

CYC-Online

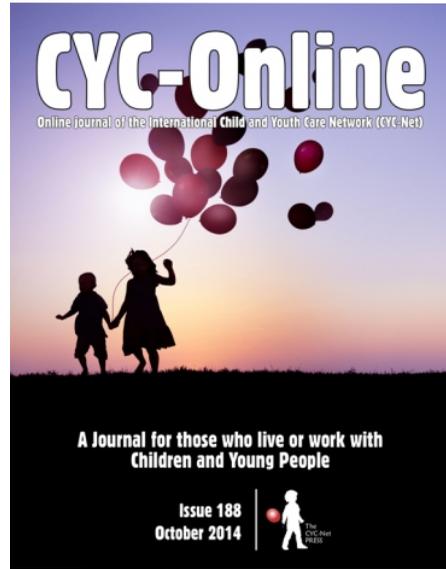
Online journal of the International Child and Youth Care Network (CYC-Net)



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

**Issue 188
October 2014**





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CYC-Now and the Joy of CYC Practice

Recently I had the opportunity to spend a few days in Thunder Bay, Ontario for a series of events organised by a group called CYC-Now. I want to tell you a little bit about my experience.

Now, first notice that I said this is a 'group', not an organisation: indeed, it is an informal group of CYC people who have come together to promote the spirit of CYC. They meet informally at a casual place where there are food, drinks and activity possibilities. Sometimes only a few people show up (like one or two); sometimes a lot (like 30). They get together, share food, conversations and, above all, their passion for this work.

Sometimes when they get together they come up with an idea like 'let's have a day or two of professional development to share the Joy of CYC Practice'. And then they just make it happen – like they did last week when I went there for a few days.

And we had fun, spending a morning with students of Confederation College, an afternoon with supervisors and a glorious, fun day with over 60 CYC people exploring a CYC Approach to practice, and enjoying ourselves while doing so.

It was, to use a simple word, joyful. During the day, as we explored the characteristics of practice of our field, we shared stories – not stories of problems and difficulties, but rather stories of positive experiences and moments of joy in working in this field. So we did these two things together – engaged in learning and in celebrating our field.

CYC-Now offers a model for the rejuvenation of our field in corners where the spirit wanes. As we work more and more in isolated roles, we need the opportunities to get together, share, celebrate, grow and enjoy. It helps us all to remember the importance of our work and the reasons why we do it. And the word is spreading.

CYC-Now gatherings have been held in other places in Ontario, and more are planned – indeed, people from other provinces are also asking how they can do the same. The answer is simple really. Get a half dozen colleagues together, pick a night to get together at a fun place – and then invite everyone to join in – maybe the first time it will only be your small group, maybe the 2nd time there will be more – but as time goes on, and people hear



about the opportunity to get together and share the spirit, more people will come. And maybe you could even have a cake!



This is not about 'professionalizing the field', or advocating for other recognition, although that may come about – rather it is about reminding us all about the joy of CYC practice.

You can find CYC-Now on Facebook – go have a look – it has grown to over 300 people – just shows how the joy can spread, eh?

Thom

Winners and Losers

A Winner says, "Let's find out"
A Loser says, "Nobody knows"

When a Winner makes a mistake he says,
"I was wrong"
When a Loser makes a mistake he says
"It wasn't my fault"

A Winner goes through a problem.
A Loser goes round it and never gets past it

A Winner makes commitments,
A Loser makes promises.

A Winner says "I'm good, but not as good as I ought to be."
A Loser says "I'm not as bad as lots of other people."

A Winner sees solutions
A Loser sees problems.



A Winner tries to learn from those who are superior to him
A Loser tries to tear down those who are superior

A Winner says "There ought to be a better way to do it"
A Loser says "That's the way it always been done"

A Winner says, "It can be done"
A Loser finds reasons why it can't be done.

The Journal that Made Us

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This month it was announced that *Relational Child and Youth Care Practice*, affectionately known by its acronym RCYCP, will stop appearing as a print journal, and instead will be published as an e-journal by The CYC-Net Press. Now let me be the first to say that I wholeheartedly endorse The CYC-Net Press, which itself will undoubtedly become a priceless asset in the future development of our field. And RCYCP will live on in its new form, modernized so to speak, or perhaps taking on that postmodern mantle of 'becoming', after already having 'been'. The people behind that change are people I love and trust, and their credentials related to promoting the field are untouchable. And still I can't help but feel some nostalgia toward the loss of the print version of RCYCP.

I think RCYCP is one of the things that really built our profession and in the process also our identity. Its predecessor, the *Journal of Child and Youth Care*, had been invented by the dynamic

duo of Thom and Gerry; their invention reflects a moment in our history that

called for courage and unbridled optimism that something could be created even at a time of restraint and uncertainty; perhaps also at a time when our field was very fragile,

still feeling its way around the evolving landscape of human service professions.

The switch to RCYCP reflected a different moment, one where the commitment to relational practice was growing, and where the articulation of core concepts in our field was proceeding at a very rapid pace. RCYCP was, I think it is fair to say, unique, extraordinary and an unparalleled risk. It was nei-

ther a traditional academic journal nor a practice-oriented magazine or newsletter.

Its printed version looked different than other journals, its contents included everything from the traditional academic article to poetry, opinion pieces, humour, and controversial columns.

Relational & Youth
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Behind the scenes, RCYCP was a masterpiece of orchestrating the work of people spread across two continents, and within Canada, spread across the entire country. The Editors of recent years were Carol Stuart, Thom Garfat and Grant Charles, based in Toronto/Nanaimo, Montreal and Vancouver respectively. The production process took place almost entirely in South Africa, where Brian Gannon and Martin Stabrey worked their magic. And the contributors included just about everyone who has been present within our community of child and youth care.

Picking up a copy of RCYCP was for me at least always a special moment. It felt like reconnecting with friends, and meeting some new people. I could always count on an entertaining editorial, followed by traditional articles, followed by argumentative articles, followed by interesting, at times biting, columns and opinion pieces. I lost myself in many of the issues of RCYCP, often times wishing for enough time in the day to respond to this author or that columnist. I also relied heavily on RCYCP for the purpose of introducing my students to the field of Child and Youth Care; other journals provided useful materials, but no

other journal does so from such an explicitly child and youth care perspective.

And then there were the Special Issues; these surely provide a richness of child and youth care perspectives that are hard to match. Every one of these Special Issues provides an insight into who we are

as a community. Our anxieties about not being understood are ever present, but so is our growing confidence that we matter, and that we have something special to offer.

RCYCP will continue to exist in its new form, as part of the new CYC-Net Press. I hope it will be awesome, and I will do what I can to promote it. But I want to take a moment to say thank

you. Thank you to those who made the print version available to us all. Thanks to those who spent countless hours managing the many tasks of putting together a print journal. Thanks to those who provided us with a meeting place, a familiar space, a place of comfort and learning. RCYCP has a place on my shelf; it is a place of child and youth care history that mattered far more than simple words of gratitude can express.



Characteristics of a CYC Improviser: Attend, Accept, and Advance

Wolfgang Vachon

In this second article of a series of six, the author discusses three concepts of improvisation: attend, accept, and advance. These concepts are shown to align with core aspects of child and youth care such as presence, engagement, noticing, reflecting, being, interpreting and doing. The author discusses how to bring these improvisation approaches into child and youth care in an applied way.

Engaged work with young people demands the cognitive, emotional, and physical presence of the child and youth care (CYC) practitioner. In CYC practice, presence is frequently understood as “being there” (Weisman, 2010). Theatre improvisation also requires presence, this presence has been identified as the capacity to attend, accept and advance (Walter, 2003). Improvisation’s approach to presence embodies being there, and is a useful construct for CYC practitioners to understand. CYCs’ work with young people becomes engaged when we attend to both the young person and ourselves; we accept who we are in relationship with; and we support advancement in the face of challenges. In discussing rhythm and presence

in CYC practice, Mark Krueger uses the image of playing a game of one-on-one basketball. “Their moves are improvised by a feel for the game and anticipation of each others reaction. ... They seem connected by their presence in the moment” (Krueger, n.d. Para. 2). Presence requires being aware of what is happening, understanding who is in front of you, and responding appropriately. The framework of attend, accept, advance provides an approach towards presence.

To *attend* is to pay attention to everything that is around. To *accept* is to start from where, and who, the person is. To *advance* is to develop the narrative with the young person. Whatever “offer” is made, is where the CYC begins. In improvisation an



offer is “(A)ny action or dialog that may advance a scene... Offers are supposed to be accepted.” (Offer, n.d.). (For more on offers see Vachon, 2014.) Freeman and Garfat (2014) write about the “bids” young people make in an effort to form connections. “... a bid is the act of making an offer for something.” (p. 25). A CYC who attends, accepts, and advances is aware of offers, is willing to engage with them, and has the capacity to act when the bid is made.

Attend

Cognitive presence when working with children, youth and their families allows me to know what is happening. Do I see/hear/sense a bid to connect? Are there behaviours inviting interaction? What am I aware of? Garfat (2003) calls this noticing, being conscious of what is occurring. To attend is “to direct the ears, mind, energies to...” (Attend, 2014). Attending is a broad awareness we “pay attention to motion and atmosphere” (Krueger n.d., para 22), to the rhythms and milieu that sound us. In child and youth care, as with improvisation, “attend” is a verb.

The improvising musician pays attention to what comes before and what comes in reaction to the notes performed. They determine what to play based upon how other improvisers respond to their offers. In one of my favorite articles about interventions, Four Parts Magic, Thom Garfat writes that as CYCs we are presented with moments. In order to act one

must first notice that there is a “need, or opportunity, for intervention” (Garfat, 2003. Para. 7). Being aware that something is happening is attending; noticing allows us to see bids as they are made. “*Attending* refers to the ability of keeping one’s main focus on the present, on all that is happening in the moment” (Walter, 2003, p.320 italics in original). Skills of discernment are required to know if an offer is actually being made in the moment, and if so how to respond.

Sometimes moments are obvious, for example, a 12-year-old girl crying after returning from a home visit. Sometimes moments are subtle, the same girl comes home and when asked about the visit, replies “it was fine”, smiles and goes to her room. This may or may not be an opportunity for an intervention, it will be determined by many factors. Start with what you notice: When I direct my attention towards the girl, do I see a behaviour. When I direct my ears towards her, do I detect a tone that indicates everything is not fine? When I direct my energy towards her, do I sense something else that I can’t articulate in the moment? My response (this has to do with accepting and advancing) will depend on what is noticed, it will be informed by her actions and my awareness.

Some theatre practitioners use a paradigm called 60/30/10 when developing characters (Cameron, 1999, p. 204). It proposes that audiences discern a character primarily based upon body language, secondarily how they speak (subtext in theatre) and finally the words used (text).

The weight given to each of these three aspects is 60% physicality, 30% way of speaking, and 10% actual words said. On stage, the young girl who comes home says "it was fine", smiles and goes to her room can be performed many ways. In CYC practice we must also be aware of what is communicated through the body, the subtext and the text. Attending requires being conscious of how the individual is expressing themselves physically, noticing facial expressions, tension in the body, eye movement, how they carry themselves, what are their gestures, how do they position themselves from you and others? Has something physically changed from the last time you were with them? Attending is paying attention to tone of voice, cadence, rhythms, patterns, etc. Finally, we do not ignore language. What are they saying and not saying, what are the words they are using, what is being communicated through their choice of words?

Attending requires us to reflect upon what we notice (Stuart, 2013), directing our mind towards. Reflection begins with what I know about the person and the context: Is this normal for this particular individual? Is this developmentally appropriate? How might culture inform this moment? How does the milieu impact? I then reflect upon the moment: Do I know what happened before I arrived? Was there a catalyst (an antecedent or trigger)? What has happened in the past (recent and distant) that might be relevant? What is going to happen in the future with the person I am seeing? What is supposed to

happen later on that day, week, and in the months to come? Does this event change that? What is my part in what has happened? I also need to reflect upon what I'm *not* seeing: Why might these actions be happening today, why now? What might this person be communicating to me? What don't I know?

It is crucial that I also attend to myself. What am I feeling and thinking? What are my physicality (distance from person, facial expressions, eye contact, etc.), my subtext (tone of voice, quickness of breath, rhythm, etc.), and my words (use of name, complexity of language, clarity of message, etc.) communicating? How am I feeling about this moment, this person, and this situation? What attitude am I projecting? How am I using my power?

"The effective use of daily life events requires a recognition and understanding of the potential which can open up in a single moment" (Freeman, 2013, p.34). Garfat and Charles (2010) identify four reasons why a CYC practitioner may not attend to an offer. "We don't know about them, we don't want to know about them, we have decided not to know about them or, we are focused somewhere else" (p. 82). To attend requires us to be aware of our own blocks. Are we lacking in our attending skills? If so, what is causing us to miss what is happening around us? In CYC practice the need to work on Self is well discussed. A potential consequence of not doing work on Self is we fail to attend. In writing about her journey as a CYC practitioner and Integrative Body Psychotherapy (IBP) practitioner Debra



Palmer writes that the IBP practitioner “MUST be awake, firmly rooted in self awareness, compassion, and profoundly sensitive to the personal issues that may affect his or her state of presence” (Palmer, 2009, para. 14). She argues that this should also apply to CYC practitioners. We do this work so that we can “apply oneself to the care or service of (a person)” (Attend, 2014) through our attending.

Accept

To accept is to be present with the whole person you are in relationship with. This means recognizing their unique culture, background, temperament, personality and development (Stuart, 2013). Weisman reminds us that the young people we work with have “experienced few or no successful relationships with adults” (2010, Para. 4). Many of these young people have survived by protecting themselves. This may mean not allowing adults to come too close for fear that once again this will not be a “successful” relationship. Acceptance of who the person is is crucial in building a healthy relationship. In many professional CYC interactions there is an implied lack of acceptance. Young people frequently come into relationship with us because there is a “problem”. A relationship that is premised upon a problem can be perceived as not accepting who the person is. Treatment plans identify behaviours, attitudes, relationships and other things that are supposed to change. Educational plans may

be designed to support the individual’s learning but they can be stigmatizing. Indeed any relationship with a CYC can be stigmatizing, we cannot afford to add to the stigma by not accepting the young person. Accepting requires being present with who I am actually with. I may wish that this person were behaving differently; however, that is not the case. I may wish that everything went well on the visit for the 12-year-old girl — but if it did not, then it did not. I may wish I was working with someone who was nicer, less resistant, more compliant, or appreciative of my help. Though my attending to Self, I can be conscious of my own blocks and how they impact the relationship. “To unconditionally accept and show empathy to the children we work with is easy for the ‘likeables’ who are attractive and appreciative of our efforts” (Ranahan, 2007, para. 5). My acceptance allows me to be *present* for the person I’m with and base my next step (Advance) upon the reality of the moment.

In teaching the construct of attend, accept, advance, CYC students often struggle most with the idea of acceptance. Some misunderstand it to mean that the CYC should consent to all behaviours. In acceptance they hear acquiescence. To acquiesce implies a passive agreement or compliance, a shrugging of the shoulders. Like attend, acceptance is an active process; it is an engagement with the young person in the present moment. To accept is a shift from being there to being here. In being here, we are communicating that *I will continue to be present, even when you do*

things that I don't agree with or that cause pain. "Unconditional acceptance and empathy... enter into every conversation, every look, and every interaction that we experience in our relationship with the child. It is an invitation from the child and youth care practitioner to the children to express their core Self. (Ranahan, 2007b, para. 5). To accept is to be here with, and for, person in front of me.

Acceptance may well be the hardest when it comes to ourselves. Our emotions, triggers, social context, history, relationships and how we are doing that day may all challenge acceptance. Adrian Ward suggests that the most important tool practitioners have is knowledge about and acceptance of themselves (Ward, 2014). Let's return to the 12-year-old girl coming back from a family visit. If that young girl was sexually assaulted by a relative when she was on the visit, and the last time she disclosed an assault it resulted in her being removed from home, might we understand her silence? If she and I have different ethno-racial backgrounds (perhaps mine is the same as the worker who apprehended her), I may not discern all the implications of her disclosing to me. Acceptance requires me to admit that there will always be unknowns in my work with others and I will not always understand. Acceptance is a commitment to stay here even when we don't know everything, even when I am not completely in control.

"Good improvisation relies on performers' ability to overcome the urge to maintain or gain unilateral control over what is happening" (Walter, 2003, 321).

We work to let go of our own desire to take control and accept that we are entering into an improvised space where the outcome is unknown (even though we may so desperately want safety and predictability). My experience as both a CYC and an improviser is, the more I try to take control the less effective I become in the moment. My desire for control is often a refusal to accept the offer and the situation. In CYC practice, this becomes my refusal to accept the whole person I'm working with.

As a CYC I must do a great deal of personal work to ensure I can accept everyone I work with. However, as Ranahan reminds us, we cannot expect the same from the young person or their family. They may or may not accept our offers our efforts, our process, etc. It is important in times when our efforts are rejected to recommit to our own acceptance of the young person. We do not stop accepting (block) the young person because they do not accept our efforts. "Blocking" is anathema to improvisation. To block is to "not accept another player's offer and actually destroying those offers" (Blocking, n.d.). When we block we negate what the young person is offering us of themselves and, in that moment, it may be perceived that we do not accept them. In this lack of acceptance we risk destroying the relationship. One of the dangers in blocking is that the individual may perceive themselves as anathema to us. When we negate their offers it is very hard to advance the story, collaboratively. If the young person over time continues refusing to work with



me, blocks all my efforts, then it is important to evaluate whether I am the best person to work with them. In these situations I must accept that another CYC may be a better option for this individual. I cannot block this young person's advancement by denying them that opportunity.

Advance

Once we notice (attend) and we commit to being present (accept) then we can advance. To advance is to move the story ahead (Walter, 2003). We work with the young person in addressing what was noticed and we build upon what has taken place in the narrative up to that point (Walter 2003). Theatre is usually structured upon conflict. The traditional three-act story structure begins with an introduction to the world of the characters, an event happens that challenges the existing world (this is the conflict), the conflict is addressed and the play ends with the new world of the characters. This structure can be useful to think about in our work with young people. Conflicts happen to, and are created by, those we work with, which impacts their world. We notice and accept that the conflict is happening. To advance is to live with and address the conflict, to be part of the story. We must remember that in our work, the protagonist is always the young person; it is not our story (our story intersects with the story of the young person but in our work, we are not the lead). The story cycle can happen over the

course of a few minutes (during a short intervention) and over the course of years (a child being apprehended at age 4 and ageing out at 21).

The ways the story advances depends greatly upon the milieu, the skills of the individual we are working with (and our own), the resources available, and what is going to be best for the young person. We advance by asking ourselves: What does this person need right now? What might be the reasons for this action (behaviour)? Is anyone at risk (physically or emotionally)? What are the goals of this young person? What are the goals for this young person (formally such treatment plans, formulations, educational plans, etc. or informally) that need to be taken into account? What do I want in this situation? How can we move forward?

How to advance will be different with each situation and every person that we work with. One of the insights from practice-based evidence is that what works for one person may not work for another. We know what to do based upon our attending and accepting. By being present we are able to see the offers and have a better idea of how to respond to the bids. This will likely be different whether it's the first time we've met or we've been in relationship for years. Our response will likely be different if we do street outreach or work in a psychiatric hospital. The milieu impacts tremendously and informs how to advance.

When I first started working with young people, I thought advancing was the most important step. The way I perceived

it, there was a problem and I needed to do something about it; this was particularly true in the context of an “intervention” (and I saw my job as a series of interventions). I understood advancing as the work: solving problems and fixing things, it was my responsibility to come up with a suggestion for a solution. I now understand advancing as working with the young person to co-create the story. Garfat and Fulcher (2013) write about the co-created space “(T)his co-created space represents the ‘hub of the wheel’ around which all other characteristics of practice revolve. We often call this co-created space between us the relationship...” (p.9). I work *with* the young person, not *upon* the young person. Together, as two improvisers, we are able to develop the story. All stories advance, and effective advancing always returns to attending and accepting. We advance by continuing to be with the person in front of us. Through paying attention to how the other person responds we know how to advance.

The notion of advancing can be a problematic one. What does advancing mean in the context of CYC practice, and who determines this? Is it the role of the CYC to always move things forward? Does advancement mean therapeutic progress? Are there measures being used to assess progress (like treatment or education plans)? Is a particular agenda taking precedence? When we understand advancing as co-creating then we are much less likely to experience blocking. It is crucial that we do not skip the stages *attend* and *accept*. We wait for the offer to know that the

person is ready to advance. If we try to advance before the offer is made, we are not accepting the person we are working with; we take control and it becomes *our* agenda. It is possible if we rush advancement for the young person to perceive that as a lack of acceptance. One must guard against advancement being embedded with the message that you are not okay.

When done effectively, advancement opens a space of hope for the young people we work with. Krueger, in discussing the work of Baizerman, writes, “If these young persons are to experience hope, we must teach them that the present is better understood when linked to the future, rather than chained to the past. Mediated by choice and decision, disturbing personal histories can give way to hopeful personal possibilities” (Krueger, nd. Para. 11). To advance is to affirm that things can change. The people we work with need not be tethered by what has happened (by them or to them), the choices they have made, nor the ways they currently do things. However, all these elements of their story inform the narrative. If I am stuck in their past, constantly reminding them of the mistakes they have made and their “poor” choices, I don’t allow them the possibility of movement. This can result in it being harder for them to imagine change themselves. To integrate the idea of advancement into our work is to hold hope.



Conclusion

One of the characteristics of a CYC improviser is presence. Presence requires active cognitive, emotional, and physical engagement. The method of attend, accept, and advance allows the practitioner to *be here*. There are several ways to understand what CYCs do. The construct of attend, accept, advance encapsulates many of the ideas presented by other writers of CYC practice. To attend involves noticing and reflecting, to accept involves preparing, and effective interventions always involve advancement. We can think of attend, accept, advance as being aligned with the three elements of engagement. To attend is to engage cognitively in the moment. To accept is to emotionally connect and process. To advance is facilitate movement. If we look at Freeman and Garfat's (2014) way of organizing the characteristics of a relational CYC approach, in which they use the acronym BID, we can gain further insights into each construct from aligning the attend, accept, advance structure with BIDs. Attending requires *being*, accepting involves *interpreting*, and advancing is *doing*.

Within the ways that CYC has been discussed over the years, many people have used improvisation as a metaphor for our practice. Yet, the writing on how the comparison holds is limited. In the December, 2014 issue of CYC-Online, I will argue that improvisation is not only an apt metaphor for our work but that the skills of improvisation are ones evident in all excellent CYC practitioners.

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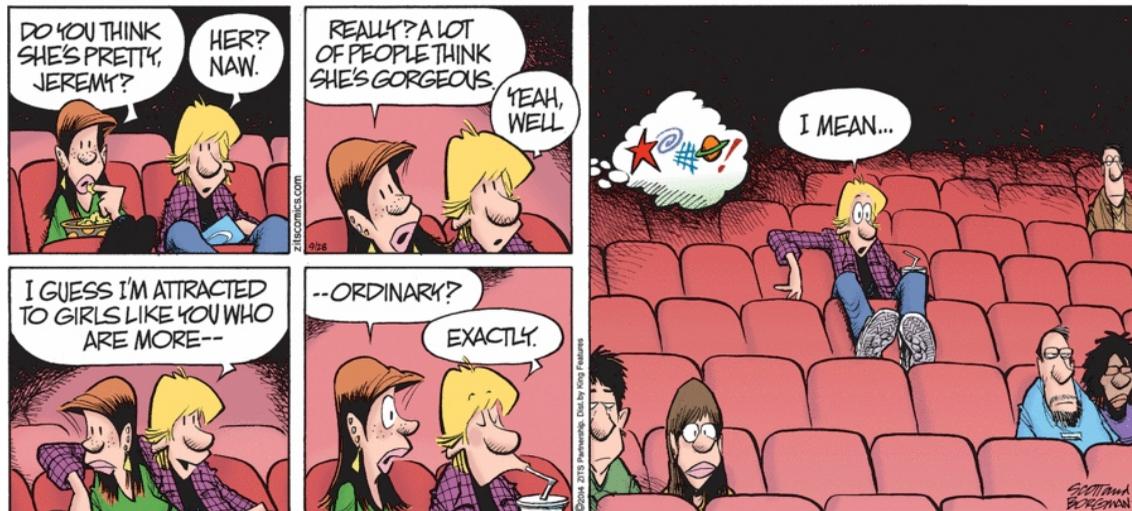
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Mapping CYC

Part III

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In the previous two columns I have proposed that we map our work and how we think about it by challenging fixed and static ideas about who we are and what we do. In the last column I suggested that we might consider ourselves, as CYC workers, as artisans of relationship with the same creative freedom of the artist. In this last column I want to go a step further and suggest another kind of mapping that exceeds the limitations of both the dominant map that attempts to hold the world still and the mapping of the disturbances that unsettle the dominant configuration and provide new and creative possibilities for making sense of ourselves and the world in which we live.

As you may recall the maps we have explored so far are proposed by the French philosopher Gilles Deleuze and his collaborator, the activist and Psychoanalyst Felix Guattari. The two maps we have discussed, are the molar map (dominant maps that define what things are) and the mo-

lecular maps (alternative mappings that unsettle molar maps). In this last column on mapping, I want to explore a third map which Deleuze and Guattari call a line of flight.

The mapping of a line of flight is the most difficult and possibly most dangerous of all the maps. It is difficult because, at its heart, it is a map of the experiences we have that exceed our capacity to describe them in language. The word flight here does not mean to fly like a bird, but to flee. What are we fleeing? We are fleeing the world of language and signification that would compose and structure our world in such a way as to limit our full experience of it.

In both of our other maps we are still using some form of signification, however flexible, to compose our understanding of the world. But, as we have pointed out, molar and molecular maps produce each other in a constantly productive interchange in which molar structures produce

their own undoing and molecular maps inevitably contain the structure they will become. This is why any creative endeavor, be it art or child and youth care, will find its way into the dominant narrative and be subsumed as a new dominant discourse. Of course this discourse, be it one of caring, relationship, development, liberation and so on, will also contain the seeds of the next disturbance. This is because no molar map can fully contain the full creative possibilities that were in the molecular map being absorbed. There is always a surplus or remainder that awaits the proper social and historical configuration to find its force and radically realign the existing dominant map.

The line of flight flees this process by constantly undoing any process of interpretation that produces the world composed of borders and distinctions between things and beings. The line of flight always exists at the edge of our thought without ever composing a border that defines what we are thinking. It is instead, the space that precedes thought as a space of all that could be, but isn't yet. We all experience the line of flight at the edge of what we know and what we bound as our experience. It is a map of that which exceeds what we are supposed to feel, to see, to hear, in short what we dare not perceive for fear of falling off the edge of normative society.

Indeed, the line of flight always operates as a dynamic mapping of multiple relations. It is a map that opens like a constantly mutating kaleidoscope. Only, it is not a map of color and light alone, but of

everything we encounter and that encounters us. It delineates the absolute reality of life, in real time as an infinitely shifting chaotic convergence of contingent production. In this sense, it is always a multiplicity or an assemblage of all the components of any given moment in motion against the tendency to slow the process down to an articulable level, where it can be contained and controlled. The line of flight opens and undoes this without destroying. Instead, it is infinitely productive and reconfigures and redeploys that which it undoes into different configurations and functions.

In earlier writing Deleuze describes the line of flight in terms of what he termed a dark precursor. He uses the example of thunderbolt. Thunderbolts explode when different atmospheric intensities collide. However, Deleuze suggests that such conditions are preceded by a field of chaos, that nonetheless sets the conditions for the production of the thunderbolt. In other words, the dark precursor is all of the elements aligned in a particular situation that can only be understood as



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causing the thunderbolt after the thunderbolt has occurred. This is because the same conditions may or may not cause a thunderbolt, but they have the capacity to do so under very specific conditions, which can never be known in advance.

The map produced by the line of flight begins to uncover this field of obscured force in its full chaotic effects. It has the capacity, if engaged, to open to us the hidden field of pure force relations in all their contingent productivity. Such a map goes beyond the molecular map that simply seeks difference and deviance as motors of creative innovation. The mapping of the line of flight seeks to uncover what precedes the molecular and that is the realm of what the psychoanalyst Lacan called the “real” and Deleuze and Guattari call “immanence.”

For us as CYC workers, this has potentially powerful implications. It suggests the possibility of engaging with the young people and other whom we encounter in our work as unknown and unknowable. Why in the world would this be an advantage? Because it opens our perceptions to the actuality of events as they occur rather than as we pre-map them. In the realm of relationship, upon which our field of endeavor is tenuously and precariously founded, this would mean encountering the other without pre-consciously investing them with our paranoid fantasies that we use to protect the self we imagine ourselves to be.

Deleuze and Guattari note that what binds us together as human beings are three elements 1) organism 2) significance

and interpretation and 3) subjectification and subjection. They argue that it is our separation of ourselves from other organisms, through signifying and interpreting them as other, that leads us to produce ourselves as subject to various regimes of sign and meaning, rather than to the exploration of our experience within the rich multiplicity of life. They suggest that within the process of creating ourselves, as individuals separated from other individuals, is a desire to push our individuated creative capacities past the threshold of our individuated selves. This desire is premised in the dark precursor of our collectivity as organisms sharing a life and a planet. They suggest that mapping a line of flight can undo the rigid boundaries of our individuated and alienated selves to a new function and a new politics. They suggest a shift in consciousness in which we engage our perceptions and passions as a field of experimentation. Not to confirm or deny them, but to deploy them productively to set ourselves into flight, or to use another term perhaps more cogent here, flow.

Indeed, another way to map lines of flight is to engage them as lines of flow. When we think of the good work that we do in our encounters as child and youth care workers, we may well notice an openness of flow to the events as they occur; a certain kind of rhythm and ease of encounter, even in contentious or hostile engagements. Sometimes we talk about this as being “on.” What is notable in these moments is how little we refer to dominant modes of making sense. We are

in the moment, if you will. These moments are full of passion and active thought. We have a tendency to blur the boundaries between the physical, emotional and intellectual aspects of our work at such times. We find ourselves operating seamlessly with our co-workers, in cooking and in other activities, without a need for direct communication or explanation. This is what mapping the flow would look like. It comprises an edge to our work without ever containing or defining it, In fact every effort to explain it or replicate will fail. Like a thunderbolt it only occurs under certain conditions.

However Deleuze and Guattari suggest that through experiments with our consciousness and perception we can open ourselves to flow or flight. To do this, we would need to be far more attentive to our passions as a field of intensities that

are composed of all of the passions in our work-ours and everyone's. In the parlance of our work we might call this reading the floor, but it is a deep sensitivity that can read the floor, as it emerges throughout the shift, and seek the lines of flow and flight that exceed our expectations and significations and open us to the world of surprise. In this, Deleuze and Guattari propose flight as a way to use love (passion) and consciousness to abolish subjectification. We must lose our sense of who we think we are in order to have a consciousness that can truly engage relationally with others and ourselves. To do this they recommend we become willing to be an "utter fool." This is the mapping of the line of flight and flow—to become strangers to ourselves in order to love ourselves (all of us) more completely.

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Guilt, Shame and Pervasive Shame

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Back in May of this year, I started a series of columns addressed to a central question of how to have boundaries, set limits and create safe environments that promote development and healing without resorting to punishment. In that column, I argued that it is difficult to avoid punitive reactions due, at least in part, to a wider social context that is still punitive in its orientation to child rearing and human interaction. This can be linked to what is often referred to as a blame culture, or our impulses to 'name and shame'.

Notions of guilt and shame sometimes underlie our motivations to punish, so this column will explore them a little bit. For example, back in May I invited consideration of the problem some of us have when we perceive a kid 'getting away with' some form of misbehaviour. I think one of the reasons why we get exercised about this is because of an underlying belief that the young person needs to experience

guilt about what he has done, or in the absence of guilt, at least some other form of psychological discomfort. While there is something unsettling about seeing a young person engage in harmful behaviour and not appear to experience any related discomfort, the relationship between the experience of that discomfort and the development of guilt, and further, the development of a functioning conscience, might be less clear in our minds.

It may be helpful to start by distinguishing between *shame* and *being ashamed*. According to Dent and Brown (2006), shame is defined as the humiliating feeling of worthlessness; as such, it is internally focused. Being ashamed is, conversely, externally focused; it is associated with feelings of guilt about one's actions and with empathy for others. Infants begin to experience shame somewhere between the ages of seven and 15 months old, but the capacity to feel ashamed does not de-



velop until toddlerhood – at about three years of age.

Given its definition, I would suspect that most of us would not want to induce shame in our young charges. Yet shame is considered essential to the process of survival and socialisation; parents curb their children's pleasurable but dangerous or socially unacceptable behaviour, usually through simple reprimand (Shore cited in Dent & Brown, 2006). It is relatively easy to induce shame in infants and toddlers, and the flooding of painful emotion brought about by shame serves to stop the behaviour and prevent future occurrences.

We have all probably witnessed, however, parents who reprimand their children a lot, but by age three or beyond no longer effectively stop or prevent behaviour or appear to be supporting the development of guilt, empathy or a conscience in their child. An understanding of the concept of *disruption-repair* (the subject of my July column) can help to explain why this happens.

For the experience of shame not to be damaging, an infant or toddler must experience disruption-repair (defined as a re-establishing of harmony in the relationship) very quickly after admonishment. Parents or carers often do this naturally by explaining why the child must not engage in the behaviour (for example, he could be hurt or could hurt others) and by reassuring the child of their love for him.

If the child does not experience disruption-repair, he is left with what Dent and Brown refer to as *pervasive shame* – a

sense of having done something wrong, of being to blame and of being bad. Frequent experiences of being left with pervasive shame will damage a child's sense of self, his confidence and his belief that he can repair his mistakes.

Shame is extremely painful. Pervasive shame, then, is uncontainable; when disruption-repair doesn't immediately follow, children are left with an experience that is beyond their ability to manage alone. This, of course, will be compounded by repeated experiences of pervasive shame.

Children react to pervasive shame in a variety of ways, but according to Dent and Brown, the most common reaction is to cover related painful feelings with anger and aggression. The sense of power derived from angry feelings and behaviour can be much more manageable than the psychological annihilation that pervasive shame threatens. The masking of shame is almost always unconscious and, over time, the shift to anger will be so fast that a child will be completely unaware of the underlying sense of shame. It's just too intolerable.

While this way of coping enables a child to survive pervasive shame, it interferes with or completely obstructs the development of empathy, the capacity to tolerate guilt and the development of a conscience. In these circumstances, attempts to provoke a sense of guilt will often completely backfire. They will only reinforce the child's underlying sense of worthlessness, powerlessness and badness. They will also require him to fortify his anger and aggression to keep that sense at

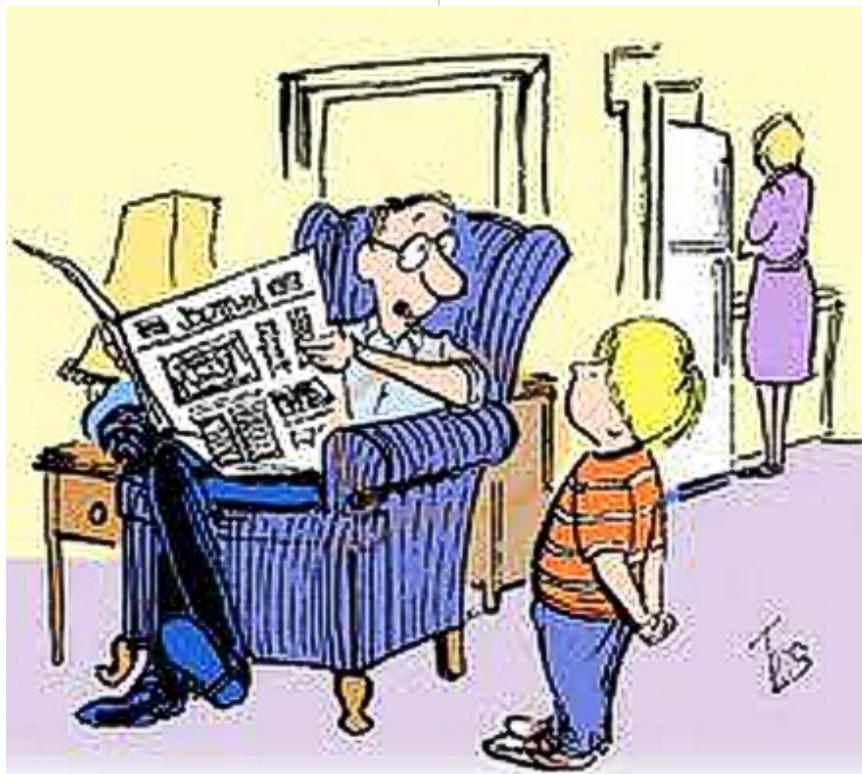
bay, giving more cause for others to want him to feel guilty. It's easy to see how a vicious cycle can be perpetuated.

Of course, not all of children you work with will be subject to deeply entrenched pervasive shame; by the same token, I would be willing to bet that most of us have encountered more than a few who do. So how do we have boundaries, set limits and create safe environments that promote development and healing with children who have little or no capacity to feel empathy or guilt? That will be the focus of my next column.

Until next time...

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"Oh yes, a one-half of one percent allowance increase is quite a bit."

Independence & Interdependence

Searching for love, belonging and identity

John Digney and Maxwell Smart

My Son, Freedom is best, I tell thee true, of all things to be won.

– **Sir William Wallace**, Guardian of Scotland and resistance leader

*He let it pass. All he heard, he sifted first and kept it in his heart
Pondering on each little part, till it became a word
He thought still of trees and stormy glen and looking at wet stone
He made his way alone, like other men*

– **Brendan Kennelly**, Irish poet and novelist

Autonomy & Mutuality

As we reflected on a theme for this month's column we reviewed what was current for each of us in our respective 'Celtic Kingdoms'. After a healthy debate on the result of the Scottish referendum we decided this may be best placed to one side for now. That being said however, this discussion did throw up some few very significant discussion points that we very quickly reflected back into our work. The issue of the referendum was about one overarching thing,



Independence. Of course this sounds like a simple and straight forward issue – 'do we want independence?' or 'do we want to keep the status quo and maintain the safer option of keeping our existing connections and relationships intact?'

The dissonance is palpable when consideration is given to this debate - be it an external globally broadcasted discussion on the political and economic issues

relating to a nations independence OR the private and innermost feelings of a young person who is considering stepping into more independence in his or her life. We

think it is fair to say that we believe that there is a place somewhere between dependence and independence where all must 'live' for a period of time – a place that is difficult to be, a place where we go through a right of passage - but most survive it. We also think it fair to say that we also believe some of the bigger issues for young people, those which cause most fretting and concern, are about stepping out into that unknown; becoming an adult; living alone; building a future and maintaining a sense of belonging.

Interdependence – who belongs to whom?

Often, as caring adults, caring professionals, when we discuss issues such as pertain to preparing kids for independence; we make assumptions about what they need most. Those of us that have been around for a while can see the way that different people think about this and it is interesting to see how each person has their own lens. Some say, the most important thing is a place to live, others say it is about having somewhere to go during the day and others still talk about the importance of getting a job or going to school.

*... You hang your head and your heart is
filled with so much misery
You'd be happy as you could be, if you
belonged to me.*

– From 'If You Belonged To Me'
by The Travelling Wilburys

Yet successful navigation towards independence requires a continued rootedness and support with those that care for and about you. When thinking about developmental growth needs as espoused by philosophies such as resilience research, positive psychology, Circle of Courage, Glasser, Maslow and so forth, we see the recurring themes of (i) Belonging and (ii) Independence. Both are universally accepted as 'needs' that all humans have and yet these needs seem diametrically opposed. Can we have a need to belong to someone whilst at the same time also need to be independent? Is this how we gain personal autonomy?

If you belonged to me ... If I belonged to you ... if we belonged together! It's a funny thing, or maybe that should read strange, the way we use words which can create ambiguity – yet we usually know what we mean. When parents talk about family they use words such as, 'my little Mary', or 'our eldest lad'; these are ways to 'claim' someone else, but what are they claiming? Are they claiming ownership (as a possession) or are they claiming connection with (as in a loving relationship)? 'Our' and 'my' are relational words indicative of claiming and belonging which depict continued emotional connection despite physical separation. So even when our burgeoning young adults leave our care they don't leave relationships of love and support.



Dreaming of love

... I was lookin' for love in all the wrong places,
Lookin' for love in too many faces,
searchin' their eyes and lookin' for traces
of what I'm dreamin' of.

– From *Looking for Love*
by Wilbur Mullett

Nationalists may dream of 'freedom'; about breaking away from perceived oppressors. Kids too dream of independence and as they prepare for this they begin to look for connection with others, they begin to create what may initially be 'artificial belonging.' However, if this is done too quickly, without proper support; or by a young person who has not been afforded the limbo of 'autonomous mutuality' these synthesised relationships may be very wrong and dangerous.

Often this ersatz belonging is sought by vulnerable youth, the kids in our care systems so ready to try and take control of their lives but who often have had impoverished relationships. This form of independence is not independence at all; for it is bereft of all the things that join the relational dots together that allows for successful maturation. The 'yearning for independence' which lives in the pocket of 'needing to belong' cannot work for our youth if these transitions occur without the right support of those who really care.

The Head and the Heart

I know too well that I'm just wasting
precious time
In thinking such a thing could be
That you could ever care for me
(I'm sure you hate to hear, that I adore
you, dear)

– Taken from *Easy to Love*
by Wilbur De Paris

When kids (or countries) set out along a path seeking autonomy they will be on the look out for allies and companions - it is instinctual that we understand 'we need others to survive'. On the inside there is a desire to 'form alliances' however, there are those who have been so badly treated for many years; who have been undermined and undervalued and maybe even subjected to direct attack or abuse. These are the kids (or countries) that do not believe in themselves because they can't believe that anyone else gives a damn about them. They think, 'why would you like me when I'm a nothing, for I'm damaged goods and have nothing to give?'

Solidarity or division?

At those times in our lives when we move to the next stage of autonomy, when we stand up to be counted; when we 'call the old man out'; when we run away from home; when we get kicked out of our residential placement at age 18 or when we vote in a referendum on independence, we have choices to make. Often times, these moments call for choices to be made that

appear to be all about connection or division; autonomy or attachment; splitting or bonding; belonging or independence. In reality they are really choices to be made about how to marry these together and an individual's personal history, along with their self-belief and private logic as created from their interpretation of life experiences will impact greatly on their ability to make this link. This lesson is often not taught to our kids, they walk about with the beliefs that, 'you're in or you're out'; 'you're one of us or one of them'; 'you're a kid or an adult'. We must get better at demonstrating belonging whilst promoting independence.

Wrapping it up

Sometimes the status quo seems the best option but often, for our kids in particular, it is not an option that is on the table. Slowly but surely however, some hope can emerge out of the mist. Some programmes are adopting motto's that continue claiming and belonging when they indicate that, 'you never leave the programme'.

These innovative and imaginative programmes continue their care and caring with young people, sustaining relationships after tenure, with continued support for former residents both in and out of the programme. They use mechanisms that support continued supportive care like one would do with family; regular invites for dinner; frequent phone calls to see care leavers are ok; anniversaries remembered; continued care encouraged

and life-long support as part of a philosophy of care and caring.

In an age of mass communication these services proactively use social media to sustain connections and provide a wider network of support. These are all mechanisms of support that can help transitioning from care to supported independence which are starting to be recognised as being essential to the continuum of care needed to facilitate positive independence.

So let us move forward in our granting of independence by making sure we are never too far away to catch our charges when they fall. Make sure we create the limbo of being 'in and out', of being 'here and there' and being 'home and away'. For this is where the words 'better together' move beyond being a political sound bite towards something meaningful and tangible; an interdependence in relationships that matters and can endure.

Digs and Maxie



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The simplicity of relational care

James Freeman

Abstract

Relational care involves both an inherent complexity and simplicity. This brief article encourages reflection on the power of simplicity in our work with young people.

Keywords: *Relational care, children and youth care practice, simplicity*

The work we engage in on a daily basis is certainly complex. Inserting ourselves non-invasively into the life of a young person - especially in the context of the larger family and life experience – takes advanced skills and well-thought out theory.

I've invested a lot of time and effort in advocating for the complex needs of young people and for the state of our profession. Ethics, competencies, systems of care, career development, and professional recognition are all needed and worthwhile aspects of our profession. Even as I write this I am traveling to a residential care association board meeting where we will plan a conference for 2015 on theme of the complexity of residential care.

Yet, there is also a simplicity in our work which can be lost in the busyness and rush of the everyday. There is a corresponding aspect of craft in which we might have a sense of knowing when to follow the rules and when to depart from them.

No equipment needed

Work with young people is certainly enhanced with material goods. Nothing beats a quality ropes or adventure course, horse-back riding, or basic sports equipment. Yet, relational care at the core simply requires our own mind and hearts, open to the moment of relational exchange. Early in my career I thought a lot about planning the day and making sure that everything was set up and prepared for the activities of the day. That's still essential, but now I find myself more interested in showing up and preparing along the way, engaging the young people as part of the process. Perhaps it's a way of doing more with them and less for or to them.

Fine tuning our way of being

More and more I am learning that what young people - and perhaps the world - need is for us to show up and be with

them in a meaningful and helpful way. There is simplicity in the choice we make each day about how you are going to be with others that day. The more natural and honest to our own make up and personality we choose, the more straightforward this opportunity becomes. Sure, many young people need intervention, education, and personalized support. But the most important aspect of our work is how we are doing what we are doing with them. It is about the experience we create by the way we go about our work.

Just serve breakfast

Recently a group of young people left a residential care program late in the night. They left secretly with the care providers realizing shortly after they were gone. The rest of the night was exhausted with much concern, making plans to find them and ensure their well-being. In the early hours of the morning they were found asleep in a community room just adjacent to their living area. What should be done to them? Should there be consequences? What's the

process for reentering the program? So many complex questions arose from their carers so quickly. Yet, in the simplicity of the moment, perhaps it was best to simply serve them breakfast and greet them for the morning. Eating with them, discussing what they wanted through what they did (i.e. identifying the need and helping find more satisfying ways of meeting that need). In such an act, we can address the complexity through the simplicity of the moment.

So, the next time you begin to feel overwhelmed by the complexity of your work, remind yourself of the power of simplicity in relational care. Show up, be intentional about how you do what you do, and, if necessary, cook up something unexpected and give the young person you care for a new and different experience of life.

James Freeman will be at the Canadian National CYC conference in New Brunswick this month celebrating the simplicity (and complexity) of CYC practice with others from around the world. He can be reached at jfreeman@casapacifica.org



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The art and science of professionalizing Multi-disciplinary education: start early and never stop

Carol Stuart

One of the great mysteries for a child and youth practitioner is what goes on in the 'therapy hour'. Trieschman, Whittaker, & Brendtro (1969) titled their seminal work *The Other 23 Hours* and they didn't explain what the psychologist, the psychiatrist, or the social work therapist does during 'The One Hour'. I've come to realize that the mystery regarding what we do as child and youth practitioners is equally as strong among most members of those professions.

A frequently expressed frustration is an ongoing sense of being undervalued and misunderstood; of having a clear identity, but not being able to explain it to the professionals that we work with. We are the invisible part of the multi-disciplinary team. I no longer think that we are undervalued; I think that what we do is a mystery to our colleagues because, in the education that they receive, they don't learn about our roles and responsibilities as we learn about theirs. Since those who first wrote about child and youth care were psychologists, psychiatrists and social workers I suppose I assumed that members of those professions were aware of our roles and

functions and that this knowledge was conveyed to new professionals entering those fields. I now realize this was merely an assumption. We need to educate other professionals, not just in the field and on the multi-disciplinary team but within our educational settings as well.

Students in child and youth care need, from the start, a clear understanding of their roles and functions that can be conveyed to classmates from other disciplines. Instructors need to find opportunities to cross pollinate as well. This is not for the purpose of creating a unified way to doing things, but rather to create an appreciation of the uniqueness of child and youth care that can be understood by other professionals. With this aim in mind I offer some thoughts on previous attempts to identify our uniqueness and a synthesis which I hope will receive further comment.

Definition

The 1992 meeting of the International Child and Youth Care Education Consortium adopted the following definition of child and youth care practice:

Professional Child and Youth Care practice focuses on the infant, child and adolescent, both normal and with special needs, within the context of the family, the community and the life span. The developmental-ecological perspective emphasizes the interaction between persons and the physical and social environments, including cultural and political settings.

Professional practitioners promote the optimal development of children, youth and their families in a variety of settings, such as early care and education, community-based child and youth development programs, parent education and family support, school-based programs, community mental health, group homes, residential centers, rehabilitation programs, pediatric health care and juvenile justice programs.

Child and Youth Care practice includes skills in assessing client and program needs, designing and implementing programs and planned environments, integrating developmental, preventive and therapeutic requirements into the life space, contributing to the development of knowledge and professions, and participating in systems interventions through direct care, supervision, administration, teaching, research, consultation and advocacy.

<http://www.cyc-net.org/profession/pro-definitions.html>

As well-thought out as this definition is, it is not widely published or circulated and it is still not helpful to me as I try to explain (concisely) to my educated colleagues what the role and functions of child and youth practitioners are as they can be differentiated from the role and functions of the psychologist, the social worker, the nurse, the teacher; all members of the multi-disciplinary team.

As I reviewed the definition more closely, I found myself focusing on “integrating developmental, preventative and therapeutic requirements into the life space” and “designing and implementing programs and planned environments” as things that differentiate us from other professionals. In particular, the concepts of life space and planned environments seem to stand out.

Small and Dodge (1988) did an extensive review of the literature examining documents that dated back to the 1930's to identify three important trends that represent turning points for the field of child and youth care in the 1980's. Firstly, they note that the competencies of child and youth care and the domains of child and youth care practice are stable across different types of programs. Secondly, “practice models stressed the clinical exploitation of life events throughout the environment and ... identified the child care worker as potentially the most important therapeutic agent in the program” (p. 9). This represented a shift from competency that focused just on nurturance and daily care to one that included planned interventions and involvement in



the treatment planning conferences. Finally, they signaled the emergence of child and youth care outside of the institutional setting in areas involving family intervention, school settings, youth centres and streetwork. The five domains described by Small and Dodge were Therapeutic Helping; Education; Primary Care; Organizational/Systems Maintenance; and Professional Development. The language that they use to describe the domains is disappointing; it does nothing to distinguish us from the language of other professions.

I have been reviewing the domains of practice as they are laid out in the multitude of child and youth care competency and certification documents that exist in North America. This project started with my work on the North American Certification Project which examined over 100 different documents related to competencies in child and youth care and has continued since then. This work reveals the same disappointment that I have with previous work. The titles are disappointing – even my own definitions are largely disappointing ... until I begin to consider the notions of life space and planned environments in the context of these domains.

Unique characteristics

Briefly then, here is an attempt to differentiate the language, roles and functions of the domains that child and youth care practitioners are a part of, as they are different from those of other professionals on the multi-disciplinary team.

I have chosen not to contrast this to those other professions as I think it is too easy to define what we are NOT. Instead I have focused on what our areas of influence are and what we do, as it can be uniquely differentiated from other members of the multi-disciplinary team.

Therapeutic Relationships and Communication is a foundational domain. The knowledge, skills, and attitudes about interpersonal relationships are founded on self-awareness and clear communication. This domain of child and youth care practice forms the base for creating developmental and therapeutic change. A therapeutic interventive relationship occurs when the practitioner enters into the 'rhythm' or 'flow of experience' of the child and with awareness of his/her own history, the context, and the child's needs, is present in the moment and fully available to and responsive to the person. In short, the relationship IS the intervention. Child and practitioner create the therapeutic moment and environment together and they do this in the life space of the child.



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Applied Human Development requires the application of theory and research about human growth and development (from birth to old age) across the spectrum of developmental areas so as to influence the care and development of young persons towards a healthy and productive adulthood. The use of the milieu, the life space, in promoting development is one of the child and youth care practitioner's areas of expertise. The environment is planned in a manner that is more than just child friendly; it is full of opportunities for growth and learning that are based on theory as well as practical knowledge. This domain includes the provision of basic day-to-day care for children and youth.

The practitioner is knowledgeable about and able to observe in the child the typical patterns of physical development, psycho-social development, spiritual development, cognitive development and their inter-relationships. Based on this knowledge he/she is able to identify when children need more support and learning in one area over another, due to circumstances of life that pose risks to health and well-being. This support and development focuses on children's strengths and assets rather than pathology. Practitioners working in roles as counselors, outreach workers, and family support workers with children and youth who have experienced multiple risk factors and/or severe trauma must be able to create experiences that build on children's strengths to support those areas where they may be developmentally delayed.

Practitioners are masters at the use of

games and activities to promote and remediate development. Social skills, physical development, emotional control, and thinking skills can all be promoted through the judicious use of games and activities in day-to-day living. Planning for activity-based intervention takes into account the developmental status of all the children involved as well as the nature of the environment and its potential contribution to development.

Interventions/Change Process The process of influencing personal change in children, youth and families so that they may support each other in healthy and holistic personal development and living requires the application of a variety of change theories in the context of daily living.

Historically this domain of practice for child and youth care involved the day-to-day behaviour management of children and youth under the direction of psychiatric or psychological experts who were resources to front-line workers as they helped children to generalize their changes from the 'therapy hour' to the 'other 23 hours' or into their daily life. More modern descriptions of this domain take a slightly different approach. Historically, planning for change was the domain of the aforementioned 'experts' and the on-the-ground implementation of change was the domain of the child and youth practitioner. With the recognition that change is most effective when created and influenced in the day-to-day lives of children and youth, the domain of the child and youth practitioner expanded.

In addition to the focus on planned



change, the domain of intervention includes the area of 'discipline' as a means of guiding the growth and development of children and youth. This emerges from the substitute parent role played by the practitioner in settings where parents are absent. In some settings, particularly in practitioner roles that involve a mental health focus, there may be more than one 'plan' for the child. The case plan (the overall plan of necessary services and professionals to be involved with the child) and the treatment plan (the plan for intervention and change to enhance the child's functioning) may be different. Child and youth care practitioners have a lifetime influence through their focus on the child's developmental progress as well as their awareness of the day to day requirements of living and ensuring that children's needs are met in this respect.

Crisis Management requires the application of knowledge about human development and change processes such that children, youth, and families manage critical and stressful points of change and transition in their lives. These points may be sparked by trauma or developmental processes. Child and youth practitioners confront the emotional responses to crisis in the moment and are able to de-escalate emotional and physical reactions so children can function in the life space while resolving the effects of the crisis.

Diversity is a domain of child and youth care practice that involves the knowledge and skills necessary for working with people from different cultures, races, ethnicities, gender dispositions, and abili-

ties in a manner that is accepting and respectful. An appreciation of diversity is integrated into all the other domains. All professionals on a multi-disciplinary team should respect diversity and have some knowledge of how differences can influence their work with children and youth. In child and youth care practice, though, we are confronted with understanding the life space and environment of those whose backgrounds are different from ours so that we can create and plan for interventions and change in a manner consistent with their traditions.

Systemic Environments involve the sphere of influence beyond the individual practitioner to the larger parts of a group or organization. This domain affords an understanding of the mutual influences among child, family, organization, government, society and practitioner.

Professionalism is a domain that includes the presentation and interaction of practitioners with clients, family, community and other professionals with a focus on ethics, legal knowledge, and professional identity. The core characteristic of the field most represented in this domain is that of self and self in relationship. In the domain of professionalism the fundamental base (for ethical practice and for understanding the legal and professional boundaries of practice) is the awareness that practitioners have of their values, beliefs, and ethics and how these relate to their professional and personal behaviour and their inter-relationship. This domain draws on the moral values and principles that underlie society's laws and govern

basic interpersonal relationships. Theory from other disciplines related to ethical decision making; advocacy; meta-cognition (related to self-awareness) and teamwork forms the background for this domain.

The test of the foregoing descriptions of domains and functions will be whether they can be read, understood, and agreed to as 'different' from the domains and functions of other professionals on the multi-disciplinary team. They need to be tested and I encourage you all to test them out, in your educational settings and in your practice with professionals from other disciplines. They will no doubt say "We do that", pointing to certain aspects. However, if they can identify things that they don't do in their practice, then we have a place to start in describing our unique niche in the multi-disciplinary team.

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From: *Relational Child and Youth Care Practice*, Volume 18 No.1, pp70-73



Teaching emotional intelligence to impulsive- aggressive youth

**Martin Henley and
Nicholas J. Long**

Abstract

Youth who lack emotional control have failed to develop mature emotional intelligence. They lack guilt or compassion for others and are preoccupied with narcissistic pride and seeking status through aggressive power. The authors discuss the necessity of a curriculum for teaching compassion and self-control.

After 10-year-old Jacob Gonzales gunned down Elizabeth Alvarez, he hopped on a stolen bicycle and rode off to buy a chili dog with \$20 he had pried out of the dead woman's hand. When police asked Jacob to explain his part in the murder, he casually tossed a pen in the air, caught it, and said, "Some bad stuff happened; it was a game. It wasn't to kill the lady. It wasn't supposed to be like that. It was a game, right?"

On 15-year-old Shaul Lickford's block, two of his teenage friends were charged with killing a drama teacher, another friend was arrested for attempted murder, and two more friends were jailed for armed robbery. While Shaul's mother worked in an office each day and attended college classes in the evening, her son pursued his initiation into the violent world of the "older guys" by snatching gold chains. Shaul fenced his booty to buy a .38-caliber handgun, and 2 weeks later, he robbed and killed a deliveryman so he could have money to buy a new pair of Nikes. "The sneakers I had was messed up," he said. "I'd walk down the block and people who knew me would laugh" (*The Young Face of Violence*, 1994a, 1994b).

Such casual attitudes toward violent behavior raise two questions:

- What goes on in the minds of aggressive children and youth?
- What can be done to change the ways they think and behave?

In this article we will explain how impulsive-aggressive youth's *emotional*

intelligence is deficient, and we will show how using an educational model within a curriculum that emphasizes compassion and self-control can foster emotional intelligence.

Emotional intelligence

Aggressive youngsters like Jacob Gonzales and Shaul Lickford are handicapped by delays in their emotional intelligence. When we use this term, we are referring to the ability to monitor emotions and weigh alternatives before acting. Goleman (1995) explained the relationship between emotional intelligence and behavior as follows:

Those who are at the mercy of impulse — who lack self-control — suffer a moral deficiency: the ability to control impulse is the base of will and character. By the same token, the root of altruism lies in empathy, the ability to read emotions in others; lacking a sense of another's need or despair, there is no caring. And if there are any two moral stances our times call for, they are precisely these, self-restraint and compassion. (p. xii)

Violent youth are both impulsive and wanton. They lack two essential qualities of emotional intelligence — self-control and compassion. Emotional intelligence increases with an individual's ability (a) to use reason and restraint when confronted by a stressful situation and (b) to understand a situation from another person's

viewpoint. Youngsters with adequate emotional intelligence consider the consequences of their actions. They think before they act. Impulsivity in thought and action undermines emotionally intelligent behavior.

The anatomy of impulsivity

Impulsive behavior is a survival mechanism that has been passed down to us from our ancient ancestors. During the Paleolithic era, an impulsive reaction meant the difference between life and death. Making quick judgments and leaping to action was the best way to eat and avoid being eaten. The biological root of impulsiveness is located in the amygdala, a bundle of small, almond-shaped glands located at the base of the limbic system of the brain. This system deals primarily with emotions and behavior, and the amygdala acts as its "switching device." The amygdala instantaneously evaluates sensory information containing emotional content and forwards signals to the frontal lobe of the neocortex, which is the "decision maker." It is in this part of the brain where a course of action is selected. The structure of this neural "alert system" has remained the same from the time our ancestors dressed in animal skins and slept in caves. Unfortunately, fate — and the speed of cultural change has placed us in a fast-paced, complicated world, but we still have the brain of a cave dweller as our guide.

Each day we experience the emotional tug-of-war between the primitive response



of the amygdala and the rational processes of the frontal lobe. For young people who grow up in hostile households or neighborhoods, the neural track between the amygdala and the frontal lobe becomes the path least traveled. Impulsive responses to emotionally charged situations become habitual. The amygdala kick-starts an impulsive youngster into action without regard for the consequences, which Goleman called an “emotional hijacking.” For example, in the Pittsburgh Youth Study (Block, 1995), researchers found that impulsivity was almost three times more powerful an indicator of delinquency than IQ. When child psychologist Walter Mischel tracked the developmental progress of a group of impulsive children from age 4 into adolescence, he found they had become enmeshed in conflict. They overreacted, were easily frustrated, and provoked fights and arguments with their peers (Goleman, 1995).

In *Children Who Hate* (1951), Redl and Wineman catalogued 22 different situations that triggered impulsive and aggressive reactions in troubled youth. They described youth who were so out of touch with their own impulsive behavior that — only minutes after an impulsive episode — they were unable to single out anything they did to contribute to the disturbance. Redl and Wineman called this memory loss “evaporation of self-contributed links.” According to these authors, the youth were not lying when confronted by the results of their impulsive behavior; rather, they reacted so quickly and emotionally that they could not monitor their

own behavior — neither *how* nor *why* they lost control. The inability of impulsive-aggressive youth to think about their behavior before acting is a hallmark of their troubled case histories. Beverly Lewis (1992), a mental health supervisor, described “errors in criminal thinking” in gang members she treated: “These errors in criminal thinking are totally self-serving and result in antisocial behaviors which are hurtful to others and useful in avoiding treatment” (p. 17). Over time, impulsive-aggressive youth develop a set of irrational beliefs about and defense mechanisms for their behavior that serve to decrease guilt and justify violent actions. In order to change such behavior, adults need to supplant irrational beliefs and defense mechanisms with a coherent set of rational beliefs about self-control and compassion.

Irrational beliefs and defense mechanisms

Professionals who work with impulsive-aggressive youngsters have used many different clinical-sounding terms, including *attention-deficit/hyperactivity disorder, conduct disorder, delinquency, antisocialness, oppositional disorder, and social maladjustment*. Unfortunately, using such labels does not help to explain the behavior, and the diagnostic categories attached to these labels do not offer treatment suggestions (Henley, 1996). In addition, individual students lumped together in the same category can behave very differently. The impulsive-aggressive youth we describe

have several general characteristics: volatility, rule-breaking behaviors, self-centeredness, and little concern for conscience or victims. Impulsive-aggressive youth exhibit four types of cognitive deficiencies that are based on irrational beliefs that guide their behavior and the defense mechanisms supporting that behavior. These cognitive deficiencies serve as “character armor” to protect them from the slings and arrows of their own irresponsible behavior:

1. *They have little or no guilt about their behavior and therefore are not motivated to change it.* They maintain this belief by

assuming the role of the victim instead of the victimizer (e.g., “He started it. He was messin’ with me”)

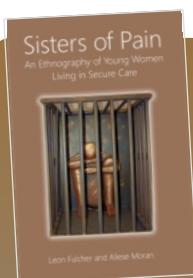
rationalizing (e.g., “I gave him a warning. I was only defending myself”), or

minimizing the conflict (e.g., “It was a friendly fight; I didn’t use the knife, so it’s okay”).

They also use an irrational belief we call “fortune telling” (e.g., “I knew the teacher would do nothing about it so I had to solve the problem myself”).

2. *They lack normal feelings of compassion toward others.* This lack of compassion is justified by externalizing their sense of responsibility (e.g., “If he was stupid enough to leave the keys in the car, he deserves to have his car taken”). This type of thinking also is manifested in such statements as, “Why should I trust anyone or be fair? Nobody was ever fair or kind to me.”

3. *They are self-centered, narcissistic, and rigidly proud.* They begin most interactions by focusing on their needs, first and always. If their needs are not met, they refuse to continue any discussion concerning their behavior (e.g., “If I’m restricted or can’t go on the trip, then there’s nothing to talk about”). They also are driven by their wishes and impulses



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instead of by reason and consequences. There is little appreciation for planning, studying, and acquiring academic skills as factors in success (e.g., “Studying and work are boring, and besides, it takes too long”). They want instant gratification. Their formula for success relies on having good luck (gambling), having powerful friends who can give them status, and being important (maintaining a reputation and being respected by peers).

4. *They believe personal aggression creates power and status.* These youngsters are skilled “sword rattlers.” They know how to intimidate others and how to maintain their peer status through fear. They delight in threatening others and seeing them back down. They become group bullies because it is rewarding.

They actively seek sensation. Solitude is painful because it can lead to depressing thoughts. To avoid this, they seek out and are stimulated by certain kinds of music, drugs, cars, and sex. They don’t worry about the future because they believe that

Life *must* turn out the way I want it to be. If I don’t get what I want, then it’s unfair. I will take what I need, and others will have to pay the price for frustrating me.

An educational model for teaching self-control skills

Impulsive-aggressive youth do not leave

their emotional baggage at the school doors. They come to school brimming with uncontrolled feelings, which often are vented on other students and teachers. Most teachers know that many of these students come to school primed for trouble. Every day, teachers have only marginal success in dealing with these students in their classrooms.

Teachers both want and need classroom harmony. How can learning proceed without cooperation, mutual respect, and caring? The “three R’s” of the basic school curriculum have been supplemented by a fourth “R” — responsibility. *The key to teaching personal responsibility is prevention.* If prevention is not possible, an alternative would be to use a Life Space Crisis Intervention, specifically, “symptom estrangement,” to help impulsive-aggressive students. The Life Space Crisis Intervention is an advanced “firefighting” strategy that uses a student crisis as an opportunity to teach insight into self-defeating behavior patterns (Wood and Long, 1991). The goal of the symptom estrangement intervention is confronting the student in a benign way while also creating some anxiety about his or her behavior. Unfortunately, such an intervention is not always available. Early intervention through teaching compassion and self-control, the bases of emotional intelligence, will produce more effective results than trying to remediate violent, aggressive behavior patterns that have had 15 or more years to develop. We call this emphasis on prevention rather than remediation “fire proofing.”

The idea of teaching emotional intelligence is not new to educators. Many teachers attempt to promote its qualities in their classrooms. Indeed, parents rightly expect that children are spending their days in well-managed, caring classrooms. However, the expectation that teachers will possess the skills and knowledge to teach emotional intelligence without the benefit of guidelines or training is unwarranted and naive.

Teaching compassion

Impulsive-aggressive students will resist imposed change. Attempts to teach compassion and self-control by dictum are bound to fail. In their national survey of special education programs for students with severe behavior disorders, Knitzer and her colleagues (Knitzer, Steinberg and Fleisch, 1990) found a preponderance of “curriculums of control.” These educational systems, usually based on behavior modification, tried to change student behavior by enforcing compliance.

Instead of control, the classroom ambience needs to reflect a belief that students carry the seeds for change within themselves. Brendtro and Ness (1996) pointed out that building on strengths, rather than fixing flaws, has been the basis for some of the most significant advances in the treatment of youth who are delinquent:

- Jane Addams saw delinquency as a spirit of adventure.
- Maria Montessori developed inner discipline in slum children.

- Kurt Hahn nurtured civic spirit through community service.
- Karl Wilker taught responsibility to youth in Berlin’s jails and then gave them actual hacksaws to cut off the bars.
- Janus Korczak developed youth courts of peer governance to teach principles of truth and justice.

Examples of programs that have successfully taught youth through cooperation rather than compliance include the Capital Offender Program in Texas, which uses psychodrama and role playing to teach empathy to youngsters convicted of rape and murder (Matthews, 1995); the Youth-Reaching-Youth Project, an acclaimed national substance-abuse prevention program based on peer counseling (Dietz, 1992); and the Child Development Project (CDP) in Oakland, California, which teaches children responsible behavior and to care for one another. Instructional methods used in the CDP focus on giving students control of their learning. Cooperative learning, peer tutoring, and a children’s literature-based program teach students enrolled in CDP to help one another while they learn (Kohn, 1991). (For a comprehensive survey of educational programs that teach compassion, see the *Phi Delta Kappan* May 1995 special issue, “Youth and Caring.”)

In each of these successful programs, the resourcefulness of young people is respected, and they are involved in the decisions about how they will learn. In his article “Reframing Gang Violence: A



Pro-Youth Strategy,” Frederick Mathews (1992) wrote, “Recognize that young people learn responsibility by having responsibility. Youth need to have a voice with respect to their schools and education, social services, community programs, and in government policy and planning directed towards them” (p. 27).

The learning methods in teaching compassion utilize students as resources and offer them opportunities to make classroom decisions. This encourages students to listen and accept their peers’ points of view. The back-and-forth of ideas students use while reviewing options establishes cognitive dissonance (creative tension created by the gap between what is known and what is not known), which is an intrinsic motivator for learning, particularly concerning taking into account another person’s perspective. Educational strategies include the following:

- Cooperative learning takes advantage of individual growth opportunities inherent in the group process.
- Brainstorming teaches students to listen and build on each other’s ideas.
- Peer tutoring lets students help others.
- Classroom discussions provide democratic forums for discussing individual student concerns.
- Role playing helps students frame problems from different points of view.
- Children’s literature provides opportunities for thinking through problems while learning from real and fictional role models.

Teaching self-control

In one way or another, all educators attempt to teach self-control, but there are many different points of view about its meaning. An observer once described troubled youth as “mad, sad, bad, and can’t add” (Knitzer et al., 1990, p. 9). These youngsters could be considered emotionally illiterate. Their “feelings vocabulary” is bereft of descriptive language. Because language shapes thought and action, a youngster who is ignorant about the meaning of the word frustration will be hard-pressed to identify that feeling and find a way to manage it. Even the most talented teacher would have difficulty teaching science, math, or reading without a curriculum. Curriculums provide goals and objectives, ways of measuring progress, and recommendations for educational activities. Yet, when it comes to teaching self-control, most teachers are on their own. One example of an educational program that teaches students to understand their feelings and think before they act is the Self-Control Curriculum (Henley, 1994).

In some classrooms, self-control means a student will follow directions, sit quietly, and work independently. Such a classroom is organized autocratically, and students who have difficulty following this regimen will be identified as having self-control problems. In another classroom, perhaps right across the hall, the teacher encourages students to be self-directed. This room buzzes with activity as students work in cooperative learning groups and move from

one learning area to another. It is organized democratically, with an expectation that students will take personal responsibility for their behavior. In such a classroom, a student who lacks the ability to work cooperatively is the deviant. It should be noted that each teacher usually has different behavior expectations, a different tolerance level for misbehavior, and different methods of handling discipline problems. This lack of consistency can undermine school-based efforts to teach emotional intelligence. A curriculum with a goal of improving student emotional intelligence must also include a self-control part devoted to building valid social skills that can be generalized to environments outside of school (Mathur and Rutherford, 1996).

In a previous issue of this journal, we introduced a self-control curriculum that grew out of the Preventive Discipline Project, a 4-year, field-based study of impulsive-aggressive students (Henley, 1994). One of the study's findings was that self-control involved 20 specific social skills. This information was kept in mind during the development of the Self-Control Curriculum, which contains assessment procedures, behavior management strategies, specific goals and objectives, and student-centered activities that are organized into five domains: impulse control, social problem solving, stress management, adjustment to school routines, and management of peer pressure (Henley, 1997). The Self-Control Curriculum provides a foundation for building emotional intelligence in all settings — school, home, and the community. Such

self-control abilities as managing frustration, anticipating consequences, and resolving conflicts are generalizable skills.

The first step in the Self-Control Curriculum is introducing a self-control skill. The purpose of this exercise is to familiarize students with a specific concept. For example, based on information gained from the Self-Control Inventory (see Note), the teacher might select the anticipating consequences skill for one student, a group of students, or the entire class. The teacher would introduce the concept of anticipating consequences by asking a series of problem questions:

- What happens when a child forgets to feed a pet?
- What happens when a student goes to the mall rather than completing homework?
- What happens when citizens are free to pick and choose the laws they will abide by?

These queries have no right or wrong answers. The idea is to stimulate children to brainstorm about consequences — what the word means and how consequences shape lives. After the teacher is satisfied that all the students understand the meaning of consequences, the self-control skill is woven into the general curriculum. This merging of self-control instruction into the general curriculum is a critical step in generalizing self-control skills. The teacher has multiple opportunities to teach emotional intelligence each day by combining self-control instruction



with methods that enhance compassion, such as classroom discussions, brainstorming, and role playing. Lessons about self-control can be incorporated into such diverse areas as social studies, science, children's literature, and classroom management. For instance, anticipating consequences can be included in science by doing experiments in cause and effect — drop different-size objects and predict which will fall faster, place a glass over a burning candle and predict the result, place different materials in a pan of water and predict which will float and which will sink. Anticipating consequences can be merged with social studies by having students consider possible outcomes if history were changed. For example, what would have happened if the South had won the Civil War, or if Thomas Jefferson had decided to avoid politics and become a gentleman farmer? Vitality can be added to classroom discussions about consequences by inviting former gang members, local law enforcement officials, or ex-convicts to class to discuss their experiences. A field trip to a local youth detention center as part of a unit on law and order provides a stark example of the results of failing to anticipate consequences. Children's literature provides a rich source of material on anticipating consequences, and student participation in peer review of serious discipline infractions offers firsthand experience in social responsibility.

Beyond teaching compassion and self-control, educators must also deal with student behavior problems. The Self-Control Curriculum offers a variety of

behavioral interventions that support self-control, including Life Space Crisis Intervention, sane messages, logical consequences, and reality appraisal. This is not therapy, nor is it instruction designed for limited social skill development in research settings. The Self-Control Curriculum is a comprehensive educational program that meets the needs of both teachers and students in their natural setting — the classroom.

Conclusion

This article described the complex issues involved in helping impulsive-aggressive youth who are devoid of emotional intelligence. Their lack of compassion and loss of self-control represent a handicapping condition that Goleman (1995) characterized as “deficient emotional intelligence.” A brief anatomy of impulsivity and a review of the irrational beliefs used as defense mechanisms by impulsive-aggressive students were presented. Two intervention alternatives — a Life Space Crisis Intervention



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technique and the Self-Control Curriculum — were discussed. We believe these are two ways of helping impulsive-aggressive students learn new skills in self-control and compassion, which are the bases of emotional intelligence.

Note

The Self-Control Inventory is an assessment rating form that accompanies the curriculum, which includes teacher, family, and student report forms.

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This feature: Henley, M. and Long, N. J. (1999). Teaching emotional intelligence to impulsive-aggressive youth. *Reclaiming Children and Youth, 7*, 4. pp. 224-229.



This is a true story. A friend of mine had an appointment recently to go and see a psychic. She wanted to get her future foretold. But just as my friend was packing up to go and see the psychic, she got a call. The psychic had to cancel. Something unexpected had come up.

Excuse me how do things just “come up” when you’re a psychic?

What should have happened is when my friend phoned for an appointment, the psychic should have said “Let’s see ... Monday night ... hmmm ... no, Monday’s no good. My husband’s going to double over at the dinner table. We’ll rush him to the hospital — it’ll be his appendix. But they’ll

operate and everything will be okay. By mid-week my life will be back to normal. How’s Wednesday at nine...?”

In fact, not to put too fine a point on it, a real psychic shouldn’t have any need for an appointment book. You should just be

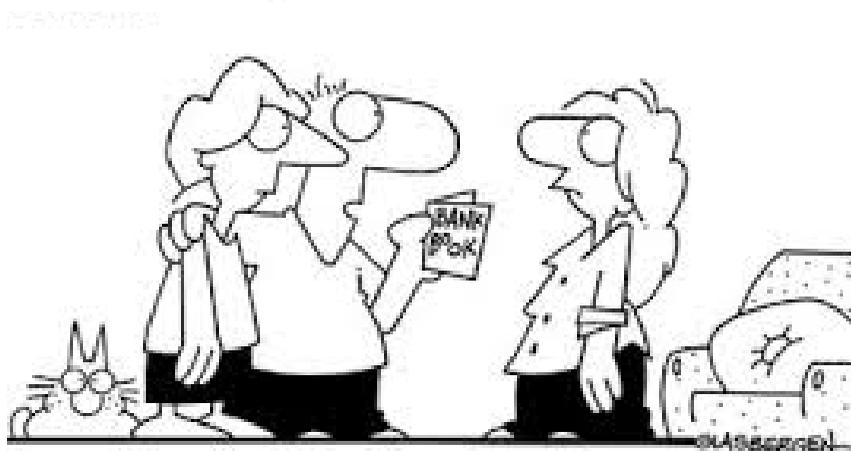
able to show up, out of the blue, confident that you were expected.

Let’s go even further — if you’re dealing with the real thing, you should be sitting at home one evening when the phone rings: “Uh, you

don’t know me, but my name is Bob, and I’m a psychic. Your friend Dave is going to tell you about me, and you’re going to be intrigued, and you’re going to show up at my place on Monday. Well, I’m just calling

Do Psychics get Déjà Vu?

Nils Ling



“We’ve been saving as much as we can since you were a baby. You can have all that money for college or we can blow it all on pizza and a video tonight!”

to tell you that's a bad night for me." Now, there's a psychic.

I don't mean to scoff. I know there are more things in Heaven and Earth than are dreamed of in my philosophies. But I can't help seeing the logical gap that opens up when a psychic gets surprised.

Speaking of logical gaps, I have another friend who paid good money to have someone lead her through a past-life regression. She got hypnotized and taken back through all these past lives she supposedly lived. For example, she had been a serving girl for Cleopatra in one life. In another she was one of Al Capone's henchmen.

It didn't strike her as curious that no matter at what point in history she surfaced, she was always right at the heart of the action. So she stood side by side with Al Capone in Chicago in the thirties rather than, say, building a fire out of goat dung in a village in Tibet. Granted, that's nowhere near as romantic — but come on, let's face it, Capone only had so many henchmen.

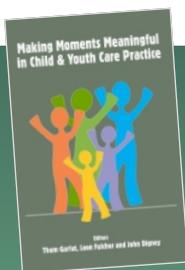
If you ask me, people spend too much time with the past and the future. What we really need is someone who can tell us

the present.

People should be willing to plunk down fifty bucks to have someone sit across the table and say: "Here's the way it is for you right now. You're in a decent job, but you're not putting enough into RRSP's. You don't do enough to help out around the house, and you could ease up on your kids a bit — hey, weren't you young once? You want a new car, but get real — you can't afford the models you've been looking at. And look at you — get a haircut and lose thirty pounds. And by the way, that's not the best colour on you. That'll be fifty bucks. Next!"

I think we all could use someone like that from time to time. I'm just not sure we'd all be willing to pay for it. Me — well, I'm one of the lucky ones — every day, my wife tells me my present, and doesn't charge a thing. And you know, most times, she's dead on. It's uncanny.

In fact, she's so good she's been thinking about telling other people their present for a small fee. You'll have to call ahead, make sure she's not busy. Unless, of course, you're a psychic. Then you'll just know when to show up, won't you?



MAKING MOMENTS MEANINGFUL IN CHILD AND YOUTH CARE PRACTICE (2013) is the latest book edited by Thom Garfat, Leon Fulcher & John Digney. In this volume, CYC practitioners, educators and trainers demonstrate the applicability of a **Daily Life Events (dle[®])** approach across various settings and practice areas. It demonstrates the breadth and depth of the Child & Youth Care field and how it has evolved. This is an excellent student or professional development volume.

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Postcard from

Leon Fulcher

**OCTOBER 2014
Scotland**

Hi Everyone! Greetings from Scotland where the sun always shines, well, for the past several weeks anyway! Good fortune offered opportunity to stopover in Scotland on my way to the Canadian National Conference in Moncton, NB.



Scotland Faced Their Referendum Decision after 307 Years of Union

And what a time to visit! Diaspora Scots from around the World paused in expectation as the people in Scotland decided whether they would say Yes to becoming an independent country again or No in favour of remaining an part of the United Kingdom. The inclusion of Scotland's 16 and 17 year-old population in this historic decision was massive, and will likely to change the face of voting for years to come. Whilst in the end a No vote was the result, my sense is that Scotland will never be the same again as it moves forward!



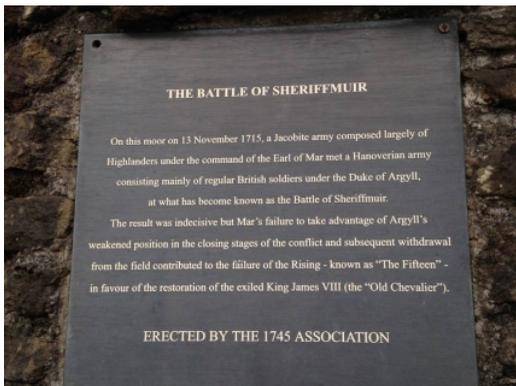
The Ryder Cup at Gleneagles saw an Epic European Win

Then, scarcely days after the Referendum, the Ryder Cup came to Gleneagles. The world stopped (well golf enthusiasts stopped) to watch this enthralling encounter between the 12 top European golfers and the top 12 USA golfers in a biannual men's competition that dates from 1927. I hadn't realised that before the actual event started, there was also a youth completion pitting mixed gender teams with an American and a European in each team!



A Return to Stirling – gateway to the Highlands

My closest encounters with Ryder Cup frenzy came whilst leaving Stirling – near where I used to live – heading for Aberdeen. The traffic was well managed, but very slow and with plenty of police speed cameras operating!



Lest We Forget Our Histories!

This gave me opportunity to take an old road via Sheriffmuir, stopping off for a time of reflection at the monument to the fallen MacRaes and others who died at the Battle of Sheriffmuir dating back to the very days when Scotland was still an inde-

pendent country. Much has happened since, but memories are lasting.



Tartan Warrior of Old with Referendum Flags Cut Off His Sword

I wished that I had been there to photograph the Tartan Warrior below Stirling Castle when he had all the Referendum flags fastened to his sabre! All I could do was chuckle at the memories of what had been.



Albertino - The Wizard of Camphill Aberdeen

At Camphill Aberdeen, I enjoyed re-connecting with Manuela and Albertino, Chris, Elizabeth and Tillman for some good times of reflection and a meeting with the Camphill Management team as they grapple with challenges associated with improving outcomes for young people and adults in that Rudolph Steiner community. Everywhere in Scotland, social care is requiring a clearer focus on outcomes achieved by those in receipt of services.



Youth Soccer for Boys and Girls of All Abilities

Then back to The Auld Reekie for time with family and friends before heading on to East Lothian where I spent time with staff from the two newly combined Lothian Villas youth services. I thoroughly enjoyed engaging with twenty dedicated carers and managers in Outcomes that Matter training! Thanks!

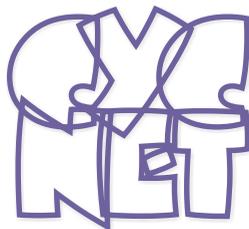


Outcomes Really Matter at Lothian Villas Youth Services



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	Landscape	200mm	60mm
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	Landscape	95mm	60mm





EndNotes

“What defines you isn't how many times you crash but the number of times you get back up.”

— Sarah Dessen, *Along for the Ride*

“All I really want to do today is go to the book store, drink coffee and read.”

— Ann Marie Frohoff

“As a teenager you are at the last stage in your life when you will be happy to hear that the phone is for you.”

— Frances Ann Lebowitz

“It was only high school after all, definitely one of the most bizarre periods in a person's life. How anyone can come through that time well adjusted on any level is an absolute miracle.”

— E.A. Bucchianeri, *Brushstrokes of a Gadfly*

“Let your inner DORK shine through.”

— Rachel Renée Russell, *Dork Diaries: Tales from a Not-So-Fabulous Life*

“Time-tested, Irish Catholic-saturated maxims, like “the believer is happy, the doubter is wise,” were constantly proclaimed with a sobering voice and a proud finger in the air, as though it were the antenna through which he was receiving these life lessons. Not a day would pass in our house without a proverb escaping his lips, which was something for a man who made it his childhood mission to dismiss anything uttered from a nun or Monsignor. If you didn't collide with one of his sayings on your own, the universe would impel a situation so it could find you.

I would be going about my business, keeping the wind at my back and the sun on my face and the rain on my fields, or whatever, when I'd do something infernally and unforgivably criminal, like allow a friend to buy me a Slurpee. I don't know whether it was the tinkling of change from a pocket that was not mine or the sound of illicit slurping that would wind its way with the wind and into the ears of my father, but I would return home to a stern lesson about how we Donovans shall neither a borrower nor a lender be. I would usually defend myself with a string of lies, which would be rebutted with stories of old men who died at peace with nothing but their honor and a crust of soda bread.

Few of his dictums made real sense to me as I grew up, but there was a comfort nonetheless in decoding them or ignoring them altogether. I figured that all kids came up with the same dogma from their parents, considering that every other kid I knew was Irish or Catholic.”

— Erin Donovan

“She had been a teenager once, and she knew that, despite the apparent contradictions, a person's teenage years lasted well into their fifties.”

— Derek Landy, *Mortal Coil*

“Like its politicians and its wars, society has the teenagers it deserves.”

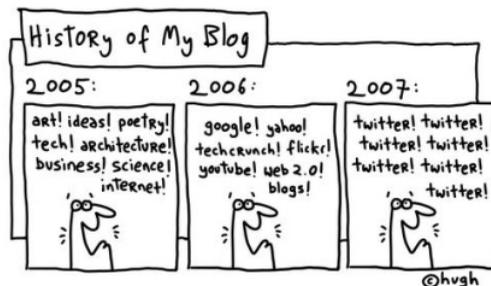
— J.B. Priestley

“I hated high school. I don't trust anybody who looks back on the years from 14 to 18 with any enjoyment. If you liked being a teenager, there's something wrong with you.”

— Stephen King

“Don't worry if people think you're crazy. You are crazy. You have that kind of intoxicating insanity that lets other people dream outside of the lines and become who they're destined to be.”

— Jennifer Elisabeth, *Born Ready: Unleash Your Inner Dream Girl*

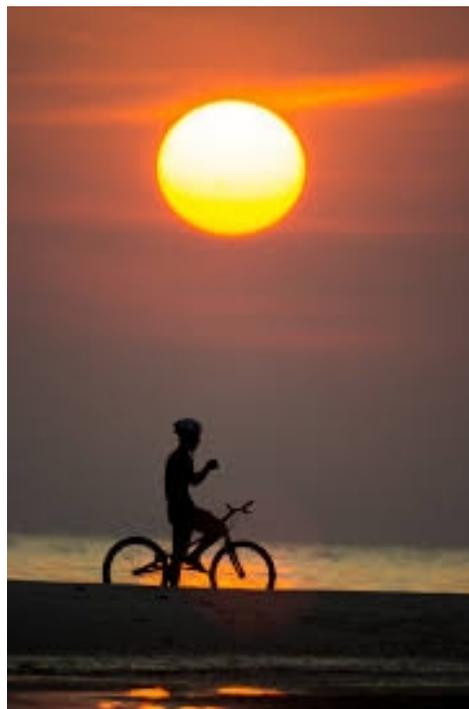


“High school is worse than having to swim through multiple pirhana filled lakes- and that's before the truckload of homework.”

— Taylor Gaskins

“Don't worry if people think you're crazy. You are crazy. You have that kind of intoxicating insanity that lets other people dream outside of the lines and become who they're destined to be.”

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information

CYC-Online is published monthly by [The CYC-Net Press](#). It is an e-journal and therefore not available in printed form. However, readers are welcome to print out pages or chapters as desired.

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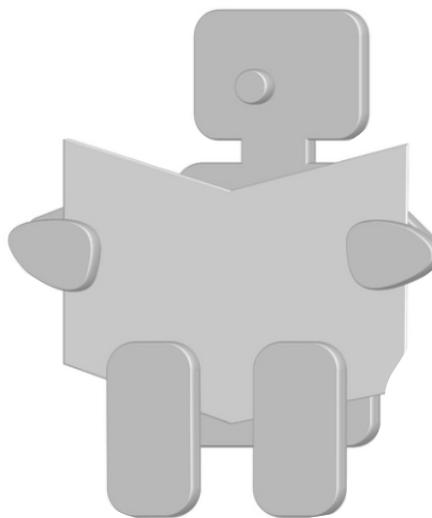
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**ONLINE JOURNAL OF
THE INTERNATIONAL CHILD AND YOUTH CARE NETWORK (CYC-NET)**

www.cyc-net.org



Published by



ISSN 1605-7406