engage with their students and remain attentive to their emotional health (Brito et al., 2014; Gaita, 2012; Hargreaves, 1998; Hargreaves, 2000; Määttä & Uusiautti, 2012; Noddings, 1995). A teacher’s interactions with their students sets the foundation for the learning atmosphere in the classroom (Määttä & Uusiautti, 2012). Määttä & Uusiautti (2012) identify teachers work as “a form



of relationship work” (p. 32). Teaching is a mutual engagement, with teachers and students traveling together on a “path of continuous discovery” (Elton, 2000, p. 260). Without awareness of this joint endeavour and a sense of excitement the quality of teaching and learning are both impacted (Elton, 2000, p. 260). Classroom relationships and the emotional bond between teachers and students are the elements that set the framework for the development of academic concepts. Giata (2012) cautions that the significance of relationships in teaching must not be overlooked, because without entering into a relationship with another it is not possible to understand anything about them (p. 761). Teachers often hold a significant place in the lives of their students, it should therefore be appropriate and sensible for them to spend time and effort in their work on fostering caring relationships (Noddings, 1995, p. 679). Though the balance of power in a teacher – student relationship is asymmetrical, with the teacher holding power over the student, the teacher must view the student as a potential equal, regardless of the current power imbalance, in order to maintain a positive relationship and support the student’s learning and growth towards independence (Määttä & Uusiautti, 2012, p. 26).

Recognition of, and attention to emotions in the classroom is also pertinent to students’ education. Teachers who “work affectively” are able to be “more effective in the learning situation” because students’ “cognitive scaffolding is held together with emotional bonds” (Hargreaves, 2000, p. 817). Good teaching involves more than subject matter expertise and high competency ratings; good teachers are emotionally responsive, “passionate beings who connect with their students and fill their work and their classes with pleasure, creativity, challenge and joy,” (Hargreaves, 1998, p. 835). Teachers’ and school leaders’ emotions can impact the students, parents and other staff they encounter in the school both positively and negatively.





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Emotion cannot be extracted from the school environment, and by working in a context imbued with emotions teachers have the capacity to “make classrooms exciting or dull” and school leaders “can turn colleagues into risk-takers or cynics” (Hargreaves, 2000, p. 812). They therefore need to consciously attend to the emotional environment of the classroom and the school in order to foster a caring, compassionate learning atmosphere (Hargreaves, 1998; Hoyle & Slater, 2001). Emotional relationships support positive social outcomes and learning and growth for students in areas that are not necessarily addressed in traditional academic curriculum (Hargreaves, 1998. 840). Hargreaves (2000) suggests that though it is essential to recognize and attend to emotions in education, the process of emotional engagement should involve critical thought, so as to avoid romanticism and self-indulgence. Noddings (1988) describes the potential of care to support positive emotional engagement and educational outcomes for students. She explains that care “expands students’ cultural literacy”, “helps us connect the standard subjects”, and “can give students a feeling of wholeness in their education” (Noddings, 1995, p. 676). The role of a caring teacher is to respond to “the needs, wants, and initiations” of their students (Noddings, 1988, p. 219). A teacher’s caring response is “characterized by engrossment (non-selective attention or total presence to the other for the duration of the caring interval) and displacement of motivation (her motive energy flows in the direction of the other's needs and projects)” (Noddings, 1988, p. 219). A caring teacher attends to the emotions of their student and acts to support their well-being.

Like care, love also holds the potential to positively influence both students’ and teachers’ educational experiences (Giata, 2012; Johnson, 1991; Lanas & Zembylas, 2014. Lanas & Zembylas). Lanas and Zembylas (2014) argue that in the field of education love has remained largely absent from



discussions in the academic literature and as a result the “transformative power of love” has not been fully recognized (p. 33). In contrast to elementary teachers, secondary school teachers were “more likely to describe their positive relationships with students in terms of acknowledgement and respect than loving and liking” (Hargreaves, 2000, p. 820). Throughout the literature, the positive impact of loving interactions were not specified to any particular age group. Lanas and Zembylas (2014) suggest that research and conversations about love need to continue in order to gain a more thorough understanding of the potential schools and teachers hold for educating loving citizens. Noddings (1995) advises that we need to expand the goals of education to include fostering “caring, competent, loving, and lovable people” (Noddings, 1995, p. 676). Love is not a competency that can be measured (Hargreaves, 2000). It is a disservice to teachers and to students to reduce love and the emotional work that teachers do to technical competencies; doing so limits our understanding and ability to recognize new potential for love in educational practice (Hargreaves, 2000, p. 814). Patience, trust and forgiveness are signs of love in teaching (Määttä & Uusiautti, 2013, p. 98). Friere (1998) speaks to the salience of patience in teaching, noting that it is “impossible to teach without the courage to try a thousand times before giving up” (p. 1998). He emphasizes, “in short, it is impossible to teach without a forged, invented, and well thought-out capacity to love” (Friere, 1998, p. 3). At times when a student is struggling to progress, and their development is slow or inconsistent, a loving teacher ensures that the student’s trust in their own learning is preserved through periods of frustration (Määttä & Uusiautti, 2013, p. 99). Johnson (1991) explains that teaching students to accept themselves requires love. She reveals “I know lots of ways to teach subtraction, lots of ways to help children improve their printing, I only know



one way to convince [them] that they are loved. The way to do that, for me, is to love them” (Johnson, 1991, p. 84). A teacher’s love is not contingent on their students’ abilities or behaviour; love is given freely to all students (Määttä & Uusiautti, 2012). Love and positive emotional experiences influence how we view and experience the world around us; when children experience joy, and the feeling of being loved and capable at school they are able to focus their attention and energy on attaining their goals (Määttä & Uusiautti, 2013). According to Daniels (2012, as cited in Lanas & Zembylas, 2014) a teacher’s love is characterized by a “deep commitment to protecting, caring for, and empowering students in the face of social barriers and oppressions” along with “a political passion to inspire and support marginalized youth” (p.34). Brito et al. (2014) suggest that “education, at its core, is an act of love” (para. 1) in that it continuously seeks to empower others through supporting the development of knowledge and critical thinking.

Määttä and Uusiautti (2012) describe the interconnection of pedagogical love with pedagogical authority in education. Pedagogical love “means loving students wholly without expecting any rewards or services in return” (Määttä & Uusiautti, 2012, p.25). It has been identified as a key element of good teaching. A loving teacher unfailingly seeks to support student’s welfare, they have innate trust in students’ learning and assist them to recognize and shape the elements of their own development (Määttä & Uusiautti, 2012). Teachers demonstrate pedagogical love through their “trust and belief in the learners’ talents, presence, attachment, intimacy and positive sense of duty to support” (Määttä & Uusiautti, 2012, p. 29). Pedagogical authority involves “power, prestige, status, influence, or paragon” (p. 25). Authority can be built on the coercion or reward of subordinates; it can be legitimate and “based on proficiency” and



“expertise”, or it can be individual and stem from “personal characteristics” (Määttä & Uusiautti, 2012, p.25). In general, authority means the same as influence, and its essence “depends on whether the influence is based on coercion or shared understanding” (Määttä & Uusiautti, 2012, p.26). Määttä and Uusiautti (2012) explain that each teacher’s capacity for pedagogical love and pedagogical authority is unique, and that teachers influence the learning environment through how love and authority are practiced and demonstrated in their interactions with students. The ability to recognize and attend to students changing needs for varying degrees of pedagogical love and pedagogical authority, and then subsequently adapt one’s own interaction style to meet the needs of the student is known as pedagogical tact (Haavio, 1948, as cited in Määttä & Uusiautti, 2012, p. 30). Mindfulness towards one’s own natural interaction style and flexibility in altering or adapting to another style (i.e., their level of pedagogical tact) enables greater responsiveness to students’ needs (Määttä & Uusiautti, 2012, p. 32). There is not a singular style of interaction that will meet all students’ needs, or even a single student’s needs at all times; it would therefore be unreasonable to propose any singular ideal or archetype of pedagogical love and pedagogical authority for all teachers to strive toward (Määttä & Uusiautti, 2012, p. 32).

The aim of maintaining professional distance in teaching is arguably counterproductive to the goal of supporting students to learn. Loreman (2011) proposes that the notion of professional distance impairs teachers and students, as well as the broader society in that it prioritizes a model of relationships that inhibits meaningful connection to others. Though education in the traditional academic domains will likely continue to be a priority for many in the field of education, there is a need to recognize other educational priorities (Hoyle & Slater, 2001). Academic competition and measures of



cognitive performance “need not take the place of happiness, love and service” (Hoyle & Slater, 2001, p. 794). Embracing a vision of a more “flexible professionalism” empowers teachers to adapt and shift their interaction style to accommodate students’ needs and with a loving outlook meet each student where they are at (Määttä & Uusiautti, 2012, p. 29).

Child and youth care

Child and youth care (CYC) is a diverse field, with practitioners providing support to children, youth and families across a variety of settings. Relational engagement and being in relationship with another are central features of CYC practice regardless of the practice setting. The relationship between a CYC practitioner and a child is, itself, often identified as the intervention (Garfat & Fulcher, 2012; Gharabaghi, 2008a; Stuart, 2009; Thumbadoo, 2011). Within the field, conversations regarding relationship often refer to the space between individuals (Gharabaghi, 2008b), the “in-between” between two people (Garfat, 2008), or “co-created space” (Garfat & Fulcher, 2012). The concept of space and dimension helps to create distinction between being in relationships and having relationships. Garfat & Fulcher (2012) differentiate between having relationships, something all people do, and being in a relationship, which involves meaningful, attentive engagement and has an impact on both individuals involved (p. 9). The co-created space between a CYC practitioner and a child who are in relationship together is influenced by each individual and their unique life experiences and knowledge, as well as the shared interactions between them (Gharabaghi 2008b p. 191). Gharabaghi (2008b) draws attention to the significance of our values in relationships with children and youth, identifying values as the “underlying thread of all healthy relationships” (p. 185). It is not possible to extract one’s values from their interactions with



others, or their decision making; values, therefore are “integrally connected to ethics in the field” (Gharabaghi, 2008b, p. 185). In the value ridden context of relational CYC practice, objectivity is a misleading notion. Objectivity suggests that CYC practitioners are capable of contemplating matters and decisions from a position outside of their individual biases, interpretations, and feelings, which is not possible while profoundly engaged in relationship with another. Conversely, subjectivity “allows us to incorporate our values, biases and judgment into the relationships we have with children and youth, and by doing so we can mitigate their potentially harmful effects” (Gharabaghi, 2008b, p. 191). The aim in CYC is for practitioners to be mindful of their values and act ethically, “in moral as opposed to merely technical ways” (Smith, 2006, p.6).

The field’s title ‘child and youth care’ calls to mind the centrality of acts of caring in relationships with others (Ranahan, 2000). Caring and relationship are strongly tied. The primary focus of care is that it is “relational”; it concerns two individuals and everything that happens between them (Smith, 2006, p. 6).

Ricks (1992) asserts that caring is the foundation of CYC practice. There is recognition across the CYC field that caring extends beyond the daily tasks of attending to a child’s physical needs; it is not simply a procedural endeavour (Ranahan, 2000; Smith, 2006; Smith, 2007; Smith, 2011; Thumbadoo, 2011). Caring in CYC involves both action and outlook; it is a way of seeing the world and being with others, a “disposition” (Smith, 2006, p. 9; Smith, 2007).

According to Smith (2006), caring is not simply a practical venture, it is “ultimately a moral endeavour” (p. 5). Caring is demonstrated through recognizing and responding to another’s needs, adapting one’s interaction style in order to provide necessary support, “demonstrating patience,



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ISSN 1605-7406

honesty, and trust; instilling hope in order to promote growth and courage to face the unknown; having a willingness to learn without arrogance; and possessing humility” (Ranahan, 2000, para. 3). Words are not necessary to communicate caring (Smith, 2007, para. 6). Caring in CYC is not something that is saved for, or withheld from particular children (Smith, 2006). Smith (2006) asserts that though there may be times we encounter relationships with clients that are conflictual, we “nevertheless feel and have a responsibility towards them – a responsibility that is infinite and demands nothing in return” (p. 8).

Love has also been recognized as an important component of relational CYC practice. The significance of therapeutic relationships and the daily life context of practice in CYC create the right conditions for interactions that some would describe as loving. Smith (2011) suggests that as an inherently “practical, moral and relational endeavour” (p. 192), CYC generates an ideal environment for love to develop and grow. Love grows in the little details and the routine tasks of daily life events. In CYC practice, life space intervention promotes growth through everyday moment-to-moment interactions. A child’s growth and the means by which it is achieved are not necessarily quantifiable. The caretaking tasks that CYC practitioners do are not necessarily meaningful or capable of promoting growth and conveying love. Expressing love has more to do with how a task is done, how the practitioner imbues love in the task, than what the task is (Thumbadoo, 2011, p. 194). At the same time, expressing love involves more than the verbal communication of a practitioners feelings. It involves translating feelings into actions (Thumbadoo, 2011, p. 194). Ranahan (2000) argues that “the act of caring is concrete, specific, and detailed” (para. 22), whereas loving extends beyond this, and entails how the practitioner brings the Self into the relationship with the other. Garfat and Fulcher (2012) identify CYC



practice as an act of “love and loving”, in that CYC practitioners attend to, cherish and ultimately act “in the context of love in a non-exploitative manner” (p. 17).

Fear of being misrepresented as exploitative, unprofessional or possessing poor boundaries leads some to feel discomfort with identifying CYC practice as loving (Ranahan, 2000; Smith 2006). In contemplating the role of love in her own practice, Ranahan (2000) questions whether it is possible to have appropriate boundaries and also bring love into her practice as a CYC practitioner. Smith (2006) argues that fear is not a reason to cast aside love and sacrifice its presence in CYC relationships, “so long as we act justly in expressing that love, especially in our relationships with those less powerful than ourselves” (p. 13). To act justly requires that CYC practitioners are constantly mindful of their own thoughts, values and intentions, while also being aware and respectful of the boundaries between themselves and the children and youth they work with (Smith, 2006, p. 11). These boundaries are complex and need to “take into account the importance of honouring and preserving both our vital autonomy and our inextricable mutual interdependence” (Artz, 2000, p. 297). While enhancing one’s connection to another, love perplexingly also supports the development of each person’s individuality and independence (Maier, 1987).

Love cannot grow in interactions where one party is intent on maintaining power over the other. Domination, ownership, possession and control are concepts that oppose love (Artz, 2000). CYC practitioners do not inherently possess authority, instead their authority is based on “the strength of [their] status as a beloved and admired model person” (Brendtro, 1990, p. 82) in the eyes of the children and youth they work with. The expression of love is beyond expectation, it is given freely regardless of a child’s behaviour and achievements (Ranahan, 2000, para. 22). Love is a



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ISSN 1605-7406

prerequisite of positive behaviour, and should never be withheld or used only to reward particular behaviours (Brendtro, 1990, p. 80).

Love is “a process, a way of being, an expression that moves and shifts” (Ranahan, 2000, para. 22). It is not conditional or judgmental. It seeks to “understand each individual’s subjective experience” (Ranahan, 2000, para. 22).

In the CYC field, love alone is “not enough” (Bettelheim, 1950, as cited in Maier, 1987, p. 38) to ensure positive outcomes for children and youth receiving support. Practitioners must also possess the appropriate knowledge of human development and be able to apply that knowledge in their everyday interactions with children (Maier, 1987, p. 38). Skott-Myhre and Skott-Myhre (2006) propose a definition of love in CYC that encompasses “the act of giving fully and completely of oneself without the worry that one would run out of oneself; with the knowledge that you are infinite in your creative capacity to produce yourself” (p. 197). With this understanding of love in practice, there should be no fear or uneasiness about bringing love into CYC. Love does not need to be viewed as separate or outside of professional practice; it can “co-exist” with professional CYC work (Thumbadoo, 2011, p.197). In the context of relational engagement and life-space intervention, which are central to the field, love complements CYC practice (Garfat & Fulcher, 2012; Ranahan, 2000; Skott-Myhre & Skott-Myhre, 2007; Smith, 2006; Smith, 2011; Thumbadoo, 2011).

Love, Ethics, and Professional Practice

Recognizing that some understandings of professionalism hinder meaningful connection between caring professionals and the people they work with (Hargreaves, 2000; Klaver & Baart, 2011; Loreman, 2011; Määttä & Uusiautti, 2012; Ranahan, 2000; Smith 2006), there is a clear need for ongoing discussion about what professional, ethical practice entails. Love



as ethical engagement does not infer inappropriate, romantic relationships (Starratt, 1991) though, it does require engrossment and caring attention. Smith (2006), stresses that understandings of professionalism need to be based on the qualities required to complete one's job proficiently and ethically. Therefore, in fields where practitioners' roles involve supporting children and youth to grow "being professional requires that we engage with kids in very immediate ways in the mess and ambiguous reality of their life worlds" (Smith, 2006, p. 14) and any claim that it is necessary to disengage and distance oneself from another is in effect unprofessional. Reflective practice, and the ability to self-monitor and self-assess are at the heart of all ethical practice (Bellefeuille, McGrath & Jamieson, 2007, p. 723). Particular values matter less than one's awareness of their own values and the value systems that they operate within, and how each affect decision making and intervention. In relational work, objectivity is not possible because one's values are tied up with another's, and it is not possible to make an evaluation from an external viewpoint while concurrently being involved in the situation (Charabaghi, 2008b, p. 190). In considering ethical practice and professional codes of conduct it is necessary to "question whether regulation, however perfect, can in fact bring about the kind of safety it is intended to" (Smith, 2006, p. 14), or whether it will ultimately hinder ethical practice. Each of the conversations about love that are taking place across the caring professions highlighted in this article contribute to a contemplative, reflective examination of a concept that has for too long lingered in the shadows. However, without an effort toward continuous reflection and re-evaluation, on an individual, intra- and interdisciplinary level, love, like any other practice value risks being disregarded or manipulated to justify actions that may not be ethical. It is my hope that this article might act as a catalyst for further reflection (either individually



or in a group) on the place of love in child and youth care and other professional caring contexts.

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Originally published in the *Scottish Journal of Residential Child Care*, Vol 15, No.3, pp 6-21



Relational

Child & Youth Care Practice

Volume 34 Issue 1 / 2021



ISSN 2410-2954

SPECIAL ISSUE
THE STORIES OF OUR EXPERIENCE
IN WORKING WITH YOUNG
PEOPLE AND THEIR FAMILIES



Three Good Questions

Doug Magnuson and Ashleigh Martinflatt

A Twitter anecdote from a parent of a child with a rare disease tells the story of a doctor whose coffee cup sarcastically compared his training with the google searches of patients, even though the parent had diagnosed the rare disease using google and, as it turned out, the doctor had to learn about it by googling the Wikipedia page. Experts have much to learn about including patient and client perspectives!

In particular, pediatric medicine, like child and youth care, has an interest in youth participation in decision-making, and first in Australia and now in Europe there is a program being piloted called “3 Good Questions” (Rexwinkel, et al, 2021). This program is simple in conception while opening the door to transformations of the way that pediatricians interact with children.

The three questions are written from the child’s point of view:

- This is what I feel, what is it?
- What can we do about it?
- What does this mean for me now and later?

Children learn these questions (and think about how they will ask) prior to their visits with a pediatrician, and pediatricians have to learn to listen—to take seriously questions from small people. The first question centers the child’s experience, a step that easy to skip when experts are involved. The second question defines the context as shared between the child and the



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pediatrician (and probably the parent). The third question relies on the expertise of the pediatrician while providing information that the child needs to process. Together they frame shared decision-making so that the child's interests and curiosity are included.

Many CYC professional practice settings are similarly structured, and our language is not always ready for the complexities of youth inclusion in decision-making. Examples include:

- We think about decision-making as dichotomous—either the youth makes the decision or the expert makes a decision.
- We include youth as token participants, e.g., youth advisory boards.
- We confuse youth participation in decision-making with youth participation generally.
- We confuse the experiential need for youth to practice decision-making with the belief that all youth are ready to make all serious decisions on their own.
- Similarly, we treat decision-making as an absolute right rather than an experience that is always contingent on the type of decision and the circumstances.

The three questions sets up a situation in which the child (and often parents) views are taken into account and negotiated within the limits of the pediatrician's expertise and the limits of their ethical boundaries. It defines more carefully what the child is definitely expert about: How one feels about one's own experience. It assumes a shared context for deciding what to do, including the pediatrician's expertise. It makes clear to the child that the pediatrician's goal is to help and makes clear to the child and to the pediatrician that the child has input into what is and is not helping.



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It treats the pediatrician's expertise as a source of information about reality that is shared with the patient.

There is much yet to be learned about how these questions are used, in pediatrics and in CYC. We want to better understand when they work and when they do not. We want to study the ways in which practitioners unintentionally subvert youth participation in decision-making. We want to better understand the particularities of CYC expertise—its possibilities and its limits.

An asset of these questions is that they are concrete, for those of us who are beginning in the work, while at the same time being theoretically rich for those of us with more experience. We can ladder our own and other's experience as we grow our practices.

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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/~dougm> and he can be reached at doug@m@uvic.ca

ASHLEIGH MARTINFLATT is professor in CYC at Vancouver Island University.



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ISSN 1605-7406

The Diversity Commitments: Many Words, Many Meanings

Kiaras Gharabaghi

Lately, I have had a lot of discussions with people on issues broadly related to the topic of diversity. Some of those people are practitioners and organizational leaders in small town and rural areas, others are scholars, again others are students in child and youth care. These discussions are always immensely interesting, sometimes a little depressing, but usually at the very least hopeful. One aspect of these discussions that has become apparent to me of late is that we really do use a lot of different words and phrases to describe what we are talking about, but often we use these words interchangeably without much thought to what they actually mean. This month, therefore, I thought I would provide some of the words and phrases that commonly come up in my discussions, along with some brief thoughts on the possible meanings of these words and phrases, both from my perspective and from the perspective of the people using them. My hope is that this might help those of us trying to move forward meaningfully with decentering whiteness to have discussions in which we understand our language slightly better, or at least in which we can problematize some of the implications of the language we use. Note that in what follows, I discuss only those terms that actually come up frequently when organizations and students talk about 'diversity' and



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ISSN 1605-7406

strategies to respond to diversity. This is not a list of terms we *should* be talking about, but rather one that focuses on what, in my experience, is *actually being talked about*, especially in Canadian child and youth serving contexts. So here we go.

Diversity – this is perhaps the single most popular term used these days to describe a very broad range of identity characteristics that are seen to be relevant to how we provide child and youth services. People talk about developing ‘diversity strategies’ or ‘taking initiative in the area of diversity’. My experience has been that people feel very comfortable using this term. At the same time, I get the sense that the term affords comfort and ease of use in part because it means absolutely nothing by virtue of meaning pretty much everything. Its most popular feature is that virtually everyone can see themselves reflected in the term itself. I too am diverse, since no one is quite like me. The term often is used to ensure inclusion of the standard diversity factors, such as race, gender identity, sexual orientation and ability/disability. But it can also include mental health, socio-economic status and class, cultural contexts, language contexts, and sometimes even personality. For sure, this term avoids any hierarchies of issues or circumstances, allowing for racism to occupy a similar place as professional issues such as pathologizing, stereotyping, or generalizing. For the most part, discussions that center diversity tend to be neoliberal discussions that place value on labelling differences while seeking ways to coopt such differences into the status quo.

Terms related to Culture – while I will single out specific terms related to culture that are often used by people, I want to more generally comment on the use of the word culture. There are many different problems



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associated with how we use this term, but certainly a particularly damaging one is that culture de-centers other identity factors, often quite intentionally. It is less of an insult to say to someone that they misread someone's culture than it is to say that they are racist. In my experience, we like to talk about culture as an indication of our progressiveness because it avoids us having to talk about much more loaded concepts that we find threatening to our fragile sense of accountability. Beyond that, however, our use of the term culture is often highly superficial, reducing people's own sense of culture to a limited set of activities, preferences and values. Furthermore, efforts related to centering culture tend to eliminate tensions within cultures, ranging from patriarchy to violence, and from shadism to gender perspectives, and more. There is limited room to consider sub-cultures, diffused cultures, or cultural centers versus cultural margins. Finally, there is almost always a sub-text of racism embedded in the culture conversation whereby we assign common cultures to Black people (also to Indigenous people), for example, while working hard to validate the cultural differences between the Welsh, the Irish, the English and the Scottish.

Multiculturalism – this term remains popular in Canada in part because the country has pursued a policy of multiculturalism at the federal level, and so the term is well embedded in the Canadian psyche. But I have heard the term used outside of Canada too, especially in Central Europe (notably Germany). Multiculturalism is perhaps the single most problematic term in this context, since it explicitly imposes a cultural identity on individuals based on their geographic heritage, forcing them into collectively identified groups that deny their more particular multiplicities of identities and raising expectations of them to behave in

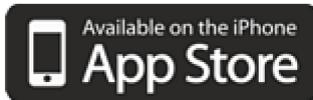
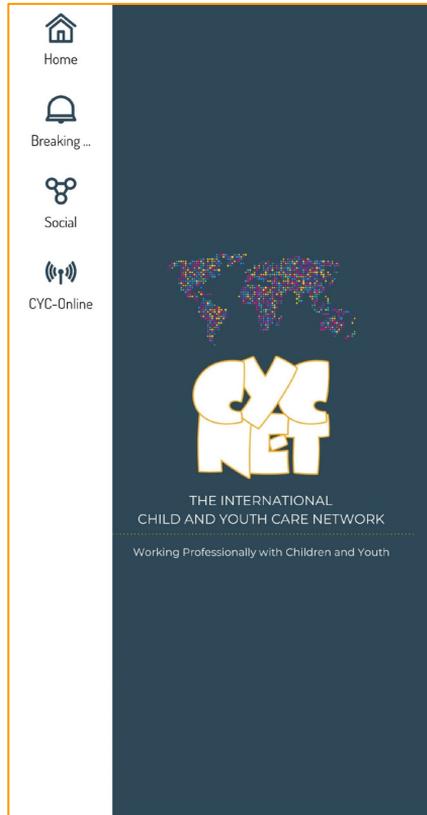


accordance with the norms associated with a particular 'culture'. This almost by default eliminates many ways of being in the world, such as, for example, a gay Muslim, or a Black Jew. Multiculturalism constructs communities and then forces people to live within the boundaries of how those communities were constructed. In many respects, this term is the 20th and 21st century version of colonialism, with similarly devastating consequences. Just like the boundaries of African states were drawn by Europeans playing their game of balancing of power in Europe with no regard of longstanding territorial identifications of already well established and generally unconnected communities, multiculturalism creates packaged cultural communities to which each of us is somehow assigned.

Cultural Competence – this term, which became very popular in the 1980s and 1990s, continues to enjoy some life in professional communities and service organizations. The basic premise of cultural competence is the idea that services and individual professionals have to know enough about different cultures in order to ensure that their service approaches are meaningful to the people served. This term suffers from similar deficits as the term multiculturalism (and indeed, all terms that use the word 'culture') because it imposes on people (and even communities) pre-packaged understandings about their culture. On the one hand, in practice this means that people associated with a particular culture are not really allowed to resist their imposed culture. On the other hand, it also often means that culture is reduced and caricaturized to a series of rituals, food preferences and ceremonies that often are not at all reflective of current realities (for example, Lederhosen in German 'culture').



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Cultural Responsiveness – amongst the terms using the word ‘culture’, this is probably the most meaningful one, since it inherently recognizes that people exist in some kind of cultural (or systemic) context and can therefore not be reduced to their individuality. In this way, it is a term that explicitly validates that individuals and community are interdependent in some manner. In theory, the term does not prescribe what we mean by culture. In practice, however, the term is often used interchangeably with the term cultural competence and suggests to professional practitioners that they should use their understanding of culture as a framework for their interpersonal practices with specific individuals. Another deficit of this term along with all terms that use culture as the core concept is that it reduces the full complexity of identity to cultural stereotypes, which can, and often has, seriously damaged people.

Inclusion – what could possibly be more progressive than inclusion, particularly if we understand the term exclusively as the opposite of exclusion. The intention behind the term is of course a well-meaning one and comes from a recognition that the way in which services are structured often results in some individuals being denied service by virtue of their identity characteristics. The term itself was predominantly designed to respond to the exclusion of people with disabilities in what is sometimes called mainstream social contexts. For example, young people on the autism spectrum should be ‘included’ in mainstream classrooms. Of course, the norming of what constitutes the mainstream and what does not is itself a form of exclusion. Perhaps more importantly, however, the very concept of inclusion can be problematic if one considers that inclusion in systems of oppression is hardly a step forward. In discussions about inclusion, we rarely ask the question whether people actually want to be



included in institutional cultures and processes that systematically oppress them.

Anti-oppression – This term, along with its derivative, anti-oppressive practice, has without a doubt become one of the more popular ones over the course of the past fifteen years or so. People use it all the time to amplify their commitments to social justice and their progressive thinking about ‘diversity’. Most of the time, this term serves as an umbrella term for just about everything that seems wrong or unfair, and very often, anti-oppression is tied not only to the manifestation of injustice within those groups who experience oppression, but also to the privilege associated with social groups positioned at the high end of power and coercion. First and foremost, anti-oppression takes on the concept of white supremacy and more generally issues of power and seeks to label and then resist power structures that chronically provide advantage to some while marginalizing others. Anti-oppression, as a term, demands much more than an analysis of specific actions taken by ‘oppressors’; it demands a systemic and structural analysis, and often focuses on the oppressive patterns embedded in much more macro-level systems, such as capitalism, neoliberalism, gender, race, and even at a much deeper level, systems of ontology and epistemology. This is, on the whole, a good term and a good way of thinking, but it does come with some major problems as well. For one thing, almost no one using the term, especially in service organizations but also in academia, is equipped to live up to its promise. In other words, references to anti-oppression and anti-oppressive practice rarely move beyond the level of superficial head-nodding to social justice issues, complete with validation of virtually any complaints or possible constellation of unfairness experienced by anyone. Beyond that, however,



perhaps the greatest challenge to the anti-oppression enthusiasts is the authoritarian streak of the movement itself. No sooner do organizations (including academic units such as Schools of Child & Youth Care and Social Work Schools) label themselves as anti-oppressive, demands for conformity to a particular way of being, thinking and dealing with knowledge appear. In academic settings, no one ever wants to talk about the great silencing of perspectives that may be critical of particular 'truths' established by the anti-oppressive movement, resulting in some academics getting attacked and insulted and others resorting to an often slightly pathetic performance of anti-oppression enthusiasm while living the good life based on their privileges. In service settings, the failure of anti-oppressive commitments to take account of the wide gulf between the very legitimate and typically very profound critique of capitalism, neoliberalism, whiteness and white supremacy on the one hand, and the everyday practical realities of living in a capitalist, neoliberal, and white supremacist institutional context, results in a comfortable and convenient co-existence of two dynamics: the status quo of oppressive practices, and the rhetoric of anti-oppressive practice, which run parallel and rarely collide. Occasionally they do collide as a result of yet another micro-aggression or organizational injustice, at which point the organization implements mandatory anti-oppression training for everyone by contracting with the resolutely capitalist anti-oppression training industry.

Anti-racism – this term is different from both the 'culture' terms and the 'oppression' terms in that it squarely focuses on race as the center of social injustice. The term itself makes no assumptions of the connection between race and culture and therefore maintains a validation of diversity within social groups that may be associated with similar geographic heritage or



cultural rituals, ceremonies and conventions. I like anti-racism in part for its historical analysis, which typically is very strong in its tracing of race across pre-capitalist, capitalist and increasingly post-modern and post-capitalist political economies. The term is stronger when it is more specific; in my context of central Canada, for example, I prefer a focus on anti-Black and anti-Indigenous racism rather than anti-racism generally, owing in large part to the peculiarities of white-Indigenous and white-African/Afro-Caribbean relations in a Canadian context. At the same time, at the organizational level, anti-racism language often is entirely instrumental in nature, and applies only in geographic contexts where racialized communities are visibly and significantly represented (usually in big cities); smaller cities and rural communities (which carry disproportionate political power across all of Canada and the United States) see no relevance to anti-racism because their communities, they say, are predominantly white. Anti-racism, as a practice, is seen as relevant only in relation to the those subjected to racism, but rarely to those with power, privilege and coercive resources to uphold racism at a systemic and structural, and dare I say, cultural, level. As a result of the instrumental associations with anti-racism, anti-racist practices are very often entirely neo-liberal by design, focusing on hiring practices and proportional representation of racial minority groups (usually resulting in horribly oppressive scenarios for the one Black person or the one Indigenous person who proportionally represents their community) and on relatively disconnected ports of inclusion of racialized communities, manifested by relationships to those communities that come with a lot of ceremony and public relations infrastructure but that remain largely irrelevant in the everyday functioning of the institution. In practice, anti-racism often become a little bit of a (disturbing) circus.



Positive Space – this term is not as common in my discussion with people, but it does come up often enough to be mentioned here. The term itself is of course associated with organizational approaches to LGBTQ2s+ communities, employees and service users, but organizational leaders often point to their longstanding work in creating ‘positive spaces’ as a way of establishing their ‘diversity’ street cred. My sense is that the message here is something along the lines of “well, we have done a lot to render our organization a positive space, and now we want to extend that work to becoming inclusive of everyone, regardless of race, ability and disability, or whatever”. Positive space is a good thing; extending the use of this term, or believing it to serve as a foundation for a comprehensive social justice strategy is probably not a good thing. For one thing, in many organizations that take pride in their positive space work, this social justice work is almost entirely white, middle class social justice work. The space is positive for a professional white same sex couple and their children, which doesn’t in any way imply that it is positive for a homeless racialized person identifying as Muslim and outside of binary gender categories. Incorporating positive space language into diversity strategies often gives strength to colour blindness as a value and operational concept.



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Accessibility – this term, surprisingly, does not come up very often in my discussions, which is perhaps telling about the commitments behind those discussions. Accessibility is often associated with measures designed to render spaces physically accessible to people with disabilities, and in very practical terms, usually involves a ramp and a main floor bathroom. I mention this term primarily to point to the infancy of our ‘diversity’ movements in practice. Almost no child and youth services are accessible, and every time a person arrives at a centre who may require ASL or descriptive captioning or some other modification of service that can’t be addressed through a ramp, a mad scramble ensues to figure out what to do. In many child and youth services, rendering services accessible to diverse cultural norms, or diverse ways of being, is entirely out of the purview of discussion. Almost every core mechanism of child and youth service provision, from privacy laws to the way case conferences are organized, represent accessibility issues for almost everyone except white, able bodied, cis-gendered consumers.

Equity – I saved this term for last only because it is perhaps the single most complex term despite its brevity. Equity is complex because it implies, at least in spirit, that it is understood from the perspective of those seeking equity rather than those designing equity. This, in and of itself, usually means that the term goes nowhere in practice, because almost nothing in child and youth services is actually designed by those seeking equity. This means that our discussions about equity are really discussions about the creativity of those with power and privilege in constructing frameworks for equity that usually are reduced to some basic standards of equality of opportunity. Equity work almost always is about ensuring that we don’t offer things to some groups but not to others, but such work struggles



profoundly with allowing equity-seeking groups to define the circumstances that would afford them access to opportunities that are meaningful to them. Institutions are not built to be equitable, because this requires multiple processes and procedures to respond to similar things; most institutions are designed to create policies and procedures that are universal in nature and apply to everyone. Conversations about equity are difficult largely because the nature of the concept of equity is so far outside of the lived reality of most institutions that we encounter the limits of our imagination when using the term.



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So, there you have it. A short and admittedly somewhat surface-based review of the terms we use in general discussions about 'diversity'. I think it is important to really think about these terms because the discussions where these terms are used usually reflect serious and authentic intentions on the part of child and youth services to do better. I always appreciate those intentions and the efforts associated with these, but I also know just how quickly such intentions reproduce the status quo. Aligning what we do and how we do it with the rhetoric of diversity intentions turns out to be extraordinarily difficult. In the meantime, the lives of many young people, their families and their communities hang in the balance.

Just one more note. Another term that often comes up in discussions is 'intersectionality'. I haven't raised it here because the absurdities of the term's usage are of such great magnitude that this will require an essay all of its own. Perhaps sometime soon I will get to that one.

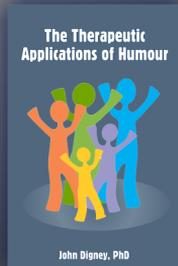
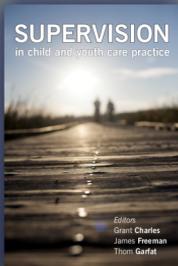
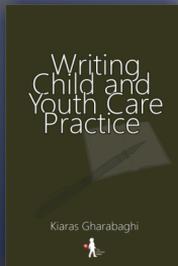
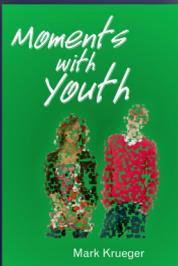
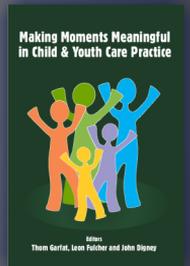
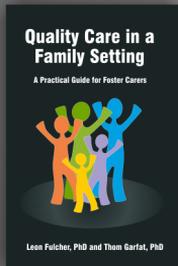
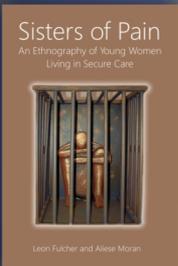
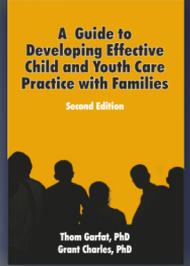
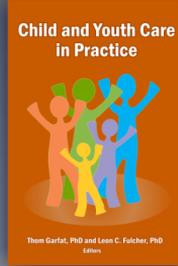
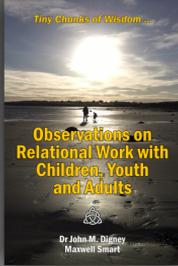
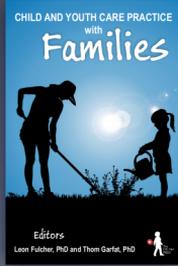
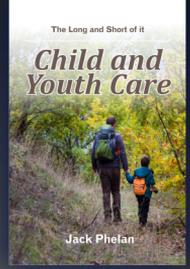
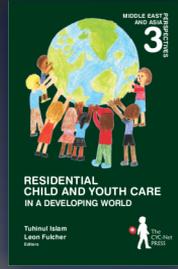
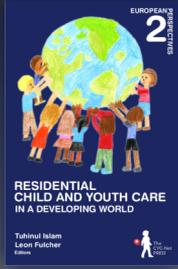
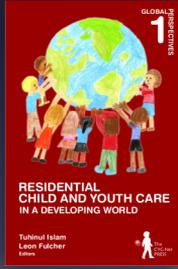
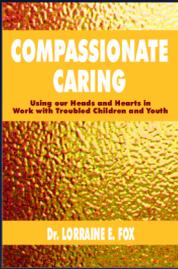
KIARAS GHARABAGHI is Professor in Child & Youth Care and Chair of Social Innovation & Entrepreneurship at Ryerson University in Toronto, Canada. He can be reached at k.gharabaghi@ryerson.ca



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June 2021
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If I may have a Word

Garth Goodwin

A while back I had a moment being sparked out of the same old, same old, by a word from the always on news channel. It described my status to a **t** and yet I missed it thinking I heard lingering. It took awhile to learn I had it wrong finally being able to read the source article for the word, Adam Grant's "There's a Name for the Blah You're Feeling: It's Called Languishing" in *The New York Times*. He wrote:

Languishing is the neglected middle child of mental health. It's the void between depression and flourishing — the [absence of well-being](#). You don't have symptoms of mental illness, but you're not the picture of mental health either. You're not functioning at full capacity. Languishing dulls your motivation, disrupts your ability to focus, and [triples](#) the odds that you'll cut back on work. ¹

Grant was referring to the work of Corey Keyes who made the link between the word and emotion: [Languishing](#) is not depression or sadness, but rather "the absence of feeling good about your life," Keyes says. Languishing is also the lack of meaning, purpose or belonging in life, which

¹ Feeling Blah During the Pandemic? It's Called Languishing - The New York Times (nytimes.com)



leads to emptiness, lack of emotion and stagnation, he says.² This reminded me of John Cleese in the classic Dead Parrot sketch on Monty Python with its flurry of dead references. Languishing seemed perfect for its own flurry of blah references: groundhog moments, same old-same old, running on the spot, procrastinating, stalled, really anything that describes living without a sense of well, living. A curious kind of suspended contentment. As life would have it another news item brought the thoughts of a 13-year-old girl who is clearly caught up in languishing. Like many young persons she was wise and profound in her observations and conclusions. This column will explore these as they certainly spoke to me as one concerned about how young people are experiencing this pandemic and about how shared experiences can produce shared insights.

Natasha Simon wrote “The life and loneliness of youth under pandemic restrictions”, her view on pandemic living. Manitoba came to a roaring halt with a Code Red declaration at noon on Mother’s Day. The often-chilly spring had occasional summer like days with the sense of change coming. The positivity rate went from 2 something to 15 something in a matter of days and bold action was called for. By that afternoon there were few cars on the road, parking lots were wide open and all that had eased open was now closed with untold reservations for a spot on the patio for a meal for mom just vaporized. Natasha recalled thinking: "It's only for three weeks," I tell myself, and then school will start again. You've had school all year until now. You are one of the lucky ones."³ Well, hopefully, as factors like an extension of the lockdown and the looming end of the school year may end the year prematurely.

² Living, But Not Flourishing: The Pandemic-Fueled Feeling Known As 'Languishing' | Here & Now (wbur.org)

³ The life and loneliness of youth under pandemic restrictions | CBC News



“I still got to go to school. I still got to see people at school and be around them. Still, it felt like nobody was really there. Usually we sat in a dark room with the lights off and the blinds closed, all of us facing some sort of electronic device, procrastinating and not getting our work done.”³

Natasha was expressing her experience of languishing. She was where she wanted to be and with those she wanted to be with and yet, there was separation. She details the expectations she endured: “We have been told countless times that if we don't socially distance, stay away from friends, go straight home after school, don't stay and talk to people, don't go to busy public places, don't hang out with friends and stop doing the things that make us kids, that make us human beings, we will cause harm to others.”³ Of course she is not alone in this and even though she clearly shares the experience the perceived experience is that it is happening only to you, shaping and confounding your day. Within hours on lockdown Sunday the grocer had the carts flipped over to barricade the entrance and force distanced lines to form as the nominal 125 persons limit had now been reduced to 100 forcing individual entry to the store.

Natasha had a fine sense of being harmful towards others, one which comes with a price tag. She wrote: “Now, kids are scared. If they break these rules they feel like murderers, ungrateful people who are just terrible and selfish. But while following these rules we are killing ourselves, slowly but surely.”³ Personally while I understood the science working on isolation and chewing gum constantly to stay in touch with those taste buds, I did not quite see myself as a spreader. The mask covered that off. An incident in a pet shop alerted me to the paranoia out there. A woman was bathing her golden who was just loving the attention and I was adoring this more than six feet away but still present. The woman was disturbed and anxious regardless and asked me to move back. I left the shop, but the incident



lingered for me. As a social observer this unprecedented isolation from society may have unique implications. The elderly do have the advantage of having lived much of their lives where the young can only appreciate the future. Their guilt is unfair considering this virus operates the way it does. The early mutterings predict a roaring return to the skies and good times driven by this pent-up hunger or impulse once this lifts. As the use of masks was welcomed in just that sort of way by many there were individuals and businesses still cautious, keen to keeping their masks on just in case. It will take some time for the world to find a comfort point, if ever.

Natasha wrote about giving up as each day was a restricted and isolated nightmare followed by ending the day staring at the ceiling in her bedroom. She wrote: "The kids are so depressed and lonely that they are attempting suicide and they are being rushed to emergency rooms. Why don't the adults really realize that we NEED this to be over and we need to live our lives? Kids everywhere are failing in school, suffering from depression, suicide, loneliness and things kids shouldn't have to go through."³ Regretfully, adults acting like children, participating in an insurrection and complaining a presidency was stolen in the election among the usual mass shootings, police shooting of black citizens kind of sucks the oxygen out of concern for the young by reporters. There has been much speculation that risk continues for children and youth but little firm data to go on. Many have just given up becoming truant from school and perhaps stable living. For child and youth care practitioners the potential for intervention would seem high indeed as so many will need help connecting and reconnecting.

"The pandemic started when I was 11 and I'm 13 now. I never got to finish Grade 6 or say goodbye to my friends. I had to start this whole new middle



school and lifestyle without anyone with me to help me through it. I have seen so many of my friends succumb to depression.”³

Here Natasha identifies the major conundrum facing everyone who has had to live through this. Languishing tends to ignore time and its passing by blunting the lived experience. For her it was the significance of moving up to middle school. For her older peers, it means missing graduations, initiations and all manner of shared sports, performances and annual events. Languishing does not have many fans, certainly not for long. Boredom does no one any good so society applies several rewards (work brings holidays), seasonal events (the Christmas party, lunch or meal out) and professional gatherings (workshops, association meetings, conferences). For child and youth care a National Conference was cancelled early on, the Unity Conference in Dublin in November followed by the cancelation of a World CYC Conference in Glasgow for June. While Toronto has already cancelled ALL summer events the Ontario Association of Child and Youth Counsellors will stage a provincial conference in a few weeks at a college as per usual. I suspect it will be a sanitary and distanced series of workshops with masks always worn. It would not fly in Manitoba beyond 5 persons at this point. Even in our darkest forming days of our association we had more than 5 turn out in January. The meetings that followed fell back under the 5 and less for several years.

I invite you to follow the link for Natasha’s article to appreciate how close youth and adult experience of this pandemic is. Languishing tends to impact adults and the young in similar ways. Natasha did note the fear driven lecturing of the adults in her life. She tends to repeat her luck as if this may have been pointed out to her more than a few times, but this is where I agree with her. I also feel lucky with each stick of gum to confirm it along with an end of the day meditation on being lucky to have made it



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through yet another day with home keeping food preparation, correspondence and whatever enthusiasm has emerged like air frying or steam cleaning. No one is happy with this situation and all are putting in their best effort. Debriefing and some form of celebration or shared recreational experience would go a long way to embrace living once again.

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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Child & Youth Care Practice

Volume 34 Issue 1 / 2021



ISSN 2410-2954

SPECIAL ISSUE
THE STORIES OF OUR EXPERIENCE
IN WORKING WITH YOUNG
PEOPLE AND THEIR FAMILIES



Persistence

Hans Skott-Myhre

You just keep on living until you are alive again

[Call the Midwife](#)

I have been reflecting on the truly appalling conditions that so many young people are enduring in the early part of the 21st century. Of course, there are those who would argue that statistically, living conditions are overall much better than they have been. But statistics are cold comfort to individual people living in fear, despair, anxiety, grief and trauma. Whatever the global level of statistical well-being, there is still too much pain and too much loss. I have written about all of that in some detail in this column and other places and so I won't belabor the particulars. What I am concerned with here is the remarkable capacity of human beings to persist and go on in the face of what appear to me to be insurmountable odds. The ability to get up the day after watching your classmates shot to death in front of you, learning of your best friends accidental drug overdose, your cousin's death by a police bullet, the loss of family and friends to a variety of pandemics from AIDS to COVID, to watch your community struggle to survive economic devastation, to be displaced by climate change or political upheaval, to survive sexual or physical assault – the list goes on and on.

And yet, we do get up and we go on living, although often we carry the open wounding and scars that can make moving on so profoundly challenging. For many of us in the field of CYC the language that we have



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for this is resilience. To be able to articulate the capacity to go on in spite of trauma has been a real advance over the focus we had for many years of wondering more about why we failed, than why we have success in continuing to live and not just give up. The [American Psychological Association](#) defines resilience as,

the process of adapting well in the face of adversity, trauma, tragedy, threats, or significant sources of stress – such as family and relationship problems, serious health problems, or workplace and financial stressors. As much as resilience involves “bouncing back” from these difficult experiences, it can also involve profound personal growth.

The capacity to go on, in this reading of resilience, is a question of individual adaptation. It is a process of coming back to a normative baseline; to bounce back. Of course, there is the possibility that surviving trauma through resilience might lead to “profound personal growth” that would take us beyond where we started. We would be “better” people as a result of our struggles.

But this narrative of excelling through pain is more than a little problematic. It is deeply embedded in the Western mythology of the hero or saint who suffers as an exemplar of what is possible. We hear the phrase “No pain no gain” in a variety of contexts to emphasize the idea that there is something noble and worthy in sacrifice and voluntary subjection to pain in the pursuit of personal growth. Indeed, the narrative of the APA on resilience explains that resilience very likely involves “considerable emotional distress.” But they tell us that like physical exercise we can all learn to be resilient if we learn how to weather suffering by building our



capacity like a muscle. We just need to learn the proper regime of healthy responses to become more resilient people. In their view, “resilience involves behaviors, thoughts, and actions that anyone can learn and develop.” It is something anyone can learn. The APA suggests that we focus on learning how to connect, to take care of our body, practice mindfulness, avoid drugs or alcohol to mask the pain, find a purpose in your life, move toward your goals, and seek out modes of self-discovery. And of course, seek out professional help with all of this.

This normative and developmental view of resilience reinforces several rather toxic elements in Western colonial thought and practice. The idea that resilience is centered on good or healthy behaviors, seems to imply to me a kind of hidden moralism. Those who are resilient are those good people who are able to rise above their circumstances. These are people who exercise their better qualities and practices through acts of will. They live within the parameters for emotional health set by the overarching dictates of Western psychology. Suffering in and of itself is simply a good excuse to become a better person. It is to some degree, strictly functional like body building or maintaining a certain body weight. We can all overcome adversity if we take the helpful advice of the psychological experts. In this rather well-meaning account, we all have the capacity to be resilient, if we are willing to do the right things.

But there is a set of power relations buried in this account that privileges the domain of psychological expertise and its investments in returning us to seamlessly functioning citizens of global capitalism. There is an implicit suggestion that those who remain traumatized for too long are failing in some way, that they are lacking. Or worse that they are resistant to the best efforts of well-intentioned mental health professionals to “help” them. Although we wouldn’t say it out loud, perhaps they are simply



slackers who are too lazy to feel better. After all, if it is simply a case of exercising an emotional muscle and psychology has provided us with the exercises to perform, then why wouldn't we all do what is necessary to be resilient? In a subtle way, the apparently hopeful and strength-based approach hides within itself a critique of those who fail to respond to its ministrations. There is a message, that if you do not take advantage of the tools provided to build your resilience, you are somehow defying the social forces determined to help you be the best you can be. You are being difficult and need to seek help from those who know better.

There is a politics here, but it can be difficult to see. Those whose circumstances would place them in harm's way to the greatest degree are those who are marginalized and disenfranchised by the dominant system of global capitalism. If you are Black, female, poor, Indigenous, a person of color, a member of LGBTQ community, a migrant, or a religious minority you are at far greater risk for intensified levels of human suffering. Correspondingly, the demand on you to be resilient and bounce back is also amplified.

That said, the demand to seek psychological support from a field dominated by White, cisgender, heterosexual, middle class professionals can seem to be suspect. To seek assistance with one's suffering from those who have access to the dominant realm of privilege based intersectionally in race, class, gender, and sexuality, can be daunting. And those concerns are not without merit. [Nathaniel Harrington](#) speaks to this concerning the mental health response to the trauma of the George Floyd murder and the traumatic effect on Black men.

Even when Black people do seek help for mental health issues ... white clinicians often don't understand the unique



and persistent stress of being Black in America ...
Researchers even suggest that Black pain is ... treated with a subtle indifference, as if the pain basically matters less.

And it is this subtle indifference to the pain of the “other” that frames a certain politics of avoidance masked by individualized models of resilience. In these models, I would argue that the multigenerational context of suffering without surcease is placed in the background as context, while the ability to “bounce back” and show little or no sign of the ongoing assault is foregrounded. It is as though we in the dominant society were saying, “this trauma is unfortunate, but people survive our ongoing attacks and go on to thrive.” Instead of being accountable to the harm we engender on a daily basis, we can focus on how our fellow human beings survive the toxic society we continue to produce because it benefits some of us. If we can show that people are resilient and bounce back from the traumas of racism, heterosexism, misogyny, homophobia, transphobia, poverty, then such trauma becomes less urgent. Yes, we agree it should change, but then we really don’t do what is necessary to change it. Instead, we focus on how to change those who suffer because of it.

In CYC we see this daily. We mobilize our agencies and programs to triage trauma by focusing on the strengths and resilience of those suffering from effects of the very system that funds our efforts. Very few of our agencies are organized around organizing young people, their families, and communities into political projects that might impact the conditions underlying the trauma we are so enamored of treating. Instead, we focus on building the kinds of resiliency that would allow young people to bounce back and find their place as docile citizens who will cause less trouble for the system that continues to attack them.



However, perhaps we need to remember that the system that I am referring to here can only continue to traumatize the young people and communities that we care about, if it has our complicity and assent to continue. One of the politically devastating aspects of individualized approach to resilience is the way that it can separate us from the force of collective understandings of trauma as something shared. That contemporary trauma is not a matter of individualized circumstance, but something experienced by millions of people. No one should have to feel that resilience is up to them alone. Resilience is not a matter of personal struggle to “bounce back.” Collectively, if we bounce back together there is the possibility that we will not bounce back to a normative accommodation to the world as it is. Instead, we might bounce back to a world we have not yet seen that might well be less painful and serve us all better.

In this regard, [Michael Lerner](#) proposes a collective approach to resiliency that takes into account the power of all of us working together. He refers to this as community resilience. He suggests that we need to remember that human communities are complex and adaptive systems that have inborn capacities for persistence in the face of trauma and disruption. However, to effectively adapt and persist, we need to engage all members of our community and be sure that whatever actions we take benefit all of us, not just a few. To do this we need to keep track of what it is we value at all levels in the particular place in which we live together. What is important to us that we want to sustain and what can we afford to let go of? He suggests that it is critical that we develop ways to produce a rough consensus about these values in order to be able to produce resilient communities that are capable of supporting each of us through disruptions and traumas. Rather than the individualized prescriptions of the psychological approach that calls on us to develop our own plan of



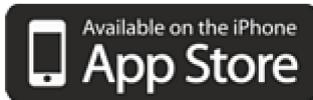
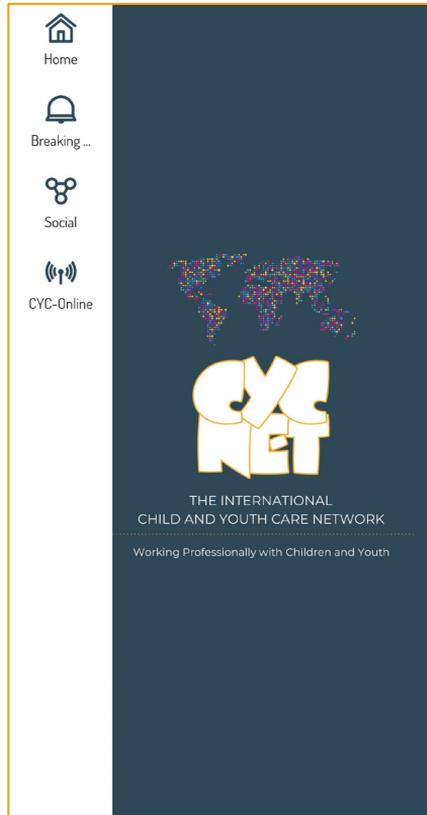
personal growth, Lerner proposes that we need all of us working together to envision new futures for our communities. He tells us that we can come to understand ourselves as a system that needs to adapt, rather than as individuals. Lerner suggests that human systems are complex and dynamic, made up of combinations of all us thinking and working together and this foundation in community can allow us to find the courage to face the future through our shared vision and values. I would argue that this model of resilience may well have actual political capacities through which we might shift and change the system engendering the traumas that require our resilience.

I often wonder how our work would change if we adopted a collective approach to the pain and suffering, we encounter in our work. What if we were to think about resiliency as a question of building a sense of shared values developed by consensus between young people and adults? What if our programs moved away from adapting young people to the world and began to envision our relation to young people as working together with adults to adapt the world in ways that actually worked in their favor? For me, this is a question of affirming life and living. At the end of the day resilience is like the quote at the beginning of this piece, "You just keep on living until you are alive again." To have a collective vision of what it means to be alive and to value that above all else may be the key to making it all bearable.

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



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Postcard from Leon Fulcher

From New Zealand Supporting Action on Climate Change

Kia Ora Kotou
Katoa and
Warm

Greetings everyone!

Many stayed up late on the night of 26 May to view a once in 40-year phenomenon - a full lunar eclipse that could be seen throughout New Zealand! Because of the location from

whence the earth and the moon progressed through the eclipse, all could see it as a blood red moon. Remarkable really! Could you see it where you live?

As I watched the Lunar Eclipse move through its paces, I reflected on how last week, New Zealand high school students joined in world marches about the realities of climate change. While some adults criticized students for skipping class to join marches about climate change, the facts remain solidly behind what the next generation are saying! Do something about it now!



The First 'Red Moon' Lunar Eclipse in 40 years!



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Think for a few moments about significant weather events that have happened near where you live. For some - especially in New Zealand, Australia, and Southern California - draught conditions have left landscapes barren, or ready to burst into wildfire flames given the slightest opportunity. Draughts followed by wildfires, followed by torrential rains, and then flooding across Western and Central Europe. Around the Arctic, the permafrost is melting and releasing carbon.

Meanwhile, in the South Pacific, whole island nations face the prospect of becoming submerged by rising sea levels. As pack ice around Antarctica melts, so it is that the peoples who inhabit Micronesia and Polynesia are already having to make adaptations to the way they live, even as their daily lives leave very small carbon footprints. Islanders have no single-occupancy cars to drive bumper to bumper, up and down urban motorways. They are being literally flooded out!



New Zealand High School Students Marching About Climate Change



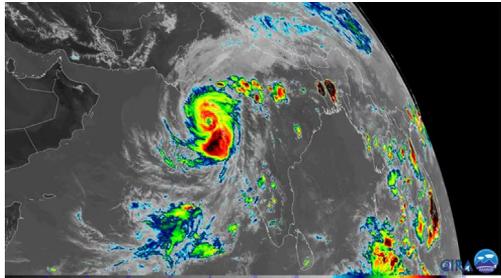
More Draughts and Dust Storms than ever before

The Climate Reality Project (at <https://www.climateRealityProject.org>) identified ten scientifically supported indicators that the Earth's climate is changing. These indicators stand, in spite of unsubstantiated claims made by climate change deniers like the former US President or the current President of Brazil. All the evidence shows that air temperatures over land masses are increasing. The Arctic sea ice is melting, as are glaciers. The peoples of Mauritius would never be heard saying that sea levels around their islands are not rising!

Ocean heat content is increasing which heightens the risk of more, and more powerful cyclones and hurricanes, like those that have recently hit both the western and eastern sides of India, as well as hitting flood-prone Bangladesh and the Cox Bazar refugee camp for Rohingya peoples who fled Myanmar. All this, on top of more lethal variants of the world's Covid-19 pandemic!



South Pacific Islands like Kiribati are being submerged



Satellite image of Cyclone Tauktae hitting Mumbai, India

As sea surface temperatures increase and the amount of snow across the Northern Hemisphere is decreasing, one notes that the Earth's lower atmosphere temperature is increasing. This also helps to nurture more and bigger hurricanes, cyclones, and tornadoes.

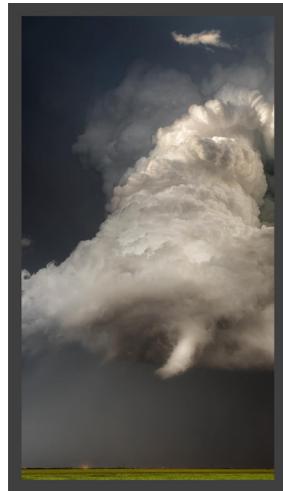
How is it that young people seem to 'get' climate change realities and look at how they might contribute, or what they contribute already? I am pleased to see the automobile industry starting to embrace electric cars!

But the fossil-fuel energy machine will not go quietly. It will take creative thinking 'outside the box' that leads the way to better electric car batteries manufactured via a low carbon footprint.

Meanwhile, at home in Tuai, a local young man named Alan has become a new Health Transport Assistant with our St John Health Shuttle. This young artist with community-support, and the support of



Flooding from Cyclone Tauktae on top of India's Covid-19 Pandemic



Dramatic weather events are becoming commonplace

whanau and family, manages as a talented artist who lives with autism. On receipt of his new uniform jacket and cap, Alan was ready and waiting to start work almost 90 minutes early!



Alan in his new Health Transport uniform

Information

Publishers

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

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Thom Garfat
Brian Gannon (1939-2017)

Managing Editor

Martin Stabrey

Associate Editors

Mark Smith, James Freeman, Janice Daley

Correspondence

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

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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.

In general:

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

Articles can be submitted to the email address below for consideration.

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¼ page	\$125.00	\$100.00	\$75.00	\$50.00

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