

CYC-Online

e-journal of the International Child and Youth Care Network

SPECIAL ISSUE
Presentations from the 33rd FICE World Congress
and 2nd CYC World Conference



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

Issue 226 / December 2017



Contents

Editorial: Together Towards a Better World for Children, Adolescents and Families: Presentations from the 33rd FICE World Congress and 2nd CYC World Conference.....	3
<i>Emmanuel Grupper and James Freeman</i>	
Promoting Autonomy in Child and Youth Care Practice.....	6
<i>Kiaras Gharabaghi</i>	
Socialized Thinking and Supervision	12
<i>Jack Phelan</i>	
Training Professionals Working with Children in Care	14
<i>Ronan Mangan, Florence Treyvaud Nemtsov and Gabriella Rask</i>	
Challenges for Practice in Residential Child and Youth Care in Portugal: An Overview of Four Projects Supported by the Calouste Gulbenkian Foundation	25
<i>Maria João Leote de Carvalho</i>	
Juvenile Justice Reform from a Developmental Approach	38
<i>Kathleen Van Antwerp</i>	
Soup, Support and Sustainability: The work of the Beith Community Development Trust viewed through a social pedagogic lens	50
<i>Jeremy Millar</i>	
Establishing Relational Care to Support Young People Living with Disabilities	74
<i>Nancy Marshall and Catlin Thorn</i>	
Serving the Community	87
<i>Roland Urban</i>	



CYC-Online December 2017

ISSN 1605-7406

Go back to which home? The ‘pedagogy of dreams’ as a contribution to the deinstitutionalization of children and young people in South Brazil	94
<i>Marlene Schüssler D’Aroz</i>	
A Group Care Framework: The Benefits of Group Care Settings in Israel.....	113
<i>Ilana Tischler</i>	
The Effects of Orphanhood on Scholastic Performance among Primary School Learners in Mankweng of Limpopo Province, South Africa.....	118
<i>Mmakotsedi Magampa, Tholene Sodi, Wilfred Lunga, Konosoang Sobane and Rodney Managa</i>	
Postcard from Leon Fulcher	132
Information.....	136



CYC-Online December 2017

ISSN 1605-7406

Together Towards a Better World for Children, Adolescents and Families: Presentations from the 33rd FICE World Congress and 2nd CYC World Conference

Emmanuel Grupper and James Freeman

In August of 2016 hundreds of individuals from around the globe gathered at the University of Applied Sciences FH Campus Wien in Vienna, Austria for the 33rd International World Congress of the International Federation of Educative Communities (FICE) and the 2nd Child and Youth Care (CYC) World Conference. The theme of the gathering was "Together Towards a Better World for Children, Adolescents and Families". Throughout the week there were abundant presentations and panels on a variety of topics that interest those who care for and about young people. This special issue is based on a sampling of materials that were presented at the gathering.

The development of the Child and Youth Care field is a critical and useful social approach that can transform the world to a better place for children, adolescents and families. Everyone who took part in the Vienna Congress had the opportunity to meet and be exposed to a great variety of remarkable projects, methods and innovative ideas that all contribute to this ambitious goal of creating a better world for children and young people. This month's issue is one small way to extend that experience to the rest of the world.



CYC-Online December 2017

ISSN 1605-7406

We selected nine impressive initiatives from different places in the world to share in this special issue. You'll find these articles bookended by an opening from two of our regular columnists Kiaras Gharabaghi and Jack Phelan, followed by this month's postcard from CYC-Net board chair Leon Fulcher. To highlight the diversity of geography and practice settings, we share this brief overview - a taste of what you can expect when you carve a brief time from your busy schedule to read over this month's issue:

- A study funded by the European Union on child rights training across eight countries: Bulgaria, Croatia, Estonia, France, Hungary, Italy, Latvia and Romania
- An overview of challenges in residential care and voices from care leavers Portugal
- An example of a developmental approach to juvenile justice in the United States
- The theory and practice of Social Pedagogy in Scotland through the lens of a creative and engaging youth program
- A vision from Canada of what relational care can look like in the lives of young people with disabilities (and the shortcomings of behavioral approaches)
- A political and cultural view of community in Austria that adds new meaning to community building and the role of young people in their communities
- A creative methodology being used in Brazil to engage young people transitioning home from care - and increasing their hope for the future
- The power of the peer group in residential care from an example in Israel
- South African lessons on working with young people in education who have lost one or both parents.

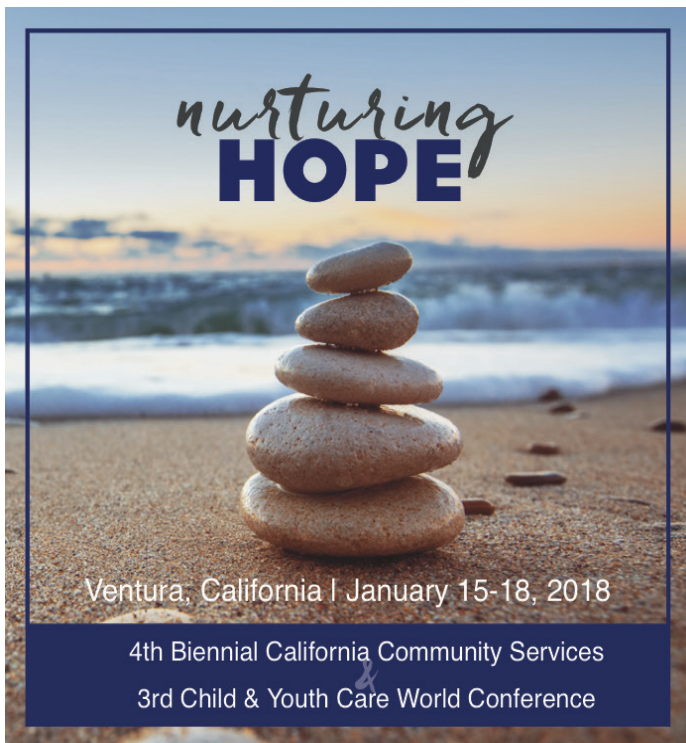


CYC-Online December 2017

ISSN 1605-7406

As you can see, there is plenty to learn from this month. CYC-Net and FICE are excited to reflect on the collaboration in organizing the gathering - and we are pleased Emmanuel Grupper, Chair of the FICE Editorial Board, has joined in as guest co-editor of this special issue.

Special thanks also goes to Professor James Anglin at the University of Victoria (Victoria, British Columbia, Canada) and Professor Silke Gahleitner at the Alice Salomon University of Applied Sciences (Berlin, Germany). Both are members of the FICE editorial board and worked on the selection and early editing of some of the papers in this issue.



CYC-Online December 2017

ISSN 1605-7406

Promoting Autonomy in Child and Youth Care Practice

Kiaras Gharabaghi

Over the years, I have come to believe that the ideas and the values behind virtually everything we talk about in child and youth care practice are based on a fundamental desire to be helpful to young people. Whether it is in residential care or in school, in hospitals or in the community, my experience of practitioners is an explicit or implicit conviction that the work is not about them but instead about the young people who they have the good fortune to be with. In fact, the desire on the part of practitioners to do good is so strong, that sometimes they behave as loving parents often do – they start doing things *for* young people, always with the intention of conveying love and affection, nurture and support. Of course, we have long discussed in our field the importance of doing neither *for* nor *to* young people, but rather *with* young people. The work itself ought to be a partnership, a form of togetherness that has been variably described as relationship-based, relational, or simply as a function of mutuality or ‘hanging out’. And so we have supervisory structures and processes that try to pull us back from doing too much for young people and to return to doing with young people. Examples of where such conversations might apply are when practitioners start making phone calls for young people to set up appointments, or they make lunches for young people to take to school, or they wake young people up to make sure they won’t be late for whatever the day is demanding.

These examples are symptomatic of a child and youth care process that works well. It is a good thing that practitioners get carried away and do for young people.



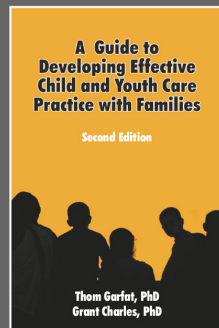
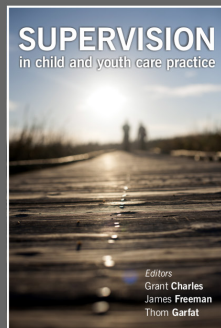
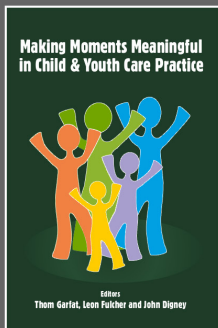
CYC-Online December 2017

ISSN 1605-7406

It speaks to their commitment and their care. And it is also a good thing that supervisors try to pull back on this dynamic and remind practitioners not to become too paternalistic. It is because of this well functioning process that every team of child and youth care practitioners, especially in the context of residential care, regularly debates the merits of doing too much for young people versus not doing enough. Some members of the team favour natural consequences – if you don't make a lunch, you'll be hungry; if you don't get out of bed when the alarm wakes you up, you will be late; if you don't do your laundry when it has piled up, you'll have to wear stinky clothes. And other members of the team will argue in favour of more nurture, a gentler approach because the young people may need more support before they can do these things by themselves. At any rate, they argue, risking hunger, suspension from school because of lateness, or peer rejection because of smelly clothes is not useful when there are so many other things that these young people must face.

All of this is good. Child and youth care practitioners debating possible approaches to young people are doing their job well; everyone's intention is to do

AVAILABLE FROM THE CYC-Net PRESS



CYC-Online December 2017

ISSN 1605-7406

what is best for individual young people or all of them as a group. Nevertheless, I think what is lost in these debates on *doing for* versus *doing with* is the concept of autonomy. Specifically, I am thinking of an autonomy that goes far beyond the logistics of the every day. An autonomy that is about far more than simply learning how to be responsible for one's obligations every day, or how to manage routines independently. I am talking about autonomy as the vehicle through which we enrich our humanity; autonomy as the substance that powers our process of becoming.

The idea that child and youth care practice is not really about the operational dynamics of each day already exists; in fact, I think the more in-depth discussions of relational practices, the trauma-focused ways of being with young people, and indeed the life-space interventions based on the multiple dimensions of life-space all speak to this autonomy already. In Europe, the framework of social pedagogy is explicitly oriented toward the concept of autonomy, even if this sometimes gets lost in logistical considerations. But the translation of an autonomy-focused child and youth care practice is still in its infancy in our field. Instead, we operate our relational practices and life-space interventions in social contexts that are, quite frankly, *against* autonomy. The levels of control and surveillance, of normative and prescriptive direction, and of paradigmatic racial, gender and other identity frames are extraordinary even when we are clearly and adamantly opposed to these things.

Let me state this a little more concretely: It is becoming increasingly clear to me that we are conditioned against autonomy whenever we identify vulnerability. In other words, we seem to really struggle with promoting autonomy, or the process of coming into one's own humanity, when it is set against a lived experience of enormous vulnerability. We are inherently protective in character, preventative in mindset, interventive in the face of danger, and we have adopted safety as a quasi-religious symbol of sacred truth. In all of this, we tend to be moralistic as well; we judge good and bad, we create behavioural standards, and we prescribe for every young person we encounter that they must be pro-social, positive, kind, generous, socialist beings. And so we create rules, all designed to make the environment safe:



CYC-Online December 2017

ISSN 1605-7406

No swearing, no pushing, no hitting, no stealing, no belittling, no racial intolerance, no attention-seeking. We also prescribe the activities of social positivity and citizenship: chores for the common good, volunteer work in the community, taking turns at making dinner, taking turns with the video games console, the TV, the phone and who knows what else.

All of this is well-intentioned. But it begs some questions. How is one to develop one's way of being in this world in the absence of the full range of personality, character, behaviour, choices, risks, and vulnerabilities? Why do young people living in group homes have to be more generous than young people growing up in well-to-do families? Why can't they swear at each other when they are angry? And how will they ever know what it feels like to have the power to push, or to be marginalized by being pushed? In short, I believe that the most important process for any young person is to explore their unique way of being in the world, to take stock of their needs, their desires, their greed and their limits; and also, to experiment with the range of sensory experiences that come from risk, danger, vulnerability, doing the wrong thing and managing everything that comes with being oneself. I believe this for a number of reasons. First, research tells us that a strong sense of Self, an understanding of how we are connected to the world around us, including its social and ecological dimensions, are major factors in our ability to pursue personal growth, personal ambition, and also to experience empathy and the host of emotions necessary to be human – fear, guilt, love, pride, shame, confidence, courage, outrage and anger, amongst others. But second, I also know this because what I believe to be true about myself is probably true of almost everyone: Everything I learned about myself and my relationship to the world I learned when things were uncertain, when things went wrong, when I wasn't sure whether I was going the right way or getting lost. *Compliance and conformity* taught me about the needs of others and how I could benefit from exploiting those needs; *resistance* taught me about myself, including my potential and my limits.

Imagine a child and youth care practice that is focused on promoting autonomy in young people; that actively seeks to nurture autonomy, and that aims squarely to



CYC-Online December 2017

ISSN 1605-7406

give young people the opportunity to become. Instead of treatment, this is a child and youth care practice that stands against the very idea of performance measurement, of rewarding positive accomplishments, or of promoting positive outcomes. It is a practice that doesn't try to prevent problems, but that instead ensures that young people face problems they can solve, partially solve, or completely fail to solve. In this practice, we still think of safety, but we don't rank it first; instead, we rank it eighth, behind risk, danger, adventure, courage, fear, failure and resistance.

Autonomy-focused practice aims to provide young people with opportunities to learn, not to be treated. The conversations about participation are largely unnecessary – everything is by definition participatory. Child and youth care practitioners are not just 'hanging in', but are partners in doing the wrong thing, and also partners in reflecting on what one might have learned from doing the wrong thing. Instead of creating environments of control and surveillance, we create environments of risk and danger and allow young people to determine what level of safety they wish to seek through our assistance. Instead of talking about pro-social things and encouraging a sterile and decidedly conservative view of citizenship, we journey with young people in their exploration of being citizens of their own world first; a world they have largely been kept away from in our current practices.

You might think this is irresponsible; how can child and youth care not focus on safety first? What life can young people live when we don't ensure their safety? Why would we encourage doing the wrong thing? In response to these objections, I will point to the following dynamics we don't seem to have any problem with at all: We accept that Black Youth, for example, must live and grow in contexts that are alien, threatening, and often actively racist; we accept that indigenous youth should abide by the same rules as white youth, even though it is precisely the power structures of those rules that have objectified, marginalized and traumatized indigenous communities for centuries; we accept that it is reasonable to withhold from young people access to the internet lest they create dangers for themselves and others, in



CYC-Online December 2017

ISSN 1605-7406

spite of understanding that no reasonable communications these days unfold outside of networked systems; the list can go on and on. I don't think we ever ranked safety for young people first anyways; I think we ranked a sterile, empty concept of safety first that allowed us to continue to exercise enormous control over young people's lives, sometimes in the name of safety, sometimes in the name of treatment, and sometimes simply to be able to tell ourselves that we know best.

Moving away from these practices is, in my view, the next great step for an already great field. It is the only way that we can transcend the inevitable collapse of our imagination. Moving toward the promotion of autonomy means that we finally can be with young people without the burden of having to oppress them by imposing our expertise on how to live life. It is also an opportunity to unleash a far more powerful force into the lives of young people – their own approaches to problem solving that they can take with them beyond our involvement in their lives.

Promoting autonomy is ultimately a way of freeing our practice from its invisible shackles; we can be with young people and allow things to go wrong. In many respects, I think this is the point of our field, and we have been led astray by the allure of institutional complexity in which we can conveniently create a truth that serves our needs.

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



CYC-Online December 2017

ISSN 1605-7406

Socialized Thinking and Supervision

Jack Phelan

The adult thinking stage of development known as Socialized thinking has been discussed before in earlier columns. Basically, a Socialized thinker gets validation for the way they think from external approval, he does not look inside himself to decide whether his thinking is accurate, rather he looks to outside authority figures and powerful role models to confirm the rightness of his opinions.

This can be quite problematic for most professionals, and especially in CYC relational practice it creates major issues. When the response you receive from others determines whether you are doing things correctly, and other peoples' approval and agreement become your standard for personal evaluation, then disagreement creates distress and feelings of incompetence. Socialized thinkers don't have relationships, they are their relationships.

When young adults begin their careers, they are Socialized thinkers, typically looking to authority figures, teachers and more skilled practitioners to provide advice and direction. As they mature, they can gradually become Self-Authoring thinkers, which means they have more self-direction and ownership of their opinions and beliefs. This is the desired professional stage progression to become a skilled practitioner.

When a supervisor is thinking in a Socialized manner, he creates a problem for new, recently graduated CYC professionals. The new graduate is trying to fit in with more experienced colleagues who often do not have up-to-date CYC theory and approaches, often using more behavioral and external control ideas to manage the youth in the program. The graduate is trying to implement a more relational and developmental approach and is creating some conflicts with the staff team. The different opinions about useful strategies can result in better thinking about how to



CYC-Online December 2017

ISSN 1605-7406

proceed, or it can create confrontation and bad feelings. The CYC supervisor can build a better program, based on broadening the scope of everyone on the team, or he can see this new information as an unwelcome intrusion that is disruptive and negative.

The supervisor who believes that his personal value is based on how others respond to him will be frustrated by the new opinions expressed by the recent graduate and will feel that he is not being a competent supervisor if his staff disagree with him. The new graduate will get a strong message from the supervisor that conflicting opinions and ideas are not welcome, since agreement is the desired goal because it supports the supervisor's belief in his own competence and value. So it will be important for the supervisor to build agreement and coherence among his team, because he is basing his evaluation about his own competence on how others respond to him. When relationships are not smooth and conflict-free, then this reflects on his personal worth.

New graduates are still forming their opinions and beliefs based on how authority figures respond to them, so it is easy for them to abandon some clearly formed concepts that were legitimate and sound in the classroom, but now are being challenged and resisted by powerful new external forces.

Supervisors who are Self-Authoring thinkers, by contrast, will encourage diverse ways of thinking about practice and support new grads to be outspoken in staff discussions. New graduates can be advised to look for jobs by looking for a supervisor who will build their capacity, rather than opting for the best pay or perks as the first thing to shop for in their job searching.



CYC-Online December 2017

ISSN 1605-7406

Training Professionals Working with Children in Care

Ronan Mangan, Florence Treyvaud Nemtzov and Gabriella Rask

Introduction

The rights of children living in alternative care are frequently ignored, and often violated. They suffer from disadvantages not experienced by those living with birth families and there are numerous cases of rights abuses, some of which are systemic. SOS Children's Villages has been working to embed children's rights within care settings for many years. Our approach has been multifaceted, embracing structures and institutions, care professionals and young people themselves. One gap identified in the course of this work has been the absence of effective training programmes for care professionals which have children's rights at the core. As a response to this gap, SOS Children's Villages International implemented the European Union co-funded project "Training Professionals working with Children in Care" together with the Council of Europe, Eurochild, and SOS Children's Villages member associations and their national partners in eight European Union countries: Bulgaria, Croatia, Estonia, France, Hungary, Italy, Latvia, and Romania. This paper presents an overview of the components and recommendations from this project.

Overview of the Training

All eight partner countries were involved in the development of a training handbook. At the beginning of 2016, 17 trainers from the partner countries attended a two-day Training of Trainers event in Budapest. The trainers familiarised themselves with the methodology and went through the exercises of the handbook as well as identified solutions for potential difficulties with the training at national level. National



CYC-Online December 2017

ISSN 1605-7406

trainings were then organised and to date, 881 care professionals have been trained on embedding a child rights-based approach in their daily practice. During the training sessions it became clear that not all participants understood child rights as tools to improve the wellbeing of children. This training made participants stand in the shoes of children, and helped them to better understand their needs.

Youth Participation

In order to ensure maximum sustainable impact on the topic of embedding a child-rights approach into daily alternative care practices, young people with care experience were consulted on, and participated in, various activities and topics related to the project's objectives. Over the course of the project more than 130 children and young people were involved. The primary areas of their input were in the national steering groups, coordinating the project activities, in the development of training materials, in the delivery of trainings and finally in advocacy related activities towards decision makers.

What is a child rights-based approach to alternative care?

When care professionals take care of children in a way that demonstrates respect for the children, and which actively contributes to fulfilling all their rights as children, then they are applying a child rights-based approach to their work. Children's rights apply to every person under the age of 18 and are defined in the United Nations Convention on the Rights of the Child (UNCRC), which recognises that children are more vulnerable than adults and therefore deserve special protections and care

Training modules

The training developed in this project builds on Securing Children's Rights¹ and Discover Your Rights², two brochures developed by the Council of Europe and

¹ Link [here](#)

² Link [here](#)



SOS Children’s Villages International. Securing Children’s Rights is written for care professionals, while Discover Your Rights is written for children and young people in alternative care.

The training consists of eight modules, each 1½ hour in length, and is intended to run over two full days. It is designed to familiarise groups of care professionals with the international standards and principles surrounding children’s rights – and above all, to relate this to the daily experiences and challenges arising in the field of alternative care. The training is therefore structured around the four Guiding Principles of the Convention on the Rights of the Child. These principles are “sandwiched” between the two introductory sessions on children’s rights at the beginning of the training, and the two concluding sessions which look at how participants can implement these principles in practice at the end of the training.



Training structure. From the training handbook [Realising Children's Rights](#).

Training aim and methodology

The training is intended to provide participants with the information, motivation and strategies that they can use to carry children’s rights into their daily work. The aim is to contribute to higher quality care and a culture of respect for children’s rights.



The training is designed for a group size of 15-20 professionals working with young people in alternative care. The term “care professionals” is used to refer to this group. The methodology is based on commonly accepted assumptions about effective training. These assumptions include the following ideas:

- Participants learn best when they are actively engaged
- Information needs to be processed and applied for it to be absorbed
- Questioning and discussing complex issues or areas of disagreement contributes to a deeper understanding
- Making connections with participants’ real-life experience brings theoretical information to life – and makes it relevant
- The working atmosphere and participants’ sense of comfort and security in the group play a vital role in shaping emotional commitment and more effective learning
- Developing skills and competences – for example, communication skills – needs practice
- Participants learn from each other at least as much as they learn from the trainer.

Training impact

The results of the pre-training evaluations highlight two core outcomes. The first of these clearly demonstrates that current training of care professionals at the national level is inadequate to promote children’s rights in alternative care, reaffirming that care professionals often lack basic knowledge of children’s rights. The second outcome reveals that the alternative care and child protection systems are still a long way from being child rights-based or focused. Prior to this project, in none of the eight project partner countries had the training participants received training on child rights.

The post-training evaluation was designed to determine the impact of the training on:



1. Raising the awareness of care professionals to the importance of children's rights in alternative care
2. Implementation of a child rights-based approach in the daily practice of care professionals.

In all countries, the training evaluation results showed a significant rise in the awareness of the training participants regarding the importance of children's rights in alternative care.

Furthermore, the training participants noted that they had gained the ability to identify restrictions and violations of children's rights and an appreciation of the need for the rights of children in alternative care to be respected, protected, fulfilled and promoted. The results in relation to implementation of the training in practice highlighted some interesting findings. Training participants found that the interactive, participatory and practical nature of the training facilitated implementation of the learnings in their daily practice with children and young people. They reported that the training had equipped them with a child-centred perspective and a view of the child as a whole person with rights. Training participants also stated that they were more "open-minded" and "motivated" to adopt and embed a child rights-based approach in their daily practice. In particular, training participants noted a number of common changes in their work, particularly, ensuring child and youth participation in all processes, procedures and planning, not only as a means to improve the relationship between the professional and the child, but also to undertake a holistic evaluation to determine the child's best interests. In addition, the trainings facilitated the development of more effective strategies to embed children's rights into their work.

The overriding conclusions from the evaluation are that the care professionals in the eight partner countries highly appreciated the practical training on children's rights and found it valuable for their daily practice. From the participants' responses it is clear that the training fills a gap in the professional toolkit of those working in the alternative care system for applying a child rights-based approach.



Sustainability and Transferability

During the project partner countries were responsible for developing their own sustainability roadmaps to ensure that the training would continue at national level. Partner countries accordingly developed formal agreements with regional and local authorities to broaden the national coverage of the training. One such example is Italy where a Memorandum of Understanding has been signed with the Italian National Association of Social Work to support with the training for the next two years. Another example is Croatia, where cooperation has commenced with the School of Social Work in Zagreb.

Capacity building of care professionals is also a transferable thematic activity. For example, when working with migrant, refugee and unaccompanied children it is imperative that care professionals can do so from a child rights perspective but also recognise when rights are being violated.

Recommendations³

The following recommendations focus on the implementation of training as part of a national child rights strategy, with a specific focus on training care professionals working in alternative care systems.

1. Invest in quality practical training of all care professionals working in alternative care settings.

Investing in, and adequately resourcing, practical continuous training on the rights of children in alternative care not only improves child protection systems and the quality of the care received by children and young people, but also benefits children and care professionals and improves service delivery. All training should, as

³ These recommendations are included in the project publication “European Recommendations on the implementation of a child rights-based approach for care professionals working with and for children”. <http://www.sos-childrevillages.org/getmedia/2a751100-f8ec-463e-bf78-87014d22edeb/European-Recommendations-on-child-rights-based-care.pdf>



a minimum, inform care professionals how to practically apply a child rights-based approach and child safeguarding standards to their daily practice.

2. Ensure that all care professionals working for and with children in alternative care settings are able to access, and are supported to avail themselves of, quality training on the rights of children in alternative care.

It is imperative that care professionals are trained and ready to implement a child rights-based approach in their work. To facilitate this undertaking, social service managers and directors should promote this training by making it mandatory, accessible and of the highest quality. Social service managers and directors should monitor the undertaking of training by care professionals through ongoing supervision and support for care professionals.

3. Every opportunity should be taken to ensure that children and young people are enabled to participate in the capacity building of care professionals through their inclusion as trainers and experts in their own rights.

As the direct recipients of care, children and young people in care or with care experience can play an important role in the training of care professionals, in reviewing the services delivered to them and in underlining the importance of applying a child rights-based approach to their practice. Involvement of children and young people should be on their terms and be shaped by current best practices and models, such as The Lundy model of child participation⁴.

4. To facilitate dialogue and a multi-disciplinary approach, ensure that training participants are a mix of child care professionals representing different disciplines and perspectives.

Quality care provision depends on different professionals working together to guarantee the protection and achieve the best interests of the child. Therefore, it is imperative that training participants represent different professional groups

⁴ http://ec.europa.eu/justice/fundamental-rights/files/lundy_model_child_participation.pdf



working in the child care system (e.g. social workers, youth workers, foster carers, child psychologists, social pedagogues, etc.). This approach allows for an enriching training experience with the representation of many different perspectives and enables all professionals involved in the continuum of care to adopt and implement the same approach to their work.

European and National Relevance of Training

A quality child care system should be developed holistically. Therefore, quality care can only be achieved by ensuring that care placements are appropriate to the individual needs of the child, and that care professionals in those placements apply a child rights-based approach⁵ to their daily practice. The need to raise standards and embed children's rights into policy and practice has been recognised by various stakeholders in Europe. The UN Guidelines for the Alternative Care of Children provide a valuable framework for the development of quality child care services. On capacity building of care professionals, they state that all carers in agencies and care settings should be provided with training on the rights of children without parental care and on the specific vulnerability of children (paragraph 115)⁶. The Council of Europe Children's Rights Division has demonstrated ongoing commitment to this topic, firstly through its 2005 Recommendation on the Rights of Children Living in Residential Institutions⁷, and then its 2011 Recommendation on Children's Rights and Social Services Friendly to Children and Families⁸. Specifically, the training of care professionals working with children in alternative

⁵ UNICEF defines this approach as human rights and child rights principles focused on developing the capacities of duty-bearers, at all levels, to meet their obligations to respect, protect and fulfil rights, as well as on developing the capacities of rights-holders to claim their rights.
http://www.unicef.org/tdad/index_55678.html

⁶ UN Guidelines for the Alternative Care of Children (2010)

⁷ Council of Europe Recommendation Rec (2005)5 of the Committee of Ministers to member states on the rights of children living in residential institutions

⁸ Council of Europe Recommendation CM/Rec (2011)12 of the Committee of Ministers to member states on children's rights and social services friendly to children and families



care is underlined as a key priority in its current Strategy for the Rights of the Child (2016-2021)⁹.

The European Commission is a supporter of children's rights and quality care for children, with the topic of training for care professionals forming an important pillar of that work. The Charter of Fundamental Rights of the European Union highlights the importance of children's rights. Article 24 of the Charter states that all children have the right to protection and care as is necessary for their wellbeing and the right to openly voice their opinions and to have those opinions taken into account in matters that concern them. Furthermore, the Charter states that the best interests of the child shall be a primary consideration by public authorities and private institutions in all decision and actions which impact upon children.

The Directorate-General for Justice's ten guiding principles for an integrated child protection system¹⁰ state the importance of recruiting "Professionals [who] are committed and competent" (European Commission, 2015). Furthermore, they state that "professionals and practitioners working for and with children [require] training and guidance on the rights of the child, on child protection law and procedures and more generally on child development" (European Commission, 2015). Moreover, the Directorate-General for Employment, Social Affairs and Inclusion, through its 2013 Investing in Children Recommendation, identifies the need to enhance the quality of alternative care settings and to give due consideration to the voices of children in decisions that impact upon their lives¹¹.

The deinstitutionalization process has rightly been central to the debate on the need to provide quality services for children in alternative care. For a successful transition from institutional to community-based care, the capacity of care professionals to embed child rights in their work is essential. This belief is captured in the Common

⁹ Council of Europe, Strategy for the Rights of the Child (2016-2021), Strategy for the Rights of the Child (2016-2021)

¹⁰ European Commission (2015) 10 Guiding Principles on an Integrated Child Protection System – principle 6.1

¹¹ European Commission (2013) Investing in children: breaking the cycle of disadvantage



European Guidelines on the Transition from Institutional to Community-based Care¹². The Guidelines state that a cultural shift in the attitude of care professionals is required to change institutional mind-sets and practices. This can be achieved through skills development and training on the rights of the child.

Conclusion

Improving the quality of care involves investing in capacity building of care professionals, supporting their involvement, and ensuring the participation of children and young people. To ensure alignment with the United Nations Convention on the Rights of the Child and the United Nations Guidelines for the Alternative Care of Children, practical training and the corresponding materials should be anchored in these two international instruments.

JD RONAN MANGAN, MRes, is an EU Policy Advisor for SOS Children's Villages International. He may be contacted at ronan.mangan@sos-kd.org

FLORENCE TREYVAUD NEMTZOV, MA, is Project Manager of EU co-funded projects on capacity building of care professionals at SOS Children's Villages International. She can be reached at florence.treyvaud-nemtsov@sos-kd.org or train4childrights@sos-kd.org

GABRIELLA RASK, MA, is assisting with the implementation of EU co-funded projects on capacity building of care professionals at SOS Children's Villages International. She can be reached at gabriella.rask@sos-kd.org or train4childrights@sos-kd.org

¹² Common European Guidelines on the Transition from Institutional to Community-based Care (2013)



Relational Child & Youth Care Practice

Volume 30 Issue 3 / 2017



ISSN 2410-2954



press.cyc-net.org



CYC-Online December 2017

ISSN 1605-7406

24

Challenges for Practice in Residential Child and Youth Care in Portugal: An Overview of Four Projects Supported by the Calouste Gulbenkian Foundation

Maria João Leote de Carvalho

"When we come out [of residential care], the world is no longer the same. The world changes every minute - if not second - and we were living inside an enclosed space although we have much gone out to school and so on; we never know what it really is to be outside. Neither our parents sometimes know how to deal with the problems, so how can we do with the negative factor of being away from the pure reality."

– Testimony of a girl placed at Casa do Canto, August 2013
(Pinheiro et al., 2015)

In Portugal, the number of children and youth for whom placement in residential care provides the ultimate guarantee of protection and promotion of rights remains extremely high. Regardless of the political discourse and the changes in the legislation advocating for the deinstitutionalization of children and youth at risk in recent years, the Portuguese care system is still strongly marked by long-term placements in welfare residential institutions, and over the past decade this trend



CYC-Online December 2017

ISSN 1605-7406

25

has increased. The official available data shows that around 94 to 95% of the children and youths' placements in the last four years have been in some kind of residential care.

In a context of economic crisis and increasing lack of resources in the field of care, the Calouste Gulbenkian Foundation through the Gulbenkian Human Development Programme (PGDH) has chosen to contribute to the empowerment of residential care by supporting innovative actions in four residential children's and youth homes located in different districts of the country. The main objective was to contribute to a greater knowledge, evaluation, and discussion of residential intervention models and to provide better conditions for the implementation of four pilot-projects aiming to have a better efficacy and greater success in the national system. Transition to independent living, parental training and work with the families of youth in care, the fulfillment of the Rights of the Child in daily life, and the role of the institution as central resource in the youth social support network after leaving it were at the core of the supported projects.

The Calouste Gulbenkian Foundation

Established in 1956 as a Portuguese foundation for the whole of humanity, the Calouste Gulbenkian Foundation's (FCG) original purpose focused on fostering knowledge and raising the quality of life of persons throughout the fields of the arts, charity, science, and education. Bequeathed by the last will and testament of Calouste Sarkis Gulbenkian (<https://gulbenkian.pt/en/>), the foundation undertakes its activities structured around its headquarters in Lisbon (Portugal) and its delegations in Paris (France) and London (the United Kingdom).

The Youth in Residential Care Project

The Gulbenkian Human Development Programme (PGDH) is one of the operational units that contributes to the FCG mission through charity, and it has designed an intervention plan through 2018 based on the conviction that it is possible to construct an inclusive and people-friendly society, and that in order to



CYC-Online December 2017

ISSN 1605-7406

26

fight inequalities and social injustice it is necessary to support organizations active in the social sector, so that they integrate with and speed up the process of development of a convergent economy.

These paths are forged by deepening knowledge and anticipating phenomena, promoting reflection and open debate, risking innovation and experimentation, mobilizing new public and private partnerships, working within networks, and above all leading through example, making use of our independence to strengthen our power to bring people together.

Since 2012, the PGDH has been developing a series of initiatives within the Youth in Residential Care Project aimed at children and young people placed in residential care in the Portuguese protection/welfare system. Four projects were supported in four residential Children's and Youth Homes of varying kinds located in different parts of the country (Figure 1). The overall funding from the Calouste Gulbenkian Foundation attributed to the four projects in the triennium 2012-2015 was around €650.000 euros.

The main goals of these four projects were to increase young people's autonomy and independence by preparing them for life after care and to enable young people who had been moved away from their families to develop their personal and social skills and their emotional self-regulation. To enable them to integrate fully into society and to sustain themselves after leaving the Home, young people were taught about and given training in daily activities through different programs in and outside residential care.

Four areas emerged as crucial in these projects – autonomy, working with the families, transitions/after residential care and institutional and organizational culture – and each one was structured with one or more starting questions/challenges to which the projects tried to give answers (Figure 2).



Figure 1

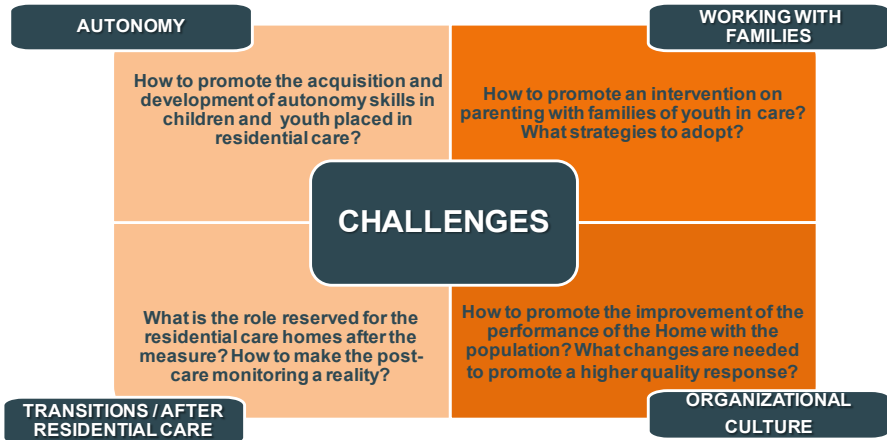
The Children and Youth's Homes and their projects

Oficina de São José, Arquidiocese de Braga	<ul style="list-style-type: none">• 3 residential units (46 male, 6-18/21 years) and an Apartment for Autonomy (4 male)• Project: <i>"Autonomia – desenvolver e dinamizar processos de pré autonomia e autonomização de crianças e jovens do Lar de Infância e Juventude"</i>
Lar da Associação de Solidariedade Via Nova, Vila Real	<ul style="list-style-type: none">• Residential unit (20 male, 6-18/21 years)• Project: <i>"O Trilho"</i>
Lar N.º, Sr.ª de Fátima, Santa Casa da Misericórdia de Reguengos de Monsaraz	<ul style="list-style-type: none">• 1 residential unit + 1 residential unit for pre-autonomy (20 male, 20 female, phratries, 3-18/21 years)• Project: <i>"Aprender a Ser – projeto de promoção de autonomia para jovens em acolhimento residencial"</i>
Casa do Canto, "Crescer Ser" – APDFM, Ansião	<ul style="list-style-type: none">• 2 residential units (23 female, 12-18/21 years)• Project: <i>"Projet'Ar-te. Desafios para a mudança no sistema de acolhimento"</i>

Each of the projects explored different methodologies. The option of the *Via Nova Association* (in Vila Real) was to work closely with the families to prepare them for the possible return of young family members after care and to developed educational and training with external entities programs facilitating the inclusion of the youth in school and labor market.



Figure 2
The project's starting challenges



The *Oficina de São José* (in Braga) began by adapting and validating the Umbrella Program to the Portuguese reality and to implementing a psychosocial program of pre-autonomy for the youngsters placed in residential care at the same it created an Apartment for Autonomy outside the care facilities, in the center of the city, for four older youth.

The *Casa do Canto* (in Ansião) psychosocial and socioeducational structured program was developed to promote the autonomy of the girls during and after residential care, organized according to a multilevel model articulating an emotional regulation program (Level I), a personal and social competencies program (Level II) and an innovative service: the Support and Accompaniment Follow-up Structure (Level III), which is a structure created to support and supervise the girls who voluntary want to maintain the relation and informal assistance from the Home after the residential care measure was concluded.



Figure 3

Youth preparing their own meals at the Apartment of Autonomy from the Oficina de São José (Costa et al., 2015)



Figure 4

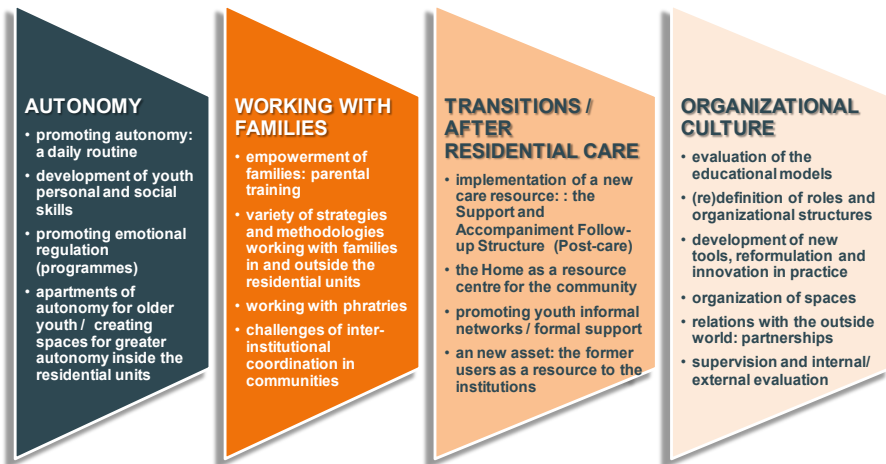
Examples of the books with the life memories of each girl placed in Casa do Canto offered at the moment of leaving residential care (Pinheiro et al., 2015)



At *Lar de Nossa Senhora de Fátima* (in Reguengos de Monsaraz), the entire organizational culture was changed, with particular attention being paid to the training of human resources and the personalization of spaces with the children and youth in order to make the Home a more familiar and welcoming place. At the same time, a more independent wing was created that was separated from the main care facilities to support three older youth preparing to leave care.

Figure 5

Project's methodologies and main activities



The needs of the staff were also identified, and initiatives were developed to train the technical and educational teams to improve their skills and knowledge.

The Children and Youth Involved in the Projects

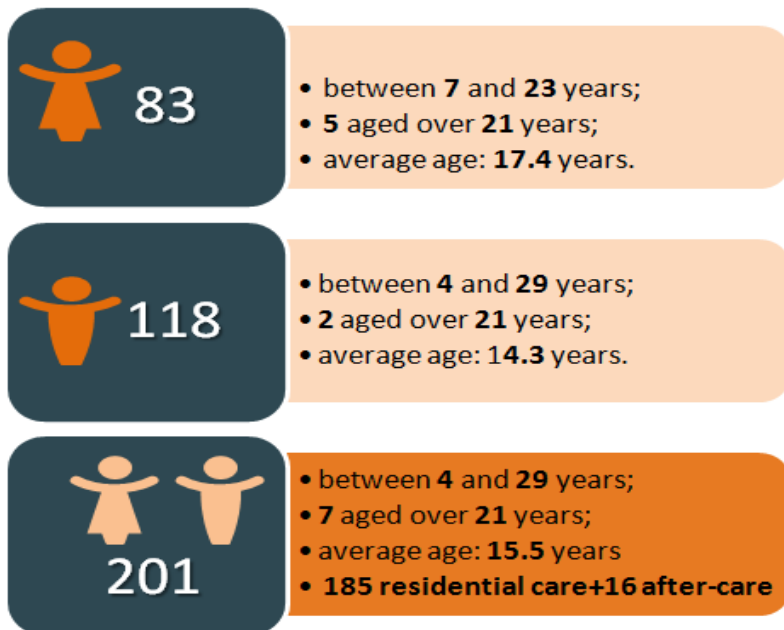
The four selected projects involved a total of 201 children and youth (Fig. 4), of whom 185 were placed under a judicial order in residential care while for the



remaining 16 the residential care measure had already ceased. Following the trend recorded at the national level in recent years, the majority are male (n = 118: 58.7%).

Figure 6

Children and youth involved in the projects by age and gender



The mean age of girls (17.4 years) was significantly higher than that of boys (14.3 years). The discussion of this indicator cannot be dissociated from the nature of the projects developed and has to take into account two facts: the participation of 16 older girls, whose residential care measure had already ceased at the time of participation in the *Casa do Canto* project; and the priority given to the female



gender for insertion in the ward of autonomy constituted in the *Lar de Nossa Senhora de Fátima*.

The definition of the life project of each child and youth placed in residential care is, accordingly to the Portuguese law, one of the main goals of the measure applied. The care intervention should guarantee by every possible means that each child and youth can be framed with reference figures in a safe environment capable of guaranteeing its development and autonomy. In the life projects identified the majority points to the maintenance and (re)construction of ties with the biological family through reunification to the nuclear family (46.4%) or integration into the extended family (14.8%). In 30.3% of this population the life project was based on the goal of autonomy – becoming independent. It is particularly relevant that about 13.4% of the total children and youth involved in the four projects have no family support.

In six cases, the existing perspective pointed to stay in residential care until the 18 years, while for four cases the adoption was part of the life project of life and, therefore, they were entrusted to the respective institution. It is worth noting that only one measure of civil ‘godfathering’ has been applied in the total of this population, in a trend that follows the prevailing orientation at a national level.

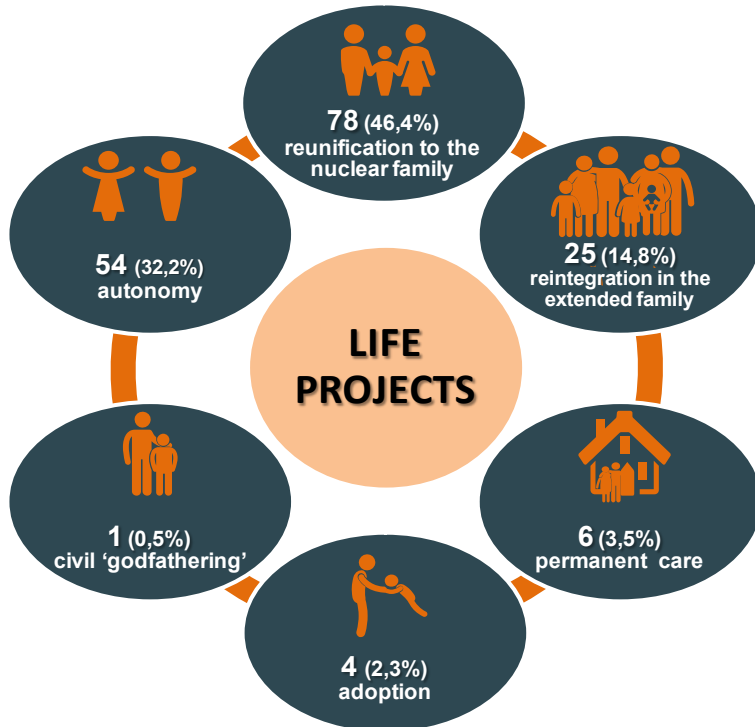
On the total of the 185 children and youth placed in residential care, 58.1% were under a Court Order, 35.7% were subject to a measure applied by the Local Children and Youth’s Protection Commissions, and 4.8% were entrusted to the guardianship of the institution’s Director. Regarding the length of stay in residential care 20.5% were placed for a period less than 1 year, 42.7% from 1 to 3 years, and 36.8% for more than four years. It is relevant to note that 15 youth were placed in residential care for a period of time over 10 years.

Around 59.4% of the children and youth were identified with specific needs in the mental health field and 10.2% with other special health needs. A significant percentage (25.4%) has been diagnosed with intellectual and developmental difficulties.



Figure 7

Children and youth involved in the projects by life projects



(N=168)

Concerning the field of education, 85% of these children and youth attended school, most in regular basic education, with a higher representation of the middle school grades, and only 15 were attending alternative educational offers. On the other hand, 21 youth (12% of the total of population) were attending vocational training, 2 other youth were employed and 3 were without any working activity.

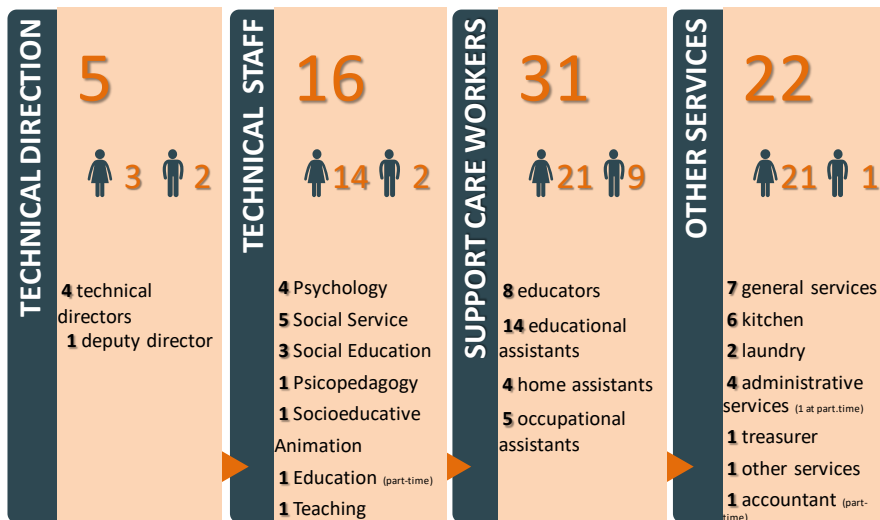


Staff and External Resources

These projects involved 74 specialists and managers and 70 external organizations that established local partnerships.

Figure 8

The staff of the institutions

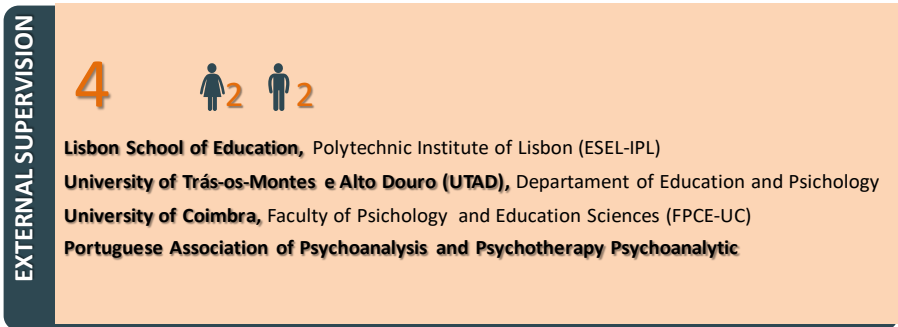


In parallel, and with the aim of training specialists and organizations, three meetings with specialists in the field, one international conference and six workshops were held over the three years of the projects (2012-2015). Five thematic brochures, coordinated by the technical supervision team from the Calouste Gulbenkian Foundation working on the projects, with contributions from the staff, specialists at the institutions and the supervisors, were also published and are available (in Portuguese) at the site of the FCG.



The scientific supervision and monitoring of these projects was carried out by researchers from the University of Coimbra, the University of Trás os Montes e Alto Douro, the Higher School of Education of the Polytechnic Institute of Lisbon and the Portuguese Association of Psychoanalysis and Psychotherapy Psychoanalytic.

Figure 9
External supervision



A final publication that will examine the main results and recommendations arising from this trial is currently being prepared and is scheduled to be released in 2018.



Figure 10

Graffiti at the entrance of Oficina de São José: Our home... Tenderness... Liberty... Sympathy... Friendship... Love... Affection... Listening... Sharing... Trust...

Oficina de S. José (Costa et al., 2015)



References

- Costa, A.; Tomás, C.; Luís, E.; Rodrigues, L.; Malheiro, M. & Gonçalves, S. (2015). "Processos e práticas de autonomia com crianças e jovens em acolhimento: uma experiência no Lar de Infância e Juventude Oficina de S.José." In Carvalho, M.J.L.; Cruz, H. e Salgueiro, A. (Eds.) *Autonomia. Desafios e práticas no acolhimento de jovens em instituição*, Lisboa, Fundação Calouste Gulbenkian, Programa Gulbenkian de Desenvolvimento Humano, pp. 16-41.
- Pinheiro, M.R.; Velho, C.; Palaio, C.; Santos, L.; Fadigas, P., Santos, S.; Guerra, C.; Oliveira, J. & Guerra, P. (2015). "Estrutura de Apoio e Acompanhamento da Casa do Canto". In Carvalho, M.J.L.; Cruz, H. e Salgueiro, A. (Eds.). *Transições. Desafios e práticas no acolhimento de jovens em instituição*, Lisboa, Fundação Calouste Gulbenkian, Programa Gulbenkian de Desenvolvimento Humano, pp. 14-41.

MARIA JOÃO LEOTE DE CARVALHO holds a PhD in Sociology and is a Researcher at the Interdisciplinary Centre of Social Sciences (CICS.NOVA), Faculty of Social Sciences and Humanities (FCSH/NOVA), Av. de Berna, 26 C, Ed.ID 1069-061 Lisboa, Portugal. She is a consultant at the Calouste Gulbenkian Foundation. She may be reached at mjleotec@sapo.pt



CYC-Online December 2017

ISSN 1605-7406

37

Juvenile Justice Reform from a Developmental Approach

Kathleen Van Antwerp

In 2013, a report entitled *Juvenile Justice Reform: A Developmental Approach* was published by the United States National Research Council. Representatives of the National Academy of Sciences, the National Academy of Engineering and the Institute of Medicine were chosen to form a committee and assess recent initiatives in Juvenile Justice and Delinquency Prevention. Their final report articulated an urgent need to reform juvenile justice based on a framework of the science of child and adolescent development (National Research Council, 2014).

To achieve reform from a developmental approach the council identified and presented the following seven hallmarks:

1. Accountability without criminalization
2. Alternatives to justice system involvement
3. Individual response based on assessment of needs and risks
4. Confinement only when necessary for public safety
5. A genuine commitment to fairness
6. Sensitivity to disparate treatment
7. Family engagement



CYC-Online December 2017

ISSN 1605-7406

38

The report also emphasized that leaders make reform a priority to improve the National Juvenile Justice system and redefine national youth policy using these seven hallmarks as the focus of programmatic reform (National Research Council, 2014).

These seven hallmarks are crucial to juvenile justice reform based on research from multi-disciplinary fields of science. They highlight the effectiveness of juvenile justice intervention when based on developmental milestones in youth growth and development.

It is important to note that the seven hallmarks were designed as a template to guide system reform. The report firmly states that these hallmarks should guide policies and practices at every decision point and by every actor and participant, that are informed by, and compatible with, evolving knowledge about adolescent development and with research evidence on the effects of juvenile justice interventions (National Research Council, 2014).

Community police officers can be leaders in the movement for juvenile justice reform. As stated in the report, leaders must make reform a priority. Therefore, law enforcement must make reform a priority. Community policing requires police officers to build the trust of the members of the community and strive to work respectfully together to solve social problems. To win the confidence of community members, officers need to interact daily with civilians to establish credibility and develop ongoing personal and professional relationships. Daily interaction requires embedding officers into communities. This is most efficiently accomplished through connecting with youth and providing effective youth outreach programs. There are hundreds of youth outreach programs in the United States that are coordinated by and with local law enforcement agencies. These programs are part of law enforcement's community policing outreach. The challenge, however, is that the officers assigned to these youth outreach programs are not trained in the science of child and adolescent development which creates a cycle of ineffective community policing (Department of Justice, 2000). In addition to the lack of professional training, being assigned to youth programs is not viewed as a covenant position



within departments and a clear majority of the sworn personnel do not believe in the mission of juvenile diversion. It is incumbent upon the unified team of officers and civilian staff in diversion programs to educate every chain of command throughout the department regarding the importance of law enforcement officers assigned to community policing roles (Rosenbaum, 1994).

The following section links the seven identified hallmarks of juvenile justice reform with suggestions for practical implementation of these hallmarks in youth outreach programs using methodologies from the science of child and adolescent development. Next to each hallmark will be an example of how this hallmark can be translated into practice using a concept from the science of child and adolescent development followed by a brief description of how to implement this information on a practical basis to advance the integration of development research with actions, policies, and youth outreach diversion programs.

Hallmark 1

Accountability without Criminalization	
Child Development Theme	Implementation
Constructive guidance and discipline versus punishment	Professional training in discipline versus punishment for sworn and professional staff
Translated into implementation from a developmental approach <i>accountability without criminalization</i> equates to officers and youth outreach professionals using <i>constructive guidance and discipline (accountability) versus punishment (criminalization)</i> .	



Discipline methods must be determined by our goals. If the aim in hallmark number one is to hold youth offenders accountable for wrongdoing without criminalizing the offender in the process, policies and practices must include training for law enforcement and youth outreach professionals in the difference between constructive guidance and discipline versus punishment. There is a distinct difference between discipline and punishment. Punishment is based on retribution and reacts to behavior. Alternatively, constructive guidance and discipline focus on guiding children to learn personal responsibility for their behavior and judge between right and wrong for themselves. Discipline is guiding and teaching not merely controlling a child’s behavior (Fields, 2006).

The focus of constructive guidance and discipline versus punishment is to work collaboratively with youth toward long-term productive outcomes versus quick fix solutions based on punishment holding them accountable for their actions while guiding them and keeping them out of the criminal system.

Hallmark 2

Alternatives to Justice System Involvement	
Child Development Theme	Implementation
Quality youth outreach programs	Providing comprehensive youth outreach programs developed in coordination with law enforcement in the heart of at-risk neighborhoods
Translated into implementation from a developmental approach <i>alternatives to justice system involvement</i> equates to community leaders focusing on building and funding youth outreach programs <i>developed in coordination with law enforcement</i> as an alternative to justice system involvement.	



Developing youth outreach programs in coordination with law enforcement allows communities to provide at-risk youth with safe opportunities to participate in comprehensive youth development programs, interact with positive role models, and have access to resources and support to help them reach their full potential as an effective alternative to justice system involvement.

If designed from a developmental approach, youth outreach programs can prevent and combat youth delinquency, keep youth out of the juvenile justice system, and guide them towards success. These programs must be designed on a relationship – based model, using best practices in child development, community policing and juvenile justice diversion. Officers must be trained in all aspects of youth development to become educated mentors who can then guide youth toward productive lives and provide a direct avenue to steer clear of crime, drugs and other issues that can damage their future.

Hallmark 3

Individualized Response Based on Assessment of Needs and Risks	
Child Development Theme	Implementation
Differentiated and intentional mentoring	Youth program planning involves skillful application of certain principles and techniques to produce predicted outcomes
Translated into implementation from a developmental approach <i>individualized response based on an assessment of needs and risks</i> equates to youth outreach professionals learning <i>intentional and differentiated mentoring</i> techniques.	



Intentional mentoring relies upon the premise of intentional teaching. Intentional Mentoring is a method in which mentors act with intent or purpose. They have the best interest of the child in mind regarding every aspect of their interaction. They learn how to have high expectations for children. They plan and manage their interaction with youth, and they focus on presenting engaging and thoughtful activities. Intentionally mentoring means having a goal and a means to reach that goal with each child individually (Epstein, 2007).

Differentiated instruction and assessment (also known as differentiated learning or, in education, simply, differentiation) is a framework or philosophy for effective mentoring that involves providing different youth with various methods of learning and or building relationships between youth and mentors at the youth program. Differentiation recognizes individual differences in youth and finds the resources to meet each child’s individual needs.

Hallmark 4

Confinement Only When Necessary for Public Safety	
Child Development Theme	Implementation
Authoritarian versus authoritative discipline	Using a multidisciplinary team of professionals to guide youth into outreach programs versus arrest
Translated into implementation from a developmental approach <i>confinement only when necessary for public safety</i> equates to using <i>authoritative disciplinary methods</i> which are based on using guidance for juvenile intervention versus strict authoritarian methods which are founded in controlling and using punishment as an approach to juvenile intervention.	



Many terms are used to describe different approaches to discipline. Authoritative discipline holds the same Latin root word as authority. The primary difference is in the approach and outcome of this form of discipline.

An *authoritarian* makes all the rules and punishes any deviation when in an adult/youth conflict. The outcome created in the youth is associated with anger and depression, as well as low self-esteem and inhibits their inability to make self-directed choices.

Authoritative guidance means the adult and child use a shared decision model based on adult authority. The adult ultimately has authority but uses each intervention as a teachable moment to guide the child to learn from the incident and share in the decision-making process regarding discipline. This model teaches children to generate solutions to problems, to resolve their conflict and to self-direct their learning (Fields, 2010).

Hallmark 5

A Genuine Commitment to Fairness	
Child Development Theme	Implementation
Best practices in child and adolescent development from a holistic perspective	Activities include all three domains: physical wellness, cognitive/learning, and social/emotional leadership
Translated into implementation from a developmental approach using best practices in child development from a holistic perspective equates to an educated approach focusing on the healthy development of children which in turn provides a genuine commitment to fairness.	



A holistic strategy focuses on the whole child and is designed to cultivate core resiliency characteristics, including: emotional well-being, academic/cognitive performance, and physical wellness.

A comprehensive youth outreach program addresses the psychosocial, cognitive and biosocial needs of youth. Strategies to develop the emotional well-being of youth include mentoring and building positive relationships with officers and staff. Programs that focus on emotional well-being provide life skills classes, leadership development, self-esteem activities, and anti-bullying messages. Cognitive programs concentrate on improving the academic/cognitive performance of youth. Programs need to offer daily tutoring, homework assistance, computer technology, Science, Technology, Engineering, the Arts and Mathematics (STEAM) programs, reading clubs, college and career pathway services, and financial literacy. Sports- based youth development activities also focus on the physical recreational and nutritional wellness of children.

Hallmark 6

Sensitivity to Disparate Treatment	
Child Development Theme	Implementation
Universal rights; the rights of the child	Youth centers intentionally placed in communities identified with the highest rates of gang violence, drugs, and school drop-out rates
Translated into implementation from a developmental approach the <i>intentional placement</i> of youth outreach programs in communities with the highest rates of gang violence, school drop-out rates and exposure to drugs and violence equates to <i>sensitivity to disparate treatment</i> .	



Children surrounded by and tragically isolated in communities plagued with gangs, drugs, and violence experience risk factors which impede cognitive development, relationships and physical health and wellness. Creating youth outreach programs in coordination with law enforcement in communities for underserved youth enables young people to participate in a vast array of programs and activities they would otherwise not have access to or can afford. Too often gang lines dictate with whom and where youth play, which means the children in these communities lack the opportunity to participate in community sponsored activities limiting their experiences and their interaction with youth outside of their neighborhood.

Lacking safety, structure and supportive role models, many teens in at-risk communities succumb to the

nurturing
HOPE

Ventura, California USA
January 15-18, 2018

4th Biennial California
Community Services
&
3rd CYC World Conference



CYC-Online December 2017

ISSN 1605-7406

46

pressures of gang life, through which they seek structure, status, and a sense of belonging. Building youth outreach programs in the heart of communities where youth are most at-risk to these negative influences, rather than offering programs outside of these communities, brings essential community services to youth. These programs also provide an active connection with law enforcement resulting in trustful relationships and authentic juvenile diversion (Grinder, 2000).

Hallmark 7

Family Engagement	
Child Development Theme	Implementation
Bio-Ecological systems theory; "Circles of socialization"	Build positive relationship with families to create a unified team
Translated into implementation from a developmental approach the <i>bioecological systems theory</i> ; a theory that helps identify and support children's family as the central circle of influence and socialization, equates to <i>family engagement</i> (Berns, 2010).	

To create multicultural youth outreach programs, mentor at-risk young people and build positive relationships with families, youth outreach professionals and law enforcement officers need to continually learn about and respond to cultural, ethnic and linguistic differences. Knowledge and understanding of familial differences should affect the decisions we make about youth outreach program policies. Professionals need to get beyond monolithic categories to think in more complex, multidimensional and multicultural ways about children's background and experiences (Copple, 2003).

To succeed youth outreach programs must train all professional staff and empower them with the skills to work with families and the larger community. At one point the family is the primary socializing agent for the child (Berger, 2005).



However, the influence of educators, mentors and community members continue to increase. An officer as a youth mentor must recognize that all the forces impacting children are not positive or consistent, so a mentor must be sensitive to the idea that children's learning will be affected both positively and negatively by many factors. A child's microsystem includes both their family members and important mentors in the surrounding community. Family engagement and mentor /family relationships are crucial to successful intervention.

Providing direct instruction in the science of Child and Adolescent Development to sworn and professional staff working in youth outreach centers and establishing a network of high-quality youth outreach and parent support programs are a direct way to implement the seven hallmarks of a developmental approach. Youth outreach programs may not be as exciting to the community as building a new convention center or bringing in a new professional sports team, but building youth outreach programs in coordination with law enforcement agencies will provide juvenile diversion programs and ultimately make a stronger and lasting contribution to the public welfare.

References

- Baker, A. and Manfredi/Petitt, L. (2004). *Relationships, the heart of quality care: Creating community among adults in early care settings*. Washington, D.C.: National Association for the Education of Young Children.
- Barbour, C. Barbour, N. & Scully, P. (2011). *Families, schools, and communities: Building partnerships for educating children*. Hoboken: NJ: Pearson.
- Berger, K (2005). *The developing person*. New York, NY: Worth Publishers.
- Berns, R. (2010). *Child, family, school, community: Socialization and support*. Belmont, CA: Wadsworth.
- Brendtro, L., Brokenleg, M. & Van Bockern, S. (2009). *Reclaiming youth at risk: Our hope for the future*. Bloomington, IN: Solution Tree.
- Boba, R. (2003). *Problem analysis in policing*. Washington, D.C.: Police Foundation and Office of Community Oriented Policing Services.
- Copple, C. (2003). *A World of Difference*. Washington, D.C., NAEYC
- Emsley, C. (2013). *Peel's Principles, Police Principles*. In J. Brown (ed.). London: Routledge.



CYC-Online December 2017

ISSN 1605-7406

48

- Epstein, A. (2007). *The intentional teacher*. Washington D.C.: National Association for the Education of Young Children.
- Fields, M., Perry, J. & Fields, D. (2010). *Constructive guidance and discipline (Preschool and Primary Education)*. New Jersey, Pearson.
- Grinder, D. (2000). Implementing problem-oriented policing: A view from the front lines. In C. Solo Brito and E. Gratto (Eds.), *Problem-Oriented Policing: Crime-Specific Problems, Critical Issues, and Making POP Work 3*. Washington, D.C.: Police Executive Research Forum.
- U.S. Department of Justice. (1973). *Report on Police*. National Advisory Commission on Criminal Justice Standards and Goals. (1973) Washington, DC: U.S. Department of Justice.
- National Research Council, Division of Behavioral and Social Sciences and Education. (2014). *Implementing juvenile justice reform: The federal role - Committee on a prioritized plan to implement a developmental approach in juvenile justice reform*. Washington D.C.: The National Academies Press.
- U.S. Department of Justice, Office of Community Oriented Policing Services. (2000). *Problem-oriented policing: Reflections on the first 20 years*. Washington, D. C.: U.S. Department of Justice.
- Rosenbaum, D. (1994). *The challenge of community policing: Testing the promises*. Thousand Oaks, CA: Sage.

DR. KATHLEEN VAN ANTWERP (Dr. K) is a leader in juvenile justice reform and the Executive Director of Knowledge-Based Programs for Youth- Full Circle Consulting Systems, Inc. For over 30 years she has been at the forefront of developing effective educational and youth outreach programs for at-risk adolescents in public schools, court and community schools, emergency care shelters, foster care, and juvenile hall. She has led the way in introducing the science of child and adolescent development to juvenile crime prevention programs, law enforcement agencies, probation officers, and juvenile court judges, directly transforming the operations of youth outreach centers throughout the United States. She may be reached at onecircle@yahoo.com



@CYCAREWORKERS



CYC-Online December 2017

ISSN 1605-7406

49

Soup, Support and Sustainability: The work of the Beith Community Development Trust viewed through a social pedagogic lens

Jeremy Millar

Acknowledgements

I would like to thank all the children and young people who are involved with the Beith Trust for agreeing to be interviewed and letting me into their world for a brief moment. I would also like to thank the staff, trainees and volunteers for being so welcoming and cooperative. Finally, I would like to thank Alex McFie for providing the excellent photographs that help tell this story so beautifully.

The history of community work in Scotland over the last 50 years offers a fascinating insight into the evolving economic and political climate in our society. It is worth stressing that this evolution is not indicative of progress towards a paradigm of perfection in community work and this research has identified a number of tensions illustrating interesting consequences both anticipated and unexpected. Research into the work of the Beith Trust has impressed on the writer the complexity inherent in community development and the manner in which community activism in 2015 offers both insight into the historical legacy and a possible blueprint for action in the 21st century.



CYC-Online December 2017

ISSN 1605-7406

50



The writer pursued a career in residential care and subsequently social work that spans nearly 40 of the last 50 years and has personal experience of community based practice over this period that served, in part, to inform his analysis of the work undertaken by the Beith Trust. In addition, an interest in the discipline of social pedagogy as practiced across northern Europe offers a fresh lens through which to evaluate the Trust's work. The emerging UK interest in social pedagogy turns out to be nothing new but an echo of the era in the 1960's when optimism for resolving social ills through social security, social justice and investment in communities led, amongst other initiatives, to the setting up of the Kilbrandon Committee (Kilbrandon, 1964). Their consideration of the causes and treatment of juvenile delinquency led them to propose a model of social education and community responsibility heavily influenced by social pedagogic ideas from the Nordic countries (Smith & Whyte, 2008).

Kilbrandon felt that the social pedagogic approach developed in a number of northern European states sat comfortably with the Scottish tradition of social



CYC-Online December 2017

ISSN 1605-7406

51

education, a holistic approach deriving from attention to the expressed needs of children rather than punishment for the negative consequences of their deeds. Unfortunately departments of social education did not materialise in the Social Work (Scotland) Act 1968 but the new Social Work Departments and the setting up of the Children's Hearing System cultivated clear community based interventions that brought together social workers and youth and community workers in intermediate treatment teams and other community based initiatives (Smith 2012).

Throughout the 1970's a more radical approach to community work developed embracing an analysis of the structural causes of poverty and inequality. This was also reflected in the growth of the Radical Social Work movement (Bailey & Brake, 1975). Both drew on the emancipatory philosophy of the likes of Freire and contributed to consciousness raising and politically engaged community projects (Freire, 1972). I was involved personally in one such project at the age of 16 when my reluctance to attend school led to a special timetable that involved undertaking work in a community project. The lasting impression was one of being accepted, valued and listened to. In many ways it opened the door to my subsequent career, working with people. As young people we were supported in activities such as starting a punk fanzine and putting on gigs. Little did we appreciate, at that time, the amount of effort the community workers put in behind the scenes to 'make it happen'.

Then came the 1980's and the Neo-Liberal project to dismantle the Welfare State, neutralise organised labour and atomise community into competing individuals. Industries were exposed to the harsh winds of market forces and communities were cast adrift, literally bypassed, in many instances. Their sense of self and place gradually decaying as investment dried up, services were cut and the old narratives of community solidarity and pride were replaced with ones of despair and cynicism.

It is within this historical context that the response of the Beith Trust offers an inspirational blueprint of innovative community action.



The community of Beith sits in the Garnock valley in North Ayrshire. Like many similar small towns throughout the west of Scotland it has seen its fortunes decline as the neo-liberal policies of successive UK Governments destroyed the viability of local industry and abandoned communities to a liminal or twilight existence suspended between hanging on to a proud heritage and seeking a viable future. This report takes the form of a story of how the community has come together, initially through the shared love of football, to create a fresh narrative of community strength and opportunity.

The story commences in 2009 when a number of sports clubs in Beith came together to commission 'A Report on the Reasons and Options for Community Ownership of Sports Facilities in Beith' (Cambium, 2010). This report consulted widely and gathered the relevant demographic information to support the case for the community to create an Astroturf pitch on a derelict football field in one of the more socially disadvantaged areas of the town.

A key motivating factor for this initiative was that the town had no viable home pitch to host matches for the various club teams in the community. This lack of a community facility resulted in all the matches being played 'away' in far from satisfactory conditions. The travelling out with the town by the various club teams was estimated to be costing those involved around £50 000 each year in total (Cambium, 2010).

The Cambium report identified a range of possible funding streams, models of community organisation and useful external contacts to mentor and support the ambition of creating the Astroturf pitch. This report led to the creation of the Beith Community Development Trust (Beith Trust) and the subsequent successful lobbying of the local Council (North Ayrshire) and businesses to provide the funding for the Astroturf pitch which opened for business in April 2012.

Meadowside, the site of the new football pitch, incorporates the playing field, the changing rooms and a large open space leading off into a wood. The Beith Trust coordinates its activities from one of the changing rooms adapted into an office. Approaching the site, the visitor notes the state of the art Astroturf pitch with its



fence and floodlights and the adjoining pavilion. It is only on entering the site that the full potential of the space unfolds. The pavilion looks out onto a previously boggy space that has been brought to life with raised walkways, a poly tunnel, huts and dens built from reclaimed wood. Chickens scratch around and in the centre of the space there is the open fire where children congregate for the Soup Group each Wednesday.



This vibrant space struck a chord with the writer reminding him of projects he had visited in Denmark with a group of care leavers (Arthur, et al, 2013). This resonance suggested that viewing the development of the Trust's work through the lens of social pedagogy would contribute to developing the discourse around community development in contemporary Scotland.

What on earth is Social Pedagogy (SP) may be the question in the reader's mind at this juncture. Social Pedagogy is an academic and practice based discipline that is



CYC-Online December 2017

ISSN 1605-7406

54

an integral part of society in much of continental Europe (Lorenz, 1994). At its heart is a concern with social education, social justice, and fulfilment of individual, community and societal potential. Practitioners are qualified to degree level and can work with people across the life course. They practice with their head (knowledge), hands (in creative ways) and heart (with love) to free and develop potential in individuals and communities. They have a way of being with people that is values driven rather than rule bound, which is referred to in German with the term 'haltung' (Eichsteller, 2010) and has similarities with Carl Roger's notion of unconditional positive regard (Rogers, 1970). Comparisons can be drawn between social pedagogy and what was known, in Scotland, as youth and community work, now rebranded as Community Learning and Development (CLD). The principles of CLD embrace:

- Empowerment: encouraging people to have a say in decisions that affect them
- Participation: giving people every opportunity to get involved in learning and acting with others
- Inclusion, equality of opportunity, anti-discrimination: giving everyone a chance to be involved, whatever their background and abilities, and actively challenging discrimination
- Self-determination: allowing people to make their own choices about what they do
- Partnership: achieving more by encouraging everyone with an interest to work together

(Quality Assurance Agency for Higher Education, 2009)

These principles share with SP a general value base and more specific goals in relation to capacity building. These principles are at the heart of the Beith Trust's work.



CYC-Online December 2017

ISSN 1605-7406

55

The methodology used in the study was informed by a broadly ethnographic approach, utilising semi structured interviews, a narrative approach, quantitative analysis of outcomes and a survey of stakeholders. The researcher visited the site on a number of occasions observing and being introduced to staff and participants, in the process becoming a familiar face. He also walked through the town, absorbing evidence of decline in the number of retail outlets and the general tiredness of the environment. This orientation contributed to an understanding of many of the themes elicited in the interviews. Photographs, taken by the Beith Trust Development Manager were shared with the researcher and a story evolved around the growth of the Meadowside site.

The interviews took place with a range of employees, students on placement and children who attend the activities. In total 8 members of BT staff were interviewed and 12 children who attend the Soup Group. These interviews were recorded and then thematically analysed with representative quotes extracted. The participants were briefed on the use of the interview material and signed consent letters. Ethical approval from the UWS ethical approval committee was sought and granted. Parents of the children involved also signed appropriate consent letters and agreement was sought with children and parents for the use of photographic material. In addition, a number of stakeholders responded by email with their reflections on working with the Beith Trust.

The report uses photographs and the words of the participants to illustrate the themes that emerged from the interviews. It also offers a powerful visual record of the changing narrative from dereliction to one of growth and hope.

Liminality: Hovering on the Margins



CYC-Online December 2017

ISSN 1605-7406

56



Spending time at Meadowside and conversing with members of the community, the writer got a sense of this having been a liminal zone (Turner, 1969) in a twilight sense. The decline of the town as a whole was creating in some members of the community a narrative of despondency over the possibility of change. People spoke to a sense of a nostalgic harking back to 'the years of plenty' and belief that the current problems could not be overcome.

The Beith Trust initiative was viewed by some as a fruitless endeavour as 'nothing will change'. The building of the Astroturf pitch saw this perception turn around and bring about a literal emergence from the liminal state, emergence into the light.

At the personal level people described a range of thresholds that they progressed through as the project developed. In the anthropological (van Gennep, 1909) use of the idea of a liminal state, we can see children growing and assuming



status as they join and progress within the football hierarchy. There are aspects of ritual in the running of football clubs which offer an initiation into a community.

As many children and young people joined the footballing element of the Beith Trust's work others were left in the liminal state literally hanging around the fence that separated them from the pitch, the arena of belonging. The Development Manager observed this group and the fact that often, 'they arrived with a packet of biscuits that constituted their tea.' It was from the presence of these children that the ideas for the Carbon Crib and Soup Group developed. The process of engaging with the children drew heavily on CLD at a conscious level, and SP at a more intuitive level, practice utilising the relationship and meeting the children where they were at. The Soup Group offers a wonderful illustration of agency and space coming together to create a sense of belonging.

All of the children interviewed attended the Soup Group. The children take part in a range of activities including crafts, sports and den building. The activity session culminates in sharing soup round a camp fire. The soup is prepared by the Soup Dragons, parents who work to a soup cooking rota. The children then play campfire games. Importantly, the group takes place outdoors in all but the harshest of weather all year round. This approach resonates with the Forest Schools movement and the kindergarten models found in northern European countries. (For more information about Forest Schools Education visit <http://www.forestschools.com>)

Soup Group



CYC-Online December 2017

ISSN 1605-7406

58



Workers spoke of the holistic educational opportunities for children which range from assistance with homework tasks to the supervised handling of power tools whilst building bird boxes, amongst other self-directed projects. The children initiate the activities and spoke of enjoying in particular; 'getting muddy, building dens, hiding in the woods and planting things and watching them grow.'

This group offered an imaginative mix of unstructured play and creative learning opportunities, with clear underlying objectives to promote healthier lifestyles, awareness of nature and sustainability and greater social ability.

The BT workers used the SP approach of head, hands and heart and came together in the project grounds with children utilising the creative space of the 'common third' in which the catalyst for relationship building and learning revolves around a shared activity such as building dens and feeding chickens (Stephens, 2013). This is purposeful activity that holds at its heart the physical, emotional and spiritual growth of the child.

Play



CYC-Online December 2017

ISSN 1605-7406

59



Play is encouraged and the space creates the opportunity for exploration and risk taking. The site in front of the pavilion is a bog and whilst a raised walk way has been constructed through it no attempt has been made to sanitise the area. The children spoke with delight of ‘being able to get muddy, to hide, to climb and fall down.’

Children are provided with wellie boots, waterproofs and opportunity to explore and claim the space as their own. The writer felt a strong sense of their agency in the space accompanied by a security arising from the routine and structure. It was clear from talking with the adults that the relationships were close and one worker stated ‘it is now a big part of my life’ and that working with the Soup Group had changed her thoughts on a possible career.

Moss and Petrie (2002) explore the social construction of childhood in the contemporary western world drawing the distinction between the Anglo-American



CYC-Online December 2017

ISSN 1605-7406

60

view of children as vulnerable, potential victims to be protected and invested in as the future adults we wish them to become, and the view, prevalent in countries where SP is practiced, of a good childhood being a human right in which children are encouraged to have agency, take developmentally necessary risks in the unregulated spaces of the community. Interestingly the experience of this approach plays to a nostalgia for 'lost' childhoods that people who grew up through the '60's and '70's recognise at a visceral level (Moran, 2002).

Risk



In common with the SP approach the Beith Trust have belief in children's capacity to take supervised developmentally necessary risks. This practice sits within a holistic view of education and also positions the child as a competent and fully engaged participant rather than the child as a vulnerable potential victim;



CYC-Online December 2017

ISSN 1605-7406

pathologised through the dominant child protection discourse of the last two decades (Moss and Petrie, 2002)

The Scottish Government has identified the need for children's services to step back from the risk adverse practices that have come to dominate in recent years. The Children's Commissioner published *'Playing it Safe: A report on outdoor activities for looked-after children'* in 2007 which addressed the extent to which looked after children were missing out on a range of normal outdoor activities due in the main to the adult fears of litigation if anything went wrong. This report was further developed into guidance on how to promote engagement in outdoor activities (Go Outdoors! 2010). Milligan (2011) introduces the practice and philosophy of SP as one contribution to challenging the risk adverse discourse which has increasingly dominated engagement with children and young people over the last 20 years. Examples of this range from requiring disclosure checks on parents when children go for a sleepover to children being restricted by anxious parents/workers from riding bikes without helmets and swimming in natural environments.

The children acknowledged the positive benefits of the enlightened approach to risk, talking of 'playing in the woods, building dens and falling down the hill.' The writer explored with staff the philosophy of treating children as capable and responsible when it came to using power tools, sharp tools, lighting fires and handling animals. They have a clear understanding of the developmental aspects of growth and confidence building that comes through these experiences. The risk assessment is undertaken discretely and the capacity for greater individual autonomy is tailored for each child. The writer worked in residential child care through the growth years of risk paranoia (Furedi, 1997; Milligan, 2011) and appreciates the skill and resourcefulness that the project workers have brought to this aspect of practice.

Trust



CYC-Online December 2017

ISSN 1605-7406

62



Related to the discussion on risk is the approach to trust. Inherent in the project is the focus on the relationship as central to all the work. Relationships are central to SP practice and it was evident workers held a clear understanding of what are referred to in SP as the Three P's: the professional, the personal, and the private (Smith Celcis, Undated) in which they comfortably utilised aspects of their personal lives to promote relationship. A clear example of this is the use of Therapets (Canine Concern Scotland), rescue dogs who live with the development manager but come to work and act as a therapeutic bridge for children and adults who are wary of other people. The manager spoke of instances in which children initiated communication by talking through the dogs. The writer was able to



CYC-Online December 2017

ISSN 1605-7406

observe how integral these dogs were to the project and how children incorporated them in their play, teaching them tricks.

Confidence to work with the personal aspects of our lives and understand that which must remain private is a professional skill that has been eroded in the new managerial era of the highly regulated workforce in which workers are conditioned to look outwith to rules and regulations rather than to a trust in their core values and professionalism. The SP approach works with people across the professional and personal domains utilising personal life experience appropriately to build connections with people rather than maintaining a professional distance (Smith, 2009).

Growth



The Beith Trust have developed the abandoned site in an organic manner, drawing on a range of creative collaborators including Glasgow School of Art architecture students who designed a number of the wooden huts on the site,



CYC-Online December 2017

ISSN 1605-7406

64

Prince's Trust volunteers and participants on the Duke of Edinburgh Award scheme have also helped in building and landscaping. Modern apprenticeships have been provided as well as a number of work placements. All these contributors have shared their skills and seen the range of resources grow to include the aforementioned huts, a poly tunnel, a communal campfire, walkways, a sun house and a variety of raised beds.

In terms of employability and further education/training outcomes the progress made by individuals involved in the project seems impressive:

- One volunteer has progressed to teacher training.
- Out of the three Project Scotland placements one is ongoing, and two individuals have moved into full time work.
- In respect of the nine volunteers: four moved into full time work, one moved into Community Jobs Scotland (CJS) employment, one ongoing, one unemployed, and one to further education.
- Two CJS employees moved into full time work
- Out the two interns one is unemployed, and one moved into temporary work.

The children have been actively involved in planting bulbs and trees and growing produce in the raised beds and the poly tunnel. They expressed their joy at planting and watching things grow along with the recurring theme of getting muddy. The approach of staff is to take a lead from the children in choosing what to plant and then working with the resulting produce. This may mean lots of lettuce soup!

Nurture



CYC-Online December 2017

ISSN 1605-7406

65



Nurture is at the heart of the work of the Trust. Pestalozzi (1964, p.226), one of the early educational reformers and influences on SP through his conceptualisation of the ‘head, heart and hands’ approach to education, said ‘I seek education for humanity, and this only emanates through love.’

The nurturing aspect of the Trust’s work extends through the nurturing of talent in the football teams to the care of the rescued chickens being looked after by the children. The children highlighted their caring role of cleaning out and feeding the chickens. The eggs are distributed amongst the parents who in their turn are involved as Soup Dragons cooking the soup each week. The nurturing actions sit well with the notion of ‘haltung’ a way of being with people that is guided by Aristotelian notions of virtue ethics and promoting a good life. In the interviews with the adults it was clear that they had a sense of moral conviction driving their actions. They firmly believed in the capacity of the community to care enough to realise their greater ambitions.



CYC-Online December 2017

ISSN 1605-7406

66

This nurturing approach offers a break with more paternalistic notions of caring about people and realises what Tronto (1993) calls the ethics of care which is a practice that has at heart acts of caring carried out by people with a particular habit of mind. This habit of mind has distinct parallels with the German notion of *haltung*.

Sustainability



Sustainability is built into the fabric of the Beith Trust project. The Astropitch generates income and offers a secure hub around which a range of other activities have evolved. Whilst these projects depend on innovative and recurring bids for funding, the grass roots momentum maintains the energy levels for responding to the expressed wishes of the children and young people who gravitate to the space. The engagement of a wide variety of stakeholders in the local community and beyond has built capacity for dreaming and following those dreams. Much credit in



CYC-Online December 2017

ISSN 1605-7406

67

this area must go to the two Development Managers who model belief and a can do attitude in all the tasks they take on and support.

From the practical aspects of sustainability evidenced in the carbon capture aspects of the laundry facilities through the expansion of the garden and poly tunnel produce growing to the impact on the social activities in the wider community it is clear that SP concepts of holistic education and compassion permeate all activities. The Development Manager spoke of a pragmatic approach to making things happen in which resources are plucked from the low hanging branches, as in accessible funding sources, and are fitted around the aspirations of the community. This feels like praxis as described by Arendt (1958) in her reflections on the human condition and how social relations are at the centre of collective action. The political is subtly present in all aspects of the project and endeavours to create change out with the more bureaucratic and procedural organisational models that have contributed in part to stagnation and perceived apathy in many communities. There are tensions in SP regarding where the focus of action is/should be, and these are ably explored by Eriksson (2014) who identifies the progression in conceptualisation and practice from individualistic and adaptive through democratic to a mobilising collective approach. The evidence for the collective approach is compelling in the absence of any externally proscribed structure or plan that is not generated from within the community.

Children's Spaces and People's Spaces



CYC-Online December 2017

ISSN 1605-7406

68



Whilst this story concludes, the Beith Trust's story continues with plans to develop the former Geilsland residential school site, located on the outskirts of the town. It is clear from this study that the Beith Trust has created a vibrant community hub and responded to expressed need from children and young people in the shape of a variety of innovative projects including the Soup Group.

The writer approached a range of stakeholders involved in aspects of the Trust's work to gauge their views on the projects. The responses were uniformly enthusiastic and appreciative. A staff member at the local High School stated,

Beith Trust has provided a range of inspirational, innovative programmes and flexible opportunities to help young people develop.,' Beith Trust has the flexibility to offer bespoke learning opportunities to young people who



CYC-Online December 2017

ISSN 1605-7406

69

are disengaged from mainstream academic learning and has proven itself very keen to do so.

... The community trust and value the work of Beith Trust, they've shown that they will act on community requests and undertake regular consultations to involve the community and identify need.

A youth worker supporting the Duke of Edinburgh Award scheme stated that,

The work was hands-on in nature, relaxed, very interesting and educational, the young people were enthusiastic throughout our time there, and they all felt really good about themselves knowing that they were helping out their local community (and gaining two sections of their DofE Awards too!).

He also added, that "I do believe many other towns really would benefit from having a similar set-up like Beith Community Trust in their local communities."

The architect who has overseen the building and refurbishment on the site and within the wider community provides this reflection:

Most of these interventions have been aimed at providing an outlet for local young people to explore their creativity within an external environment through making, natural play and social activity. Through the course of this engagement I have found the attitude, ethos and practice of Beith Community Development Trust to be extremely progressive and thoughtful. The programme of activity that they deliver has been born out of a desire to allow their young stakeholders to set the agenda rather than dictate the type of experience on offer. Den building, play, arts and food provide a diverse range of activity that is sociable, creative and alternative when compared with other modes of youth provision and services within the town.



He concluded with this endorsement stating that "The impact that their work has had on a section of the town's youth who had previously been extremely disenfranchised is clear to see and should be recognised and commended."

Summary

These stakeholder reflections in conjunction with those the staff working on the project and the children and young people attending speak to a sense of a dynamic space occupied by active participations who are creatively growing personal agency, reclaiming the physical space and growing community capacity. There is contemporary attention to themes around measuring outcomes, particularly in relation to young people's productivity and employability. There is also a sense of going beyond the traditional model of regeneration into a model that utilises more of the grass roots initiatives seen in the wider manifestations of the 'Occupy Movement'. Staff members consciously draw on Freirean principles to facilitate the work whilst at the same time recognising and utilising the opportunities inherent in the contemporary funding environment. Here they utilise funds aimed at environmental and ecological objectives skilfully ensuring that they organically complement the overall objectives of the Trust. Parallels can be drawn with community garden projects and the wider policy of community empowerment that is reflected in the recent Community Empowerment (Scotland) Act. The success of Beith Trust is manifest on a number of levels from the AstroTurf pitch meeting mainstream provision of sports facilities to the innovative Soup Group evolving out of noticing and attending to an unmet need for children on the margins. It strikes the writer that, in the Beith Trust, there is a merging of the radical empowerment model coupled with engagement in the neo-liberal market of competition for scarce resources. Compromises are inherent in pursuing this approach when viewed through the more traditional lens of community development. What has emerged in conducting this evaluation is the potential for



bringing a fresh lens, that of social pedagogy, in order that a more holistic understanding of the complexity can be achieved.

References

- Arendt, H. (1958) *The Human Condition*. Chicago, IL: University of Chicago.
- 'A Report on the Reasons and Options for Community Ownership of Sports Facilities in Beith' (Cambium 2010)
- Bailey, R., Brake, M. (1975). *Radical social work*. London, UK: Edward Arnold
- Cameron, C. & Moss, P. (2011) *Social Pedagogy and Working with Children*. London, UK: Jessica Kingsley.
- Eichsteller, G. (2010) *The Notion of 'Haltung' in Social Pedagogy*. Children Webmag. Retrieved from <http://www.childrenwebmag.com/articles/social-pedagogy/the-notion-of-%E2%80%98haltung-in-social-pedagogy>
- Arthur, J., Horne, A., McKinnon, M. & Millar, J. (2013). Candles and care. *Scottish Journal of Residential Child Care*, 12(2), 30-39.
- Eriksson, L. (2014). The understandings of social pedagogy from northern European perspectives. *Journal of Social Work*, 14(2), 165-182.
- Freire, P. (1972). *The pedagogy of the oppressed*. Harmondsworth. Penguin.
- Furedi, F. (1997). *The Culture of Fear; Risk Taking And The Morality Of Low Expectations*. London, UK: Cassell.
- Go Outdoors! Scottish Government Report. (2010, June). Retrieved from <http://withscotland.org/news/go-outdoors-guidance-and-good-practice-on-encouraging-outdoor-activities-in-residential-child-care>
- Hammersley, M. and Atkinson, P. (1983) *Ethnography: Principles in Practice*. London, Routledge.
- Scottish Home and Health Department. (1964). The Kilbrandon Report. Retrieved from HMSO <http://www.gov.scot/Publications/2003/10/18259/26879>
- Lorenz, W. (1994) *Social work in a changing Europe*. London: Routledge.
- McGuinness, L., Stevens, I. & Milligan, I. (2007) *Playing it Safe? A study of the regulation of outdoor play for children and young people in residential care*. Glasgow: Scottish Institute for Residential Child Care.
- Milligan, I. (2011). *Resisting risk-averse practice: The contribution of social pedagogy*. *Children Australia*, 36(4), 207 - 213. Retrieved from <http://strathprints.strath.ac.uk/36582/>
- Moran, J. (2002). Childhood and nostalgia in contemporary culture. *European Journal of Cultural Studies*, 5(2), 155-173. Retrieved from <http://ecs.sagepub.com/content/5/2/155.short>
- Petrie, P. & Moss, P. (2002) *From Children's Services to Children's Spaces*. London: Routledge.



McGuinness, L., Stevens, I. & Milligan, I. (2007). *Playing it Safe?: A study of the regulation of outdoor play for children and young people in residential care*. Retrieved from <http://www.cycle-helmets.com/playingitsafe.pdf>

Subject benchmark statement: Youth and community work. (2009). Quality Assurance Agency for Higher Education. Retrieved from <http://www.qaa.ac.uk/en/Publications/Documents/Subject-benchmark-statement-Youth-and-community-work.pdf>

Rogers, C. (1970). *Encounter Groups*. New York, NY: Harper and Row.

Smith, M. K. (2009). Social pedagogy. In the *Encyclopedia of Informal Education*. Retrieved from <http://infed.org/mobi/social-pedagogy-the-development-of-theory-and-practice>.

Smith, M. (2012). Social Pedagogy from a Scottish Perspective. *International Journal of Social Pedagogy*, 1(1), 46-55

Smith, M. (2012). Social Pedagogy Briefing Paper. Retrieved from www.celcis.org/files/1014/6651/2500/socialpedagogy-briefing-paper-Mark-smith.pdf

Stephens, P. (2013) *Social Pedagogy: Heart and Head*. Bremen: Europäischer Hochschulverlag GmbH & Co. KG.

Storo, J. (2013) *Practical Social Pedagogy: Theories, Values and Tools for Working with Children and Young People*. Bristol: Policy Press.

Further reading on Social Pedagogy: www.thempra.org.uk/literature.htm

Further information on Therapets: www.canineconcernscotland.org.uk

Further reading on Forest Schools: www.forestschools.com

Photographs courtesy of Alex McFie, Beith Trust

JEREMY MILLAR is a lecturer for the Social Work School of Social Sciences at the University of the West of Scotland in Paisley, Scotland. He has over 20 years work experience in social work and social care in mainly residential settings. He has taught social work for ten years and was employed at the Robert Gordon University prior to joining UWS in February 2014. Jeremy is keen on developing an awareness of the concept and practice of social pedagogy and how this approach could be utilised in the Scottish context.



CYC-Online December 2017

ISSN 1605-7406

73

Establishing Relational Care to Support Young People Living with Disabilities

Nancy Marshall and Catlin Thorn

Abstract

Child and Youth Care practitioners (CYCPs) provide services to young people living with an array of diverse disabilities including autism, developmental disabilities, intellectual disabilities, physical disabilities, and many others. Despite our increased presence in the lives of these young people, CYC practice is underrepresented as a valuable means of support. Current 'best-practice' approaches are too often viewed through behavioural management lenses that focus on changing young people. In addition, blanket policies promote inclusion and integration without properly addressing stigma and oppression. Similarly, social justice theories including the social model of disability, neurodiversity, and disability rights are often excluded from CYC education and training. Citing examples from both practice and theory, this paper explores how CYC approaches within a social justice framework can provide optimal support young people diagnosed with disabilities.

Introduction

Child and Youth Care (CYC), as a standalone practice, has rarely been discussed as a legitimate support for young people with diverse disabilities. In fact, Child and Youth Care Practitioners (CYCPs) have questioned whether we have the skills needed to appropriately attend to these young people's needs (Gharabaghi, 2010). As our presence in the lives of these young people increases, it is time to engage in more conversations about what CYC practice has to offer young people with disabilities. To begin this exploration, we discuss how disability concepts including the social model of disability, neurodiversity, and disability rights offer a



CYC-Online December 2017

ISSN 1605-7406

complementary approach to promote the ethical care valued by CYC practice. We then review the current behavioural, person-centered, and blanket-policy approaches favoured to support young people with disabilities. To conclude, we provide a brief inquiry into the possibilities of rights-based relational CYC approaches as potential building blocks to support self-determination in young people living with disabilities.

Disability Theory and Disability Rights: A Synopsis

The social model of disability, first published by Mike Oliver in 1983, was a hallmark movement created in response to the various societal barriers continually imposed on those living with disabilities (Oliver, 2013). Oliver explained that the model derived from the advocacy work of the Union of Physically Impaired against Segregation in 1976, who claimed that disabled persons “were not disabled by our impairments but by the disabling barriers we face in society” (p. 1024). Oliver further explained how this idea gained so much popularity in disability advocacy circles that it began to take on a “life of its own” (1024), causing critics to believe the social model intended to ignore the irrefutable reality that individual impairments also caused barriers to inclusion and participation in society. Despite these critiques, the social model of disability has sparked an important shift in people’s perceptions to allow for a more holistic model of understanding disability. Incidentally, this perspective complements the ecological perspective embedded in CYC practice. Gural and MacKay-Chiddenton (2016) explained that CYCPs see young people “through an ecological lens” (p. 3) where others may only see individual disorders. As such, the social model and ecological CYC practice go hand-in-hand to provide an alternative to individualized medical and behavioural interventions, which focus on ‘fixing’ disabled young people without considering disabling societal structures.

In the late 1990s, Judy Singer (2016) expanded on the social model with her seminal doctoral research introducing the concept of neurodiversity. Singer’s work promotes neurological disabilities as biological differences to be celebrated as assets



within the spectrum of human diversity. Furthermore, Singer explains that neurologically diverse people, such as those labelled with Autism Spectrum Disorder (ASD) and Attention Deficit Disorder (ADD), are oppressed in much the same way as those oppressed by race, gender, sexual orientation, religion, and cultural identity. This oppression stems from the systemic view that such biological differences in the brain are curable dysfunctions in need of eradication from the human race. For years, researchers have burdened themselves, quite unsuccessfully, with finding cures for autism and attention deficits. Neurodiversity allows for a renewed perspective that embraces neurological differences, including the challenges and strengths that accompany them. It further invites researchers to abandon futile efforts to ‘cure’ the incurable, so that society can focus on the important task of supporting disabled individuals to succeed within dominant ‘neurotypical’ cultures, which are now learning to accommodate lifelong impairments. This renewed attention toward accommodation, in lieu of a ‘cure’, is a critical component to the discovery of disabled persons’ strengths when contributing to healthy, diverse communities. Accordingly, as CYC values and develops more anti-oppressive practice, neurodiversity provides an important ecological framework for supporting disabled young people in schools, homes, and communities.

As the social model and neurodiversity have gained momentum over time, so has the recognition of disability rights. In 2006, the United Nations (UN) established the Convention on the Rights of Persons with Disabilities (CRPD) in an effort to ensure the equitable treatment and inclusion of disabled persons around the globe. The CRPD is meant to guarantee positive outcomes in education, employment, and attainment of mental health. Unfortunately, these rights are often far from being protected. Here in Ontario, a recent study involving the high school autism population revealed that only 1,400 students were expected to graduate with a diploma out of 5,800 who entered mainstreamed schools (Alcorn MacKay, 2010). Further reports from young people living with disabilities found that absences from school are common due to unaccommodated health concerns, making school completion increasingly difficult (PACY, 2016). Reports from autistic



young adults also indicate that when they *do* become successful in completing high school, they find employment and postsecondary opportunities difficult to obtain and sustain (Stoddart et al., 2013).

On paper, it seems that governments and policy-makers around the globe work hard to find solutions to improve the lives of disabled young people. Many of these solutions include compliance measures to ensure that employers, organizations, schools, landlords and other members of the public accommodate disabilities. In Canada, acts such as the Accessibility for Ontarians with Disabilities Act (AODA) (2005), recognize that due to our history of discrimination, accessibility to "...goods, services, facilities, accommodation, employment, buildings, structures and premises..." must be granted to all disabled persons by the year 2025 (Part I, Purpose section, para. 2). Similarly, the Education Act of Ontario aims to ensure school boards live up to their responsibility to provide accessible special education services that meet the needs of each individual student (Ontario Ministry of Education, 2012). Unfortunately, as noted above, the needs of these young people are not being met despite all the policy measures. It is impossible to guarantee accessibility rights to all disabled persons within the next eight years, as the AODA proclaims. These rights are particularly hard to guarantee for young people with less visible disabilities. While some environmental modifications, such as ramps and automatic doors can be fairly straightforward solutions, accommodations for cognitive, developmental, and intellectual disabilities are much more complex. Policy makers exert little effort to ensure employers, educators, and other service providers comply with the measures outlined in the proclaimed acts. Such disparity in the recognition of disability rights and lived experiences means that CYCPs have an important role to play in the lives of disabled young people.

Best Practices: Helping or Hurting?

In CYC settings, practitioners support many disabled young people, especially those with cognitive, intellectual, and developmental disabilities. In our own school and community-based practice, we experience first-hand the incongruity between



CYC-Online December 2017

ISSN 1605-7406

their lived experiences and touted ‘best practice’ interventions believed to meet their needs. These young people continue to be punished for their disruptive behaviours and perceived lack of skills due to normative understandings of being in the world. Solutions focus on approaches rooted in behavioural theories, ‘evidence-based’ practice, and person-centered treatments. These approaches assume that disabled young people are in need of change, mainly behavioural change, despite all the policy and rhetoric that ‘ensures’ society is ready to accommodate their impairments for the purpose of inclusion and integration.

Applied Behavioural Analysis

For example, the most popular ‘evidence-based’ intervention proclaimed to treat behavioural challenges associated with autism and other developmental disabilities is Applied Behavioural Analysis (ABA). ABA is derived from the behavioural theories of Ivan Pavlov, John B. Watson, B.F Skinner, and Ivar Lovaas (Geneva Centre for Autism, 2015). In particular, the Geneva Centre commends Lovaas for devoting “...nearly half a century to ground-breaking research and practice aimed at improving the lives of children with autism and their families” (p. 11). Studies praise Lovaas’s (1987) study as the ‘gold-standard’ in autism treatment that indicates dramatic improvements in the behaviour of young autistic children (Kirkham, 2017; Busch & Koudys, 2017). What these studies fail to acknowledge is that his study involved the use of aversives including physical punishment (slapping), yelling, and food deprivation. In this study, Lovaas admitted that his results would be difficult to replicate without specialized training in his exact methodology. Of course, physical punishment is no longer accepted as an ethical form of therapy. Therefore, it is interesting that current researchers continue to cite this study as a ‘gold-standard’ practice. It is further interesting that ABA practice continues to depend on external behavioural controls (consequence and reward systems) that pressure young people to behave in ways that satisfy adult needs or increase compliance with adult-oriented systems. The Geneva Center states, “If data are not increasing for skill training programs or decreasing for behaviour intervention



programs – the program is revised and tweaked until the student responds in the way that we want” (p. 21).

In short, ABA is a compliance-based intervention. In practice, this often means having young people sit still for table work, look adults in the eye, and learn self-regulation when angry or upset. ABA does not acknowledge the need for practitioners to reflect on normative views of ‘acceptable behaviour’ to ensure allowances are made for diverse ways of behaving (e.g., moving while learning). Nor does it acknowledge the fact that disruptive or aggressive behaviours are often a result of continued systemic oppression and denial of rights.

Lastly, ABA often aims to decrease benign self-soothing and ‘stimming’ behaviours (e.g., hand-flapping) that contribute to their overall focus and well-being (Kirkham, 2017). Perhaps most concerning is that fact that current ‘evidence-based’ ABA interventions measure short-term behaviour targets in absence of long-term emotional or physical well-being (Busch & Koudys, 2017). Not surprisingly, this lack of focus on well-being is a considered a significant flaw in all evidence-based practice used in CYC settings (Stein, 2009). Most importantly, Kirkham’s research in self-advocacy communities found that ABA practices are deemed harmful by autistic individuals themselves. Given that CYC practice advocates a path away from compliance-based, behavioural interventions (Brockett & Anderson-Nathe, 2013; Fox, 1994; VanderVen, 1999), it is surprising that practices such as ABA are recommended in CYC education (Gural & MacKay-Chiddenton, 2016).

Social Skills Building and Person-Centered Practice

Although ABA is taking the lead in intervention programming for young people with disabilities, CYC practitioners are also being trained to teach them ‘appropriate’ social skills. Anger management, emotional regulation, confidence-building, character development, and independence skills are all examples of the pro-active social skills CYCPs aim to teach these young people. For example, when young people with attention deficit hyperactivity disorder (ADHD) are disruptive in the classrooms, CYCPs are often called in to help them regulate their emotions. If



these students are lucky, CYCPs will be attuned to the environmental oppression that stifles their need for movement and non-normative ways of learning. Unfortunately, however, the need for conformity within the institution is so strong that CYCPs are often forced to target only the young person's behaviours.

To be clear, we do not believe that it is wrong to teach young people with disabilities the skills they need to thrive within their environments. We understand that effecting change to combat systemic oppression is a slow, ongoing process. In the meantime, disabled young people can benefit from learning some tools to be successful in response to unfair and unjust circumstances. This person-centered practice only becomes a problem when practitioners fail to address systemic oppression altogether, choosing to focus solely on changing the behaviour of the young person. For example, young people with disabilities reported that when they are bullied, adults do little to hold the perpetrators of the bullying accountable (PACY, 2016). In fact, they stated that bullies often know how to manipulate the evidence to make themselves look innocent. As a result, offenders are free to continue taunting students with disabilities, often using discriminatory language that reflects a worldview of disabled people as disordered and unworthy of a happy life. In these situations, CYCPs are encouraged to either segregate young people into specialized classrooms for their own protection (Gural & MacKay-Chiddenton, 2016) or teach them how to have empathy for their aggressors (Sarahan & Copas, 2014). While it is important for CYCPs to co-create relational spaces where young people with disabilities feel safe in learning new skills to cope with their circumstances in productive ways (Garfat & Fulcher, 2013), it is equally important for CYCPs to mitigate the damage caused by oppressive attitudes and normative structures. Without this attention to injustice, social skills programs and person-centered practices neglect the overall well-being of young people living with disabilities.

Inclusion and Integration

There is a recent push toward the importance of inclusion and integration of young people with disabilities. Gural and MacKay-Chiddenton (2016) remark on the



CYC-Online December 2017

ISSN 1605-7406

80

importance of these rights, yet admit that it is not always possible or advisable in every situation. Indeed, when young people with disabilities are integrated into classrooms where adults are not prepared to deal with students' negative attitudes about disabilities, the environment can become very unsafe. In addition, as school boards move toward inclusion by closing specialized education programs, teachers are overwhelmed by the demands to accommodate special needs of a few students while attending to the needs of twenty or more students in each classroom. While the fundamental right to inclusion is recognized by the CRPD (UN, 2006), it must be done in a way that guarantees freedom from discrimination (Article 24, para. 1). Therefore, blanket policies that enforce inclusion before appropriately training staff or addressing deficit-based views of disability, set the stage for abuse and further negation of disability rights.

Rights-Based Relational Care: Fostering Self-Determination

What does this all mean for Child and Youth Care? Currently, some attitudes in CYC practice reflect the idea that supporting individuals with disabilities is a subordinate practice, which does not benefit from a CYCP skillset. Within our own workplaces, our colleagues are often resistant to support young people living with diverse developmental disabilities such as down syndrome and non-verbal autism. Gharabaghi (2010) believed his work was beyond our scope of practice, framing it as an “easy” part-time job (para. 3) to supplement a “real job” with much more challenging young people (para. 6). To counter these attitudes, we postulate that CYCPs have an important role to play in fostering the development of self-determination and resilience in young people with disabilities through rights-based relational care. In fact, we believe it is our ethical obligation to do so as current practices and blanket policies continue to oppress this population.

Rights-Based Relational Care

The emergence of neurodiversity and the social model of disability are positively changing the way disabilities are viewed- both by society and by disabled



CYC-Online December 2017

ISSN 1605-7406

individuals themselves. Unfortunately, few CYCPs are aware of the potential therapeutic effects of incorporating neurodiversity into their practice. When speaking of autistic young people in particular, Bristow (2015) agreed that “we [CYCPs] are in a position to educate and inform others on the strengths and challenges faced by these populations. I would argue that a relational CYC approach is one that accepts neurodiversity in children and youth...” (p. 65). This is a position that we believe applies to all young people with disabilities.

To accomplish this, CYCPs need to recognize young people with disabilities as an oppressed population deserving of our holistic approach, which challenges harmful deficit-based attitudes. CYC practice should never be about ‘fixing’ the young people we support. As Baizerman (2001) points out, “Fixing, therapy, intervention are not the basic youth work task...The youthwork goal is never to change the youth, it is to join with her in a joint exploration of the possibilities of a relationship” (para. 14). We believe that in practice, CYCPs find it difficult to accept the possibility that relational Child and Youth Care, in and of itself, is a valuable approach to supporting young people living with disabilities. We are conditioned to believe we need specialized training in behavioural and ‘evidence-based’ interventions to assist these young people in changing their behaviours. In fact, we do not need these trainings at all. We believe that adhering to those conventional practices will do more harm than good. What we need is a solid understanding of disability rights as outlined in the CRPD (UN, 2006), along with a commitment to promoting the concepts of neurodiversity and social model of disability. We further need to trust in our abilities to join *all* young people with disabilities in the co-created spaces of therapeutic relationships, which can cultivate self-determination.

Self-Determination

Life-space is a pillar of CYC practice. Given that CYCPs are currently active in the life-space of young people with disabilities, it is critical that CYCPs create spaces where self-determination is a priority. Self-determination is about having the freedom and agency to discover who you are as a person and make choices for yourself as an



CYC-Online December 2017

ISSN 1605-7406

82

individual. As Garfat and Fulcher (2013) explain, Child and Youth Care creates opportunities, through safe and trusting relationships, to nurture new skills for succeeding in the world. As young people grow and mature, CYCPs aim to transfer power to young people so that they can make decisions and take more control of their lives. By the time they become adults, the hope is that their identity and confidence have grown to a point in which they are able to achieve independence.

Too often this transfer of power does not occur at the same pace for individuals with disabilities, and sometimes, never occurs at all. It seems that society has a general view of these individuals as dependents, incapable of making decisions that affect their lives. Twenty years ago, Field, Martin, Miller, Ward and Wehmeyer (1998) developed an important guide for teaching the importance of self-determination in young people with disabilities. In this guide they define self-determination as

... a combination of skills, knowledge and beliefs that enable a person to engage in goal directed, self-regulated, autonomous behaviour. An understanding of one's strengths and limitations together with a belief in oneself as capable and effective are essential to self-determination. (p.10)

Two decades later, this guide continues to be an important resource, which can assist CYC practice within disability communities. The authors explain the importance of challenging stigmas that prevent these young people from achieving their rights to equal education and employment opportunities. They encourage educators to involve students in their own Individual Education Plans (IEPs) so that they are able to achieve successes that are meaningful to *them*. In doing so, educators nurture their future independence to be successful in postsecondary and employment careers.

Importantly, Field et al. (1998) further encourage educators to model self-determination through self-reflection of their own practice. We feel this is an important parallel in CYC work that is worth noting. As mentioned earlier, CYCPs often feel they

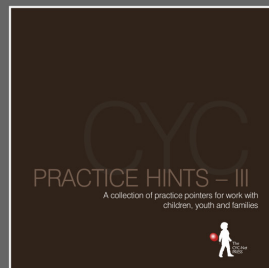
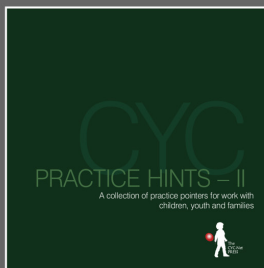
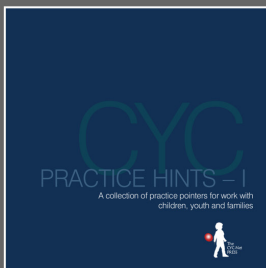


must conform to current 'best practice' methods that can be harmful to young people with disabilities. As pressure builds to adopt behavioural interventions such as ABA, CYCPs need to reflect on whether such practices fit within relational CYC practice and their personal values as CYCPs. Furthermore, we need to model the courage to challenge oppressive practices and advocate for their rights.

In conclusion, we believe that instead of debating about whether CYCPs are qualified to work with young people with disabilities (Gharabaghi, 2010), it is more productive to establish our practice as a valuable alternative to what is presently available. In our humble opinion, relational and strength-based CYC practice, with a focus on disability rights and diversity, is a genuine best practice for improving the lives of young people with disabilities. As society moves toward inclusion and integration, behavioural interventions and social skills programs are insufficient in supporting self-determination and resilience in young people with disabilities. We consider CYCPs to be involved in the work of supporting *all* young people. Therefore, we cannot pick and choose who is deserving of our care. Child and Youth Care can provide the quality support young people with disabilities deserve. Why would we shy away from that?

AVAILABLE FROM THE CYC-Net PRESS

A collection of pointers written by Brian Gannon
for work with children, youth and families



CYC-Online December 2017

ISSN 1605-7406

84

References

- Accessibility for Ontarians with Disabilities Act [AODA] (2005, c.11). Retrieved from <https://www.ontario.ca/laws/statute/05a11>
- Alcorn MacKay, S. A. (2010). *Identifying trends and supports for students with autism spectrum disorder transitioning into postsecondary*. Higher Education Quality Council of Ontario. Retrieved from <http://www.heqco.ca/SiteCollectionDocuments/ASD.pdf>
- Baizerman, M. (2001). Why train youth workers? *CYC-Online*, 31. Retrieved from <http://www.cyc-net.org/cyc-online/cycol-0801-baizerman.html>
- Bristow, Y. (2015). CYCs and ASDs: A child and youth care approach to autism spectrum disorders. *Relational Child and Youth Care Practice*, 202, 64-66.
- Brockett & Anderson-Nathe. (2013). If I'da thrown that chair at you, it woulda hit you': Seeing difficult behaviors through the lens of meaning and resilience. In T. Garfat, L. Fulcher, & J. Digney (Eds.), *Making moments meaningful in child and youth care practice* (pp. 59-67). Cape Town: CYC Net Press.
- Busch, L. & Koudys, J. (2017). *Evidence-based practices for individuals with autism spectrum disorders*. Retrieved from <http://www.behaviourinnovations.com/sites/default/files/PDF/ONTABA%20OSETT-ASD%20REPORT.pdf>
- Field, S., Martin, J., Miller, R., Ward, M., & Wehmeyer, M. (1998). *A practical guide for teaching self-determination*. Reston, VA: Council for Exceptional Children.
- Fox, L. (1994). The catastrophe of compliance. *Journal of Child and Youth Care*, 9(1), 1-19.
- Garfat, T., & Fulcher, L.C. (2013). Characteristics of a relational child and youth care approach. In T. Garfat, L. Fulcher, & J. Digney (Eds.), *Making moments meaningful in child and youth care practice* (pp. 7-29). Cape Town: CYC Net Press.
- Geneva Centre for Autism. (2015). *Handouts and transcriptions: Online applied behavior analysis certificate course for educators*. Toronto: Training Institute, Geneva Centre for Autism.
- Gharabaghi, K. (2010). Expansion to what end? *CYC-Online*, 139. Retrieved from <http://www.cyc-net.org/cyc-online/cyconline-sep2010-gharabaghi.html>
- Gural, D.M., & MacKay-Chiddenton, D. (2016). *Abnormal or exceptional: Mental health literacy for child and youth care*. Toronto: Pearson Canada.
- Kirkham, P. (2017). 'The line between intervention and abuse' – autism and applied behaviour analysis. *History of the Human Sciences*, 30(2), 107-126.
- Lovaas, O. I. (1987). Behavioral treatment and normal educational and intellectual functioning in young autistic children. *Journal of Consulting and Clinical Psychology*, 55(1), 3-9.
- Oliver, M. (2013). The social model of disability: thirty years on. *Disability & Society*, 28(7), 1024-1026.
- Ontario Ministry of Education (2012). *The education act*. Retrieved from <http://www.edu.gov.on.ca/eng/general/elemsec/specped/edact.html>



- Provincial Advocate for Children and Youth [PACY]. (2016). *We have something to say*. Toronto, ON: Office of the Provincial Advocate for Children & Youth.
- Sarahan, N. & Copas, R. (2014). Autism Assets. *Reclaiming Children and Youth*, 22(4), 34.
- Singer, J. (2016). *Neurodiversity: The birth of an idea*. [Kindle edition]. Open University Press UK. Retrieved from Amazon.com
- Stein, J. (2009). Looking beyond evidence-based practice. *CYC-Online*, 130. Retrieved from <http://www.cyc-net.org/cyc-online/cyconline-dec2009-stein.html>
- Stoddart, K. P., Burke, L., Muskat, B., Manett, J., Duhaime, S., Accardi, C., ... & Bradley, E. (2013). *Diversity in Ontario's youth and adults with autism spectrum disorders: complex needs in unprepared systems*. Toronto, ON: The Redpath Centre.
- United Nations [UN]. (2006). *Convention on the rights of persons with disabilities [CRPD]*. Retrieved from <https://www.un.org/development/desa/disabilities/convention-on-the-rights-of-Persons-with-disabilities.html>
- VanderVen, K. (1999). Views from the field: The case against point systems and grading in behavior programs. *CYC-Online*, 3. Retrieved from <http://www.cyc-net.org/cyc-online/cycol-0499-karen.html>

NANCY MARSHALL (M.A., B.A. CYC) and CATLIN THORN (B.A. CYC) are classroom-based CYCPs supporting young people with diverse disabilities in Toronto, Canada. Nancy and Catlin are dedicated to eliminating social and environmental barriers, allowing young people to achieve more meaningful participation in their communities. Their goal is to initiate discussion with other CYCP's on how to eliminate social and environmental barriers, allowing young people to achieve more meaningful participation in their communities. Please feel free to reach us for questions and comments about this publication: marshall.nancy@gmail.com and catlin.thorn@gmail.com



CYC-Online December 2017

ISSN 1605-7406

86

Serving the Community

Roland Urban

Abstract

Following a brief description of a cultural studies perspective on psychosocial care work and a short discussion of the concept of community, community building is introduced as one way of dealing with collective challenges in postmodern societies. Community building as approach to psychosocial care practice would require, amongst others, the integration of issues such as democracy, education and phase dependent handling of relationships into professional training, and would eventually lead to a modified self-image of the practitioners as well as a re-organization of psychosocial care as such. According to the general rationale of this paper, psychosocial care is defined as working with the 'client' and the community, thereby creating opportunities for the 'client' to become integrated into a greater whole. Community work is directly linked to democracy building, and therefore has to be understood as political.

Keywords

Community, cultural studies, psychosocial care, public health

The Starting Point

When I was studying in the early 1990s, there was a lot of talk about community work, postmodernism, critical psychology, and cultural studies. Phenomena were being discussed in relation to the mechanisms of society and in connection with questions of power and politics (Alasuutari, 1996). Individual challenges were being referred back to general tendencies in political, economic and civil life. The humanities had a political tenor. This has somehow changed. In



CYC-Online December 2017

ISSN 1605-7406

87

the last 25 years of practical psycho-social work¹ I have seen numerous professional concepts and models come and go, nearly all of which have their focus on the individual².

Seen from a cultural studies perspective (During, 2001), we are trying to tackle collective issues by intervening on an individual level. By doing so, we are reproducing the prevailing paradigm of problem solving in our society and following a paternalistic and economic rationale based on post-modern capitalism. If we want to address collective phenomena that lead to challenges to individuals (such as social inequality, poverty, increasing numbers of psychiatric disorders (and diagnoses³ etc.)⁴, we need to focus more strongly on communal action and community building. Consequently, one of the primary aims of psychosocial care work must be community building. In other words: psychosocial care work is community building *per se*.⁵

Community

Since what constitutes community is a matter of ongoing debate, I will not try to offer an all-embracing definition, but rather discuss a few perspectives on a complex issue (cf. Rosa, 2010). From an ontological point of view, community is the originary, ahistorical form, the basic structure of humans living together. It defines an essential quality of humankind, as what Martin Heidegger (1962) calls 'Being-with'.

¹ In this context 'psycho-social' means the connectedness of the individual psyche (better: soul) to its surrounding social sphere. Hence, 'psycho-social care work' refers to all professions that work with individuals or groups within the framework of social realities – including social work, social education work and psychology.

² One of the exceptions being the 'General concept of Community orientation' ('Fachkonzept Sozialraumorientierung'; Fürst, Hinte, 2014).

³ See Frances, Allen J. (2013) for a critical review of the established system of diagnosing – and his case for 'saving normal'.

⁴ For a discussion on the correlation between social inequality and health see Lampert (2016).

⁵ To avoid misunderstandings: psychosocial care work is not about the individual *or* the community, but about the individual *in and as part of* the community. It is, to cite Norbert Elias, about finding the right 'We-I-Balance' (Elias, 1991, chap. III).



A political-ethical perspective refers to fundamental characteristics of community. Three criteria seem to be of prime importance: an essential commonality (tradition, values, language, heritage, territory, etc.), range (e.g. *oikos*, meaning family, community of the house), *kome* (village), *polis* (city state), according to Aristotle (2003, III. book), and the relationship to the individual.

Finally, cultural anthropology describes the essentials of a specific culture ethnographically, including the '*imponderabilia of actual life and of typical behaviour*' (Malinowski, 2012), and thereby tries to truly *understand* the subjects of research. The aim of cultural anthropology is not to produce 'truth' and 'objectivity' but to generate partial and situative insights based on plausible analyses, interpretations and models (Bischoff, Leimgruber, Oehme-Jüngling, 2014). Community as an anthropological category includes the concrete specifics of actual life, the sensual placing and belonging due to being embedded in the actual space, time and relationships of the communal space.

To come back to psychosocial care work, we might conclude that in an axiomatic way, community is defined as an ontological aspect of human life. Hence, effective psychosocial care work just *has to* deal with community. In order to comprehend community, one must learn about the outer framework, the political-ethical factors and the structures; and one must learn about the inner framework, the imponderabilia of actual life as it is lived, the relationships between the structures, the intrinsic essence of community. The recommended general attitude is oriented towards phenomenology (see Luft, Overgaard, 2012) and classical ethnographic fieldwork (see Robben, Sluka, 2012).

Practical Implications

What are the implications for daily psychosocial care practice?

First, psycho-social care workers have to act, right from the start, in relationship with the individual *and* the community. Thus, participation is the quintessential model of interaction. Comprehension begins with a processual diagnostic approach to the individual (identifying needs and resources) and a



CYC-Online December 2017

ISSN 1605-7406

89

substantial analysis of the community. The communal sphere should be understood as the primary space in which experience, learning, and relationship-building take place (cf. Deinet, 2005; Spatschek, 2009), as a model environment with a significant potential for transfer to other environments.

Second, psychosocial care workers need to have a specific self-image. Besides being 'significant others' and/or attachment figures they should play a stronger role as companions and models, networkers, mediators, and facilitators. Based on a non-directive and strictly empowerment-oriented approach, psychosocial care workers should optimally become active players in the communal sphere and agents of public health (cf. Wiencke, 2011, chap. 5): "The aim is not to solve one particular problem but to assist the individual [as well as the community] to grow..." (Rogers, 1978, p. 6).

Finally, psychosocial care workers should have profound knowledge of community building (see Opietka, 2004; Rosa, 2010, chap. 3), and implement it in practice. This includes issues such as democracy, education (formal, non-formal, informal) and communication. This also includes phase dependent relationship design and dealing with 'sensitive phases' and transitions.

Psychosocial care work is ongoing community building. It is a bridge that can help to create and/or foster resonance between the individual and his/her community. The community provides the framework for an integration of the individual into a greater whole. It is the embedding frame that transcends the personal sphere of meaning.

Requirements

Effective work at the grass-roots level requires an adequate framework, which should be provided by communal, regional and national bodies. The following proposals call for a re-organisation of psychosocial care work which includes:

- Funding be managed across target groups
- Professional education and training be adjusted, placing special emphasis on participation, relationship and community building



- Genuine interdisciplinary and trans-sectional co-operation be enhanced
- The WHO Ottawa Charter for Health Promotion signed in 1986 and the Jakarta Charter signed in 1997 (WHO, 2017), respectively, be implemented.

Conclusion

Community is not static and does not simply ‘happen’. Community has to be built. As psychosocial care workers, we must contribute to a *process* of ‘communitization’ (Weber, 1922)). To this end we need to accept and acknowledge the uniqueness of each human being. We must focus on genuine relationship building, act as ‘responding’ others and create the necessary conditions for experiencing resonance (cf. Buber, 1995; Rosa, 2016). We need to promote participation, right from the start of our intervention, continuously and persistently, as a core characteristic of psychosocial action. We must evolve from ‘care’ to ‘partnership’, involving both our immediate partners (the ‘clients’) and notable communal actors (persons, institutions and bodies); we must build a ‘caring community’. It is our duty to work on attitudes and relations, but also on creating structures, in order to initiate sustainable processes. We must integrate community into our rationale of psychosocial care work on a micro-, meso- and macrolevel⁶. We must transcend the rationale of the Tönniesian dichotomy of ‘community’ and ‘society’ (Tönnies, 2012), and, instead, follow the idea of ‘social communities within social communities’ (Henning, 2006, chap. 2).⁷

Psychosocial care workers should rediscover community as a constitutive principle of psychosocial theory and conceive their sphere of action as a space for ‘education in community through community to community’ (Sandermann, 2009:78, based on the works of Paul Natorp).

⁶ Cf. the meso-, exo-, and macrosystem in the eco-systemic development model of Bronfenbrenner, Urie (1981).

⁷ The major differences between ‘society’ and ‘community’ lie in the modes of organization and the level of abstraction of relationships. The backbone of every community are the *direct and concrete* relationships.



Finally, community also has an emotional quality. It has to do with feelings of embeddedness, of being needed, and of ownership, of being part of a greater whole. Anybody who has experienced this and felt its quality is aware of its empowering effect.

It is here that the circle closes: To perform well, communities need empowered people, they need the diversity of qualities available, they need a critical potential, and they need personalities (in the best sense of the word) who contribute to the very community in a courageous, mature manner and who assume responsibility – both for themselves and for others.

Postscript

Community is the prototypical environment for learning democracy (cf. Rosa, 2010). Hence, community work is political in itself. It is likewise with psychosocial care work. It cannot simply observe and intervene, following one specific methodology. Psychosocial care work is and must be political, based on the principles of the human rights and western ethics (Freire (1973). In that sense, psychosocial care work serves not only the individual, but also the community.

References

- Alasutari, P. (1996). *Researching culture: Qualitative method and cultural studies*. Thousand Oaks, CA: Sage.
- Aristoteles. (2003). *Politik*. Herausgegeben von Olof Gigon. München: dtv.
- Bischoff, C., Leimgruber, W. & Oehme-Jüngling, K. (2014). Einführung. In: C. Bischoff, W. Leimgruber, & K. Oehme-Jüngling (Hrsg.), *Methoden der Kulturanthropologie*. Bern: Haupt. 9-12.
- Bronfenbrenner. (1981). *Die Ökologie der menschlichen Entwicklung: natürliche und geplante Experimente*. Stuttgart: Klett Cotta.
- Buber, M. (1995). *Ich und Du*. 11th ed. Stuttgart: Reclam.
- Deinet, Ulrich (2005a) (Hrsg.). *Sozialräumliche Jugendarbeit: Grundlagen, Methoden und Praxiskonzepte*. Wiesbaden: VS. 13-25.
- Deinet, Ulrich (2005b): *Grundlagen und Schritte sozialräumlicher Konzeptentwicklung*. In: U. Deinet (Hrsg.), *Sozialräumliche Jugendarbeit: Grundlagen, Methoden und Praxiskonzepte*. Wiesbaden: VS. 13-25.
- During, S. (ed.). *The cultural studies reader* (2nd ed). London, New York: Routledge.



- Elias, N. (1991). *Die Gesellschaft der Individuen*. Herausgegeben von Michael Schröter. Frankfurt/Main: Suhrkamp.
- Freire, P. (1973). *Die Pädagogik der Unterdrückten: Bildung als Praxis der Freiheit*. Reinbek bei Hamburg: Rowohlt.
- Frances, A. (2013). *Saving normal: An insider's revolt against out-of-control psychiatric diagnosis, DSM-5, big pharma, and the medicalization of ordinary life*. New York: William Morrow.
- Fürst, R. & Hinte, W. (Hrsg.) (2014). *Sozialraumorientierung: Ein Studienbuch zu fachlichen, institutionellen und finanziellen Aspekten*. Wien: Facultas.
- Heidegger, M. (1962). *Being and time*. New York: Harper & Row.
- Henning, M. (2006). *Individuen und ihre sozialen Beziehungen*. Wiesbaden: VS.
- Lampert, T. (2016). Soziale Ungleichheit und Gesundheit. In: M. Richter & K. Hurrelmann (Hrsg.), *Soziologie von Gesundheit und Krankheit*. Wiesbaden: Springer VS. 121-137.
- Luft, S. & Overgaard, S. (Hrsg.). (2012). *The Routledge companion to phenomenology*. London, New York: Routledge.
- Malinowski, B. (2012). Method and Scope of Anthropological Fieldwork. In A. Robben & J. Sluka (eds.), *Ethnographic fieldwork: An anthropological reader*. (2nd ed.). West Sussex: Wiley-Blackwell.
- Opielka, M. (2004). *Gemeinschaft in Gesellschaft: Soziologie nach Hegel und Parsons*. Wiesbaden: VS.
- Robben, A. & Sluka, J. (Eds.). (2012). *Ethnographic fieldwork: An anthropological reader*. 2nd ed. West Sussex: Wiley-Blackwell.
- Rogers, C. (1978). *On Personal power: Inner strength and its revolutionary impact*. London: Constable.
- Rosa, H., et al. (2010): *Theorien der Gemeinschaft: zur Einführung*. Hamburg: Junius
- Rosa, H. (2016). *Resonanz – Eine Soziologie der Weltbeziehung*. Berlin: Suhrkamp.
- Sandermann, P. (2009). *Die neue Diskussion um Gemeinschaft: Ein Erklärungsansatz mit Blick auf die Reform des Wohlfahrtssystems*. Bielefeld: transcript.
- Spatschek, C. (2009). Theorie- und Methodendiskussion. In: U. Deinert (Hrsg.), *Methodenbuch Sozialraum*. Wiesbaden: VS. 33-43.
- Tönnies, F. (2012). *Studien zu Gemeinschaft und Gesellschaft*. Herausgegeben von Klaus Lichtblau. Wiesbaden: Springer VS.
- World Health Organisation. (2017). *The Ottawa charter for health promotion*. Retrieved from <http://www.who.int/healthpromotion/conferences/previous/ottawa/en/>
- Wiencke, M. (2011). *Kulturen der Gesundheit: Sinnerleben im Umgang mit psychischem Kranksein*. Eine Anthropologie der Gesundheitsförderung. Bielefeld: transcript.

ROLAND URBAN, psychologist, facilitator and author, is quality manager for the Soziale Initiative gemeinn, GmbH, a private organization in the field of child and youth services. Roland may be reached at roland.urban@soziale-initiative.at



Go back to which home? The ‘pedagogy of dreams’ as a contribution to the deinstitutionalization of children and young people in South Brazil

Marlene Schüssler D’Aroz

Abstract

Negligence, abandonment, mistreatment, abuse and poverty are present, at various levels, in the life trajectories of many children and young people in Brazil. For this reason, the number of children and youngsters for whom institutionalization is the last means of protecting and guaranteeing their rights under the Statute of Children and Adolescents (ECA-1990) is increasing each year. The maximum age for residents in an institution is 18 years and in special cases up to 21 years. All young people in a residential institution would like to go back home, but to which home and family? This paper aims to analyze the deinstitutionalization of young people in the "Chácara Meninos¹ de Quatro Pinheiros"² located in the city of Curitiba, the south of Brazil, using dream pedagogy (learn to dream) as a methodology and oral reports of the experiences of the founder of the institution and the educational/social worker of the institution. The results indicate that the efficiency with

¹ “Boys” is the affectionate word used to refer to all the children and young people institutionalized in the institution referenced in this study. This institution does not host girls.

² Chácara Meninos de Quatro Pinheiros is the fantasy name chosen by the boys admitted in 1991 for the Educational Foundation for Boys and Girls of the Street Prophet Elijah. “Four Pines” refers to its location in an agricultural area with this name due to the presence of the Araucaria (a type of pines), the emblem of the State of Paraná. Living in a region surrounded by nature and animals, away from the city, helped the boys to overcome the difficulties of living away from their families and to resist using drugs.



CYC-Online December 2017

ISSN 1605-7406

94

which young people make the transition from the institution to the family of origin is dependent on the quality of the work offered to these young people and done with the adolescents and extended to include their families. When these young people turn 18 years they have to leave the institution, and this creates a mixture of feelings, ranging from freedom to fear of facing the novel, the unknown, adult-life. Without public policies for the post-deinstitutionalization phase, having a dream or a life project allows youths to start over and follow their own paths.

Keywords

Deinstitutionalization, young people, pedagogy of dreams, Brazil

In recent years, families with multiple problems, especially in their socioeconomic situations, including families from different countries and also from Brazil and its city Curitiba in the state of Paraná, have resulted in a growing institutionalization of children and adolescents.

According to the National Survey of Children and Adolescents in Reception Services conducted by the Ministry of Social Development in partnership with the Oswaldo Cruz Foundation, in 2010 36,929 children and adolescents distributed across 2,624 care services throughout Brazil were receiving care under the protective measure. A total of 21,730 of these young people were concentrated in the Southeastern region of the country. The main reasons for institutionalization were: negligence in the family (37.6%), parents or caregivers are addicted to drugs (20.1%), abandonment (11.9%) and domestic violence (10.8%).

In the city of Curitiba alone, it is estimated that as of January 2017 roughly 1,740 children and adolescents had been institutionalized. The majority of these children and adolescents are boys with darker skin, from poor families, and between the age of 0 and 18 years. Approximately 670 of these children and adolescents were living on the streets (COMTIBA-FAS, 2016). For many of these young people this the best option available, since the few existing public policies do not meet the requirements of young people who need a home and family.



CYC-Online December 2017

ISSN 1605-7406

95

Despite the creation of the Statute of the Child and Adolescent - ECA (Law 8069 1990-2016), a document that guides the rights of children and young people, the duties of the family and other social, public and federal spheres, it has not been easy to implement the provisions of this document when it comes to referring a child or adolescent to a residential institution. There are a large number of children and young people in need of care and not enough placements all the cases sent by the Guardianship Councils for the judges of childhood.

Once a child or adolescent has been institutionalized, Brazilian law provides for a two-year period of care (Law no. 12.010 / 09). The maximum age for residence in an institution is 18 years, except in some special cases (e.g., poor health) where residents may stay until they have reached the age of 21. Two years are considered by specialists in the field of childhood and youth to be a very short period for the family to (re)structure and the child or adolescent to be able to return home. Many children and young people have no home and no family, which makes it difficult to comply with the provisions of the ECA, especially with the right of the child and the young person to be with their families. So for many young people the question is: If they go back home, to which home and which family can they go?

In the search for a solution, one of the existing residential care institutions in the city of Curitiba, Brazil, has been working on using an educational idea based on a methodology called the pedagogy of dreams to support young people returning home. The idea is to enable the youths to develop life projects by investing in their own dreams of accomplishing something for themselves and their families. Since its initiation it is has been possible to demonstrate to many young people that they can realize their dreams, but to do so they need not only to believe in them, but also have personal determination and practical help.

This paper evaluates some responses to the current situation of institutionalized adolescents in the South of Brazil, specifically those who are in transition between the residential care institution and the informal sector. It also provides a brief reflection on the methodology of dreams, and the paths taken by the institution “Chácara Meninos de Quatro Pinheiros” that for 26 years has challenged the



complexity of the situation of young people aged 18. It explores the legislation in force in Brazil, the pedagogical proposal of a host institution, the vision of the creator of dream pedagogy and the author's experience with this public.

Institutionalized children and youth in Brazil

Present in the structure of many families in Brazil include poverty at various levels in the many children and young people's life trajectory with neglect, abandonment, mistreatment, abuse, trafficking, and drug consumption. For this reason, the number of children and youngsters, for whom institutionalization is the last means of protection and guarantee of their rights, is increasing.

Until the present day, institutionalization in Brazil has, according to Rizzini & Rizzini (2004), had important repercussions through the nineteenth and twentieth centuries:

Children born in a situation of poverty and/or in families with difficulties to raise their children had an almost certain destiny when seeking State support - to be referred to institutions as if they were orphaned or abandoned (Rizzini & Rizzini, 2004, p. 13).

In terms of reception modalities, we proceeded from the Wheel of the Exposed, which emerged in the colonial period on the initiative of the Holy House of Mercy (to receive babies left by their parents) and persisted according to Marcilio (1997 as described by Rizzini & Rizzini, 2004).

Since then many changes have occurred and because of this the complexity of these issues, to involve people and change got became even more complicated. We have advanced a century, but as the authors mentioned, we've lived a kind of a rhetoric that is related to the past, especially when it is repeated that children should only be institutionalized as a last resort.

Ensuring rights is a complex measure that involves others beyond family, school and society, various public and federal agencies and national policies. Among the



most important social measures that have occurred since the last decade for this public, we must recognize: the Brazilian Constitution (1988), the Convention on the Rights of the Child (UNICEF, 1990-2011) and since 1990 a special jurisdiction for the protection of children and young people enshrined in the Statute of the Child and Adolescent (ECA - Law 8069/90 - 2016), which states "every child and adolescent has the right to be cared and educated in the middle of his family and, exceptionally, in a surrogate family so that family and community coexistence is assured." Furthermore, Article 101 (sole paragraph) stands out in ECA:

Institutionalization in cases of provisional, exceptional use whenever the rights of the child and the adolescent are threatened or violated and it must happen when all the possibilities of permanence with family members have been exhausted or when the means are inadequate or insufficient to protect the child from danger it is, and also, when the danger is inevitable. (Gulassa, 2006; Abreu, 2011)

Therefore, institutionalization should be the last alternative among protection measures, a situation that is not verified in practice, given the growing number of children.

In Curitiba city, the reception is carried out by Tutelary Councils. The guardianship council is a permanent and autonomous body, elected by society to ensure the rights of children and adolescents. Counselors accompany children and adolescents whose life is at risk and jointly they decide what protection measure is better to each case. According to article 136 of the ECA (1990), the Guardianship Council is responsible, among other referrals to help children and adolescents when their rights are violated, whether by action or omission of society or State, for lack, omission or abuse of parents or guardian, or in case of infraction.

Modalities of institutions as well as referrals may vary depending on each case, and may be for the service of an educational partner measure or protective partner. The decision of the referral and attendance space is the judicial authority's



exclusive decision and depends on the Public Prosecutor's request or by who has legitimate interest, guaranteed to the right of the parents or legal guardian. The host age ranges from 0 to 18 years.

According to Martins (2004), institutionalization should be understood not only as the strict provision of a parental and/or social context, but also as an opportunity for effective gains, both for the child and family (p. 332). The relation that exists between host institutions and legal area and ecological systems, especially the micro-system of the family, school and community (Bronfenbrenner, 2011) is very important. When institutionalization occurs, children or adolescent have already created a system of connection with their family and community where they live. Because of that, every type of care has to consider child's age, gender, social origins, life paths and individual personality traits (Alves, 2007 *apud* Filgueiras, 2011, p.26).

Institutionalization of children and adolescents, according to Alberto (2003 *apud* Pires, 2011, p.15), reminds us of imprisoned birds and institutions remind us of cages, where "every institution is a "making believe" a house, it is a "making believe" a family for children and adolescents who continue feeling a deep wish for a "real" home with a "real" family like other boys and girls have. In his opinion the institution should provide a space for harmonious coexistence, real situations of affection and well-being and not the reproduction of previous family experiences.

The institution will hardly be realized as their real home. Fear and insecurity for many of them is usually worse because the lack of a place to live when one's eighteenth birthday is near. Others of them will overcome gradually each phase of their way and time and at the moment of disaffiliation, joy is so great that difficulties are unnoticed, and they appear only when life and society charge the price of the host, family practices, and parental responsibilities.

Deinstitutionalization: the transition from the institution to which family/home?

When we talk about the transition of young people from a welcoming situation to autonomy, according to Carvalho & Cruz (2015) it is important to understand a



series of factors of the process experienced before and during the reception with what will happen with the detachment from the family. Leaving an institution is always a moment of rupture, a separation that can reactivate prior moments to the reception, and that can create impasses and challenging situations when it comes to returning to the family of origin. One reason is that many young people do not have positive references from childhood or adolescence because of their own experiences or expectations. The effectiveness of this transition depends on quality of the care offered and carried out work in the institutional microsystem (Bronfenbrenner, 2011).

It is common for young people nearing eighteen years, or in some cases at 16, to become distressed, angry, unmotivated and changing considerably their behavior, as many families with young children. These are signs that maturity is advancing and that they do not feel safe to assume their freedom or maturity and they are afraid to face the new, the unknown, the adult life (Martins 2004; Gaspar 2014). This situation is very common and worrying when it comes to institutionalization of youth (Delgado, 2005; Gulassa, 2010). At times, neither young people nor institutional professionals know exactly how to deal with these cases.

They would like to become more mature when they leave the institution if priorities would be helping children and adolescents, building up a perspective of life and encouraging them to think about their life. It is difficult for them to see a long-term perspective because they stay away from the family. For this, the life plan should be thought and initiated in the host institution by recording as much information as possible about the child's life, family and parental relationships. Children and adolescents must actively participate in this construction. For Gulassa (2010), a future possibility is projected when the history of life, the hope and the desires from childhood to the next stages of adolescence and youth. For this, it is fundamental to consider history, cultural and religious identity, physical and biological constitution accompanied by an adult who provides support to it. We cannot forget that the project represents the child and it concerns their expectations and not those from educator/caregiver.



Those who work in these places where there are children and young people in the host situation know that the causes of the reception are indifferent. Sooner or later the day will come when the child, as well as the young person, will have to leave the institution by default, choice, evasion, order of the judge or prosecutor, because a solution was found to be more beneficial than the institution or simply because they were old. Regardless of the cause, children or adolescents will need to have tools to live with a biological family, with other families/relatives, friends or alone (Gulassa, 2010; Martins, 2005³).

The breakdown of strengthened connections with educators and caregivers has been another relevant factor in the face of youths' withdrawal from institutions (Martins, 2005b). While many young people develop strong relationships with caregivers, what it is difficult for them is to leave the institution. Others feel it is difficult to establish links with institutional caregivers. It is necessary to understand that, regardless of the cause, the dissatisfaction must be a result of a bad quality reception all over the period. But is a young person, especially when institutionalized at eighteen years, prepared to face a new life?

There is no typical schedule of growth for young people. Each one has a different time to mature and many of them this may not happen within the expected or desired time. It is their timing and it needs to be respected. For the teenager/young person around 18, he or she is expected to be an adult, to have to keep his own resources, to have the control over himself, to be independent.

The moment one leaves the institution is the most waited for and expected moment for some young people. It is the moment to experience their autonomy, to be able to choose, to challenge and to be challenged, to face life and to exercise courage. For others, it is a challenge to think of facing life outside and many adolescents do not yet want such a challenge.

Euphoria, for some, is so much and they do not even realize that this autonomy is with responsibilities and challenges he may not feel prepared for. For Gulassa (2010, p.18):



... it is not possible to speak of 'leaving' without considering 'going in' and 'staying', this is already clear. Most institutionalized youth arrive at age without self-reliant projects, with weakened family ties, in conflict, unprotected and unsure of what to do with their lives. (Geenen & Powers, 2007).

According to Erickson (1976), each conflict has to be solved positively or negatively by the individual. When resolution is positive it results in emotional quality of life, a personality trait that provides mental balance and the ability to have a good social relationship. Whether it is negative, the individual may feel socially maladjusted and could tend to develop feelings of anxiety and failure. However, at a later stage, the person goes through experiences that rebalance and compensate him or her and can rebuild his or her self-concept. So, the child who receives help and attention tends to reach the adult stage with greater probability of success and, in general, the specific educational expectations of the child are associated with the achievement of better results (Geenen & Powers, 2007 *apud* Children and Youth Services Review, 2012). Based on these studies and authors, the attention on host institutions as well as family in relation to the care with the educational process must be redoubled, since the results of the young people who live with their relatives are not on the same level as those children with the same age living in institutions.

For young people, the more intense and meaningful the experience inside and outside the institution is, at school and in the community, the greater the possibility



SUBSCRIBE HERE



CYC-Online December 2017

ISSN 1605-7406

102

for the young to reach autonomy and to follow autonomously (Gulassa, 2010; Correia, 2012). The fear of being abandoned again arrives when it is time to leave the institution. Thus, the institution cannot be the place of a total comfort. It must boost their desire to leave, to live independently and to have their own space. But sometimes having their space does not mean coming home. The question is: going back to which home?

The document prepared by United Nations Children's Fund (UNICEF, 2011) referring autonomy and adolescent guides that:

...with adolescents in alternative care that are close to the age of emancipation, issues that facilitate their emancipation should be worked out, highlighting those that promote their future insertion in the labor world and their economic independence. (p. 22)

Autonomy is seen from two points of view: cognitive and moral. From a cognitive point of view it is thinking for oneself. Morality is to act according to general principles, which serves all. Currently responsibilities haven't been given to young people, but it is usually discussed about consequences when they are wrong. This capacity, according to Gomes (2010) and Freire (1996), refers not only to the economic and physical level, but also to the affectivity and capacity to assume values, judgments and own decisions. Having autonomy aims to empower the children and young people so that they have resilience mechanisms and should be prepared early and monitored by institution's staff. Becoming an autonomous person means to have tools to find your own way. The young person must receive an integral, integrated and integrative education to follow other paths. This approach, according to Freire (1996), is done throughout life everywhere and in all relationships.

The street was home for many children and adolescents until the moment of reception, it was also the environment of leisure and socializing, where they



worked, played, slept and were exposed to numerous situations of risk (e.g., drugs, abuse, violence, robbery, sexual exploitation) (D'Aroz, 2013).

For those who live with their families, the family experience for some of them were with surrogate figures, mainly grandparents, adult siblings, stepfathers, stepmothers and they consider the violence faced at home worse than in streets. However, for other young people, even though they have lived most of their childhood and adolescence with other people and spaces, they usually refer to family members with feelings from range to love, resentment and homesickness. In this regard, several studies with institutionalized youngsters (Martins, 2004; Gaspar, 2014; D'Aroz, 2013; Carvalho & Cruz, 2015; Abreu, 2011 and C  sas, 2005) have presented that the period of stay with the biological family was significant in his or her childhood and adolescence.

For children, overcoming a life of intra-family mistreatment, separation from parents and foster care is less traumatic than for young people. Children are more understandable about causes and more tolerant regarding consequences. It is common to see young people choose to stay in the institution, face life alone, find a mate, stay in a shared apartment but they do not return home. Other young people are unable to resume ties with their family members because they have suffered some kind of trauma, because of the time they lived away from the family, or because they changed but the family did not. There are still cases where the young person cannot return to his/her home because the family is a risk factor.

In Millani's view (2003), young people live searching for their identity in the institution. Most of them are not prepared for this process: to have autonomy, to search the new, and to break the past at the same time.

One of the proposals in this study was to encourage life autonomy and to start some projects at the moment of insertion of children and adolescents in the institution based on four pillars of The United Nations Educational, Scientific and Cultural Organization (UNESCO) recommendations. This includes learning to know, to be, to live and to do (Delors, 2005). A fifth pillar was also added: learning to dream. This last pillar was built at the request of children of the institution



because they understand that they can also achieve autonomy and citizenship from the “dream”.

The Institution “Chácara Meninos de Quatro Pinheiros” and the pedagogy of dreams

In Curitiba city, reception spaces involve non-governmental organizations (NGOs), foster families, temporary family, nursing homes and as a last option, adoption. One is special among these institutions: *Chácara Meninos de Quatro Pinheiros*.

It is located in a rural area in Mandirituba city, metropolitan region of Curitiba. Currently, “*Chácara Meninos de Quatro Pinheiros*”. It hosts 45 male children and adolescents, from 8 to 18 years. Based on the Statute of the Child and Adolescent (ECA, 1990). This institution has many proposals: socialization, (re)establish family approximation, professional formation and construction of autonomy in life projects where the mission is to promote integral education of children and adolescents at risk, to allow their autonomy and citizenship during and after institutionalization considering that most of them will not go back to their relatives’ home (Rizzini & Rizzini, 2004). In addition, it is important to emphasize these are often children and adolescents who are not able to return to their original families.

The “Chácara Meninos de Quatro Pinheiros” has welcomed children and adolescents as well as their families throughout its 26 years of existence. It was realized that it is possible to change some realities and to avoid other beginnings when family is also welcomed. The work involving family has helped child and youth feel motivated to build life projects and professionalization.

On the other hand, it is difficult to attend and to guide these young people since in Brazil there are no policies for young people who left the host institution as in other countries. Fourteen-year-old teenagers onward are supported through vocational courses to invest in education and in life projects. This helps them become more prepared to assume the responsibilities of life.



At the time of the transition, whether or not the young person has a job, one alternative is to live in a shared flat³. The demand for these in Curitiba is greater than number of places available. When there is no home to live and without another option, many young people go back living on streets, to drugs or getting murdered because they become traffickers. Human trafficking is appealing because it generates immediate income and much more than a wage for those not qualified to have a specific job.

The idea of practicing the 'pedagogy of dreams' was born to counteract violence, mistreatment, the presence and abuse of drugs, and children and youth's low self-esteem. For idealizers and all technical staff of the institution, encouraging dreams means the possibility to new hopes of a life marked by many situations of mistreatment and lack of care. It means to allow another way of living and to have a different life from that experienced with parents. For Freire & Freire, "dreaming allows new meanings of the story and it is impossible this happens without them" (2001, p.35). We tried to help young people realize their dreams through the following methodology since we are convinced that encouraging each child and adolescent's dreams would be one of the promising ways to transformation.

The pedagogy of dreams as a methodological proposal

This methodology was built 6 years ago and the beginning of its implementation involved a team of 4 technicians (psychologist, pedagogue, social worker and family therapist), 42 social educators and 73 children for a total of 99 participants. The objective of the activity was to develop the youth's participation and to provide a recording of their dreams and life projects to be conquered over a year.

The activity was carried out in three major moments. First was to understand through ample discussion what the dream means. The second had the objective of

³ In Brazil, republics are spaces (houses or small apartments) for young people who leave home to go to the university or vocational courses. In case of young people in process of transition, as referred to in this study, when they are 18 and they have to leave the institution and they do not have or cannot go back their relatives' home.



recording dreams and the third, the evaluation of the results. The resources used were: Styrofoam balls, colored pencils, writing paper and sulphite paper.

After reflection about dreams in general and because to dream is necessary and possible, each boy put the description of his dream and the time stipulated to make this dream true inside Styrofoam balls arranged on the ceiling in study room. The description could be in the form of a letter, small phrases, a drawing or as a desire. The most of them chose to write a letter with the steps that should be taken. The time to make the dream true was one year, in other words, after one year the balls would be opened and each one could see whether he was successful making his dream true or not. If so, it should report what it was necessary to do and, if not, what it failed to do. The Styrofoam ball was decorated according each boy's creativity and pleasure. The choice of the study room was deliberated, since boys go daily to this room to read texts as children's literature and didactic ones.

With the visual reminder in the room it was easier to remember the engagement and daily determination to make them true. Besides Styrofoam balls containing the dream, they could see on mirrors in the same room the image of themselves with dream made true.

For Bachelard, "the dreamer cannot dream without a mirror" (*apud* Freire, 2001, p. 157). Each boy saw himself in an accomplished dream. For example: the dream of one of the boys who saw himself as a psychologist. For example, if the dream was to be a psychologist, the image projected on the mirror would be he graduated in Psychology. If the desire was to go back to his family, the projected image would be him next to the family. Next to the mirrors were pictures of 4 alumni who had graduated university (in Law, Tourism, Social Service and Business Administration). Photos are inspiration for those who wish to invest in life projects and for who still do not know what to do with life outside the institution.

The opening of the Styrofoam balls takes place in December, the end of the school year in Brazil and the moment when children and adolescents in shelter center prepare to spend the year's end celebrations with the family. This moment is full of expectation for every boy. It is a moment of evaluation and reflection



about the success or, otherwise, about the methodological proposal of pedagogy of dreams and about what it will need to be reviewed to improve and to change. Who gives this feedback are boys themselves.

For the creator of this methodology in the institution, “it was necessary to stimulate children and youth’s prominence in each one life history, emphasizing the construction of their dreams as a necessary way to stimulate their autonomy and citizenship”. They have many difficulties, emotional situations, violence and sadness when they arrive. For many of them there were no dreams, there was no reason to dream, instead of dreams there was sadness, hopelessness, homesickness of friends, the neighborhood where they lived, the need to use drugs, freedom and street living.

The dream itself is the energy for the accomplishment of a project of life. It is for the creator of the "Chacara Meninos de Quatro Pinheiros", "a way to change life and from this focus, the dream faced with this picture it was necessary to think on how to change these problems and to help them to dream again. One of the motivations of the institution is: when we dream together, our dreams come true". So, dreaming is "the possibility to new meanings and the dream has become an important application for each child and adolescent to build their identity and citizenship."

For the pedagogue and author of this study, “in the search for an answer to soften so many problems in the life of a child, the starting point for the use of this methodology can be summarized in two premises: caring is to make children and adolescents dream again and to teach them how to dream, discover their own world and this is what we seek to validate our work and to justify this study”.

This proposal was implemented in 2011 and so far, 58 young people have changed their life trajectory through their dream transformed into a life project. Results also show that it was possible to avoid 22 young people return to streets in Curitiba city. These young people return each year to a meeting at the institution to report to the young people about their own experiences, how they have overcome difficulties and changed their lives. They are an example for others of what they can do and what they cannot do to keep the dream alive.



To encourage every day each child and teenager's dream is fundamental for the transformation of each child's life project. The pedagogy of dreams became the mission for educational and pedagogical proposal of the institution, and the dream became the life project of the child and the adolescent.

Like John Lennon, I'm not the only dreamer, and I hope you'll join us to make dreams come true and make a better world for our children.

Conclusion

Socioeconomic needs, factors of protection, and guarantee of rights are the forms to decrease the struggle of poor family and daily social risk for children and adolescents in the streets in Brazil and in Curitiba.

For this, it is necessary to think individually about each young person and from the moment of they go in the institution, to know the child needs to be served in its integrality, family, community, school, dreams, life projects, making possibilities to new meanings for their life history and autonomy.

Dream, for many young people has been increasingly understood as something unattainable and this lack of credibility is a consequence of the education models and the school, family arrangements, parenting styles and other social relations that are increasingly distant from them.

In the case of young people in a host institution, it is fundamental that educators are able to deepen the image reflected on the mirror and through his own image offer a set of values and knowledge that the child/young people can see as an example to be followed. Enabling children to dream is to provide meaning and fulfillment of their desires, their perspectives, their achievements, without limits, that motivate them.

The practice of the pedagogy of dreams has given many young people from this institution the realization of their dreams as they go back to the family's home, start their own families, attend school, or enter the workforce. These young people are as an example for the following generations, reinforcing the institution's motivation that "a dream that someone dreams may become reality".



We must not forget that the process of encouragement and the construction of life projects does not begin when the young person is leaving the institution. The process begins at entrance and needs maturation, time to grow and this time is unique to each young person.

Although the situation of these young people is complex, it is not irreversible. We are far from solving all family and social problems, even though the contribution of ECA has brought important advances in policies to care children and young people at risk in Brazil. The 'pedagogy of dreams' methodology responds to the problem of this study: through dream and life projects, children and youth in a host institution can find new meaning regarding their family and to find a home and a new life. *Chácara Meninos de Quatro Pinheiros* tries each year to provide life projects through pedagogy of dreams innovating this methodology.

References

- Abreu, J. S. R. (2011). Reflexões em torno do conceito de famílias multiproblemáticas: a visão do contexto escolar e dos professores sobre a crescente problematização das famílias e suas implicações. Tese de Mestrado Integrado Psicologia da Justiça / Psicologia. Universidade do Minho, Braga.
- Almeida, M. (2004). Intervenção precoce: Focada na criança ou centrada na família e na comunidade? Análise psicológica, Ano XXII, 2004.
- Alves, S. (2007). Filhos da madrugada: percursos de jovens em lares de infância e juventude. Lisboa: ISCSP.
- Brasil. (1990). Estatuto da Criança e do Adolescente. Rio de Janeiro: Expressão e cultura.
- Brasil. (1988). Presidência da república: Constituição Brasileira. Disponível em: http://www.planalto.gov.br/ccivil_03/constituicao/constituicao.htm. Acesso em: 29/12/2016.
- Bronfenbrenner, U. (2011). *Bioecologia do Desenvolvimento Humano: Tornando os Seres Humanos mais Humanos*. Porto Alegre, Artmed.
- Cvalho, M. J. L.; Cruz, H. (2015). *Transições: desafios e práticas no acolhimento de jovens em instituição*. Fundação Calouste Gulbenkian, Desenvolvimento Humano. Lisboa, Portugal.
- Casas, F. (2005). Desafios atuais da psicologia na intervenção social. *Psicologia & Sociedade*, 17(2), 42-49.
- Correia, L. F. L. (2012). Educar para a autonomização: um projeto desenvolvido com crianças/jovens institucionalizados. Dissertação (Mestrado em Educação). Área de Especialização em Educação de Adultos e Intervenção Comunitária. Universidade do Minho, Braga, Portugal.



- Costa, A. C. G. (1991). *Aventura Pedagógica: caminhos e descaminhos de uma ação educativa*. São Paulo: Columbus Cultural Editora.
- Curitiba. *Fundação da Ação Social-FAS*. Disponível em: www.fas.comtiba.pr.gov.br. Acesso em 08/08/2012.
- Delgado, P. (2009). O acolhimento familiar numa perspectiva ecológico-social. *Revista Lusófona de Educação*, 14, 157-168.
- Delors, J. (2005). *Educação para o século XXI: Um tesouro a descobrir*. Rio de Janeiro.
- Dill, K., Flynn R., Hollingshead, M. & Fernandes, A. (2012). Improving the educational achievement of young people in out-of-home care. *Children and Youth Services Review*, 34, 1081-1083.
- Erikson, E. (1976). *Identidade, Juventude e Crise*. Rio de Janeiro: Zahar.
- Figueiras, S. A. (2011). *Crianças institucionalizadas : representações sobre o direito à família*. Braga: [s.n.]. Dissertação mestrado, Sociologia da Infância, Instituto de Educação da Universidade do Minho.
- Freire, P. (1980). *Pedagogia do oprimido*. 8ª ed. Rio de Janeiro. Paz e Terra.
- Freire, P. (1996). *Pedagogia da autonomia: saberes necessários à prática educativa*. 30 ed. São Paulo: Paz e Terra.
- Freire, P. (2001). *Pedagogia dos sonhos possíveis*. São Paulo: Editora UNESP.
- Gaspar, J. (2014). *Os desafios da automatização: estudos compreensivos dos procesos de transição para diferentes contextos de vida, na perspectiva de adultos e jovens adultos ex institucionalizados*. Tese de Doutorado em Psicologia da Educação, Faculdade de Psicologia e Ciências da Educação da Universidade de Coimbra.
- Goyette, M. (2010). El tránsito a la vida adulta de los jóvenes atendidos desde los servicios sociales. The path of adulthood for youth in social service care. *Sips - revista interuniversitaria de pedagogía social*, 17, 43-56. Tercera época. Universidad de Quebec.
- Gulassa, R. (2010). *Imaginar para encontrar a felicidade: reflexões e propostas para o trabalho com jovens nos abrigos*. (1st. ed.). São Paulo: Associação Fazendo História. Associação dos Pesquisadores de Núcleos de Estudos e Pesquisas sobre a Criança e o Adolescente.
- Geenen, S. J. & Powers, L. E. (2007). Tomorrow is another problem: The experiences of youth in foster care during their transition to adulthood. *Children and Youth Services Review*, 29(8), 1085-1101.
- Gomes, I. (2010). *Acreditar no futuro. Alfragite*. 1 edição.
- Guará, I. M. F. R. (2010). *Redes de proteção social*. (1st. ed.). São Paulo: Associação Fazendo História: NECA - Associação dos Pesquisadores de Núcleos de Estudos e Pesquisas sobre a Criança e o Adolescente, Coleção Abrigos em Movimento.
- Martins, P. C. M. (2004). *Protecção de crianças e jovens em itinerários de risco representações sociais, modos e espaços*. Tese de doutoramento em Estudos da Criança Braga: Universidade do Minho. <http://repositorium.sdum.uminho.pt>
- Martins, P. C. M. (2005b). *A Qualidade dos Serviços de Protecção às Crianças e Jovens — As Respostas Institucionais, VI Encontro Cidade Solidária: Crianças em risco: será possível converter o risco em*



oportunidade? - 23 de Maio de 2005, Lisboa Fundação Calouste Gulbenkian Santa Casa da Misericórdia de Lisboa, pp:1-11.

Millani, F. (2003). *Tá combinado?* PEA Gráfica e Editora. Salvador/BA. Brasil.

Ministério da Solidariedade e da Segurança Social. Gabinete do Secretário de Estado da Solidariedade e da Segurança Social. Despacho n.º 9016/2012.

Pires, S. A. de C. (2011). *A promoção da autonomia em jovens institucionalizados*. Relatório de Estágio apresentado à Escola Superior de Educação de Bragança para obtenção do Grau de Mestre em Educação Social. Bragança.

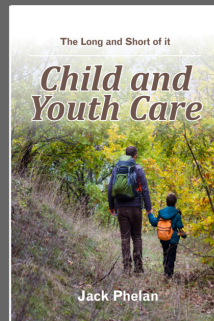
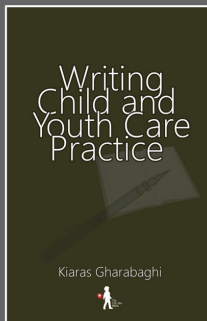
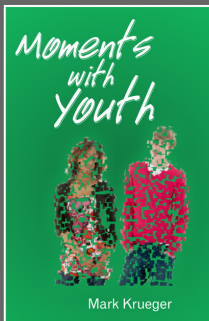
Rizzini, I.; Rizzini I. (2004). *A institucionalização de crianças no Brasil: percurso histórico e desafios do presente*. Ed. PUC-RIO, Edições Loyola.

Steinberg, L. E. (1999). *The vicissitudes of autonomy in early adolescence*. Child development, 57.

UNICEF. (2011). *Orientações técnicas às equipas profissionais de entidades públicas e privadas de acolhimento de crianças*. Diretrizes sobre as modalidades alternativas de cuidado das crianças. Ciudad Autónoma de Buenos Aires, Argentina.

MARLENE SCHÜSSLER D'ARÓZ is an educational/social worker at the host institution “Chácara Meninos de Quatro Pinheiros” in Brazil. Marlene may be reached at darozmarlene@gmail.com

AVAILABLE FROM THE CYC-Net PRESS



CYC-Online December 2017

ISSN 1605-7406

112

A Group Care Framework: The Benefits of Group Care Settings in Israel

Ilana Tischler

Educating young children in a group care residential framework is very much influenced by the type of this particular framework and the scope of treatment offered by the program.

This article is based on the long-term experience of operating a large boarding youth village with different units working all together. This includes a program for adolescents with rehabilitative and educational characteristics alongside a treatment orientation residential care program for children of elementary, middle and high school age. All of them studying in a normative school, which is an integral part of the youth village.

There is no doubt that healthy communication with parents is a key developmental asset for children at all ages. However, sometimes, the parent becomes a negative model and/or does not function correctly at home, resulting in the child's misbehaving and in having interpersonal difficulties.

In this situation, the advantage of a residential education and care facility is the breadth of its capacity, and its ability to provide personal attention 24 hours a day. This includes ongoing individual professional care by a social worker, something that is very difficult to implement in foster care or in other type of frameworks. When considering the fact that young children need a lot of warmth and a personal role model, the home or a familial setting will always be the first preference. However, despite this, in many situations, when the foster care situation does not



CYC-Online December 2017

ISSN 1605-7406

113

provide the appropriate support, the damage done is too serious and in these cases residential education and care programs can offer a better adapted program.

Due to the children's need for parental control and supervision and their increasing need to develop independence, a residential education and care program offers a unique solution by creating an empowering environment, which presents normative challenges to these young persons.

The presence of an adult authority figure in a manner sensitive to the child is definitely essential to healthy development. This being said, a correctly functioning adult authority figure in a residential care program, is sometimes preferable. On the one hand the child needs close supervision while on the other the child needs to be encouraged with warmth and love, as these are the best resources to encourage future healthy development. In a foster home, this conflict may be more problematic as the foster parent must fulfill all of the roles, while in a residential education and care setting the situation sets standards and norms for behavior, leaving the staff with more availability to provide the warmth and the love.

The group care framework is not a replacement for a functioning home. But in certain cases, can be a significant and appropriate alternative for a home that has a problematic functioning. In this group setting, the child is supervised in an orderly manner from personal hygiene habits, to education and development, is required to participate in informal enrichment and has the opportunity to acquire basic life skills. Skills the child is unlikely to acquire in a non-functioning home.

Among these basic life skills are social skills such as how to get along socially. A child who learns how to get along socially in his room, with his roommates, with his peer group, with his classmates, and with his neighborhood in general is better off. Such a young man can differentiate between the social codes in each group and can learn to apply these skills throughout his life. A child who learns how to dress appropriately for different occasions (i.e. the difference between what is appropriate for hanging out in the dorm as opposed to participating in a ceremony) gains the skill for life.



A functioning residential education and care framework, offers a wide variety of solutions to its youth. A committed and experienced staff can supply this. The treatment staff in my program has at its disposal a broad range of options from social workers, to psychologists, and psychiatric care, to cultivating the personal abilities of each pupil by identifying the strengths of each and providing the opportunity to develop those strengths. They also have the ability to relate to different behavioral issues, may they be problems in communication, acting out, depression, loneliness, or something else.

Behavioral problems develop among children for a variety of reasons (e.g. Genetic issues, environmental influences, lack of or poor role models, social pressure). It is not always possible to pinpoint the behavioral difficulty, but in an appropriate group framework where it possible to promote new behaviors, and provide a positive role model, there is the possibility that this very defined framework will reduce the likelihood of behavioral problems rather than increase it.

In addition to a variety of behavioral issues, we often find that some of our pupils have deeper psychological issues. These may be caused by abuse or neglect, but not only these factors. A child who has been abused or neglected needs ongoing professional treatment. This treatment is critical to creating significant change in the child's life, when provided alongside an encompassing group care facility that provides love and support. If the home or foster care family can provide ongoing and professional treatment, this is particularly valuable. The advantage of a residential educational and care program is that it has a variety of therapists and therapeutic options to offer, which are particularly important after a difficult experience the child had experienced at home.

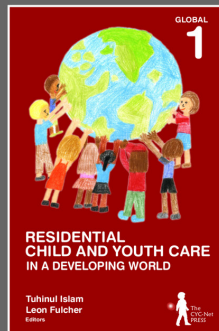
From my experience, children placed in our youth village, who have normative cognitive abilities that were removed from non-functioning homes receive a unique and encompassing opportunity to realize their inborn potential. Therefore, I see in this situation an additional opportunity and advantage for realizing their personal potential, their ability to feel "strong", to lead and become leaders, and to empower themselves in different fields of activity.



A long-term residential education and care arrangement is only needed in cases where the home is totally non-functioning. However, it is important to note that the group care platform is one that more easily allows the child to exit and later re-enter his original home, without creating “confusion” between the biological and foster parents. The clear distinction between biological parents and the educational and care staff in the group allows the child on the one hand to improve their behavior and acquire essential life skills while at the same time maintaining a positive relationship with their biological family. The success of a group care framework is when it can return a child home after the child had gone through meaningful educational and emotional processes and also his/her family.

A functional family framework is the first priority for the child, however the reality is painful and different and each case needs to be closely examined. Neither the foster care or group framework should receive preference, rather, it should be ensured that each group care program is supervised and gives the most correct and preferential service. As an example, we accepted to our residential program a six year-old girl after her foster care situation failed. After two years, we were able to

AVAILABLE FROM THE CYC-Net PRESS



CYC-Online December 2017

ISSN 1605-7406

116

recreate a relationship with the child and rebuild the relationships with the biological family. After that, I suggested we never use the term “never say never”. Each child is an entire own world and deserves a personalized solution.

The claim that in a group care setting, the child cannot create a reliable and trustful relationship with a significant adult, does not take into account the youth villages in Israel where the young person maintains a lifelong significant relationship with the housemother or Child and Youth Care worker and sees them as a personal role model. We select our staff so that all of them have at least a bachelor’s degree. This is a significant adult figure and not necessarily a parent figure, but it is always necessary to examine this statement in relationship to the parental figure in the specific child’s situation and to examine the alternatives.

The group care framework, prepares the child to live in a group, to think about others, and creates social habits that are not necessarily part of familial education. These kinds of social skills are the antithesis of anti-social behavior, which sometimes are attributed to residential care results. In my opinion, in successful group care framework the opposite is true.

When seeking a good placement for a child in need, the main question should be what are the child’s needs and which program can best provide for those needs. Can the out of home program provide the services needed to succeed in saving the child as compared to the other alternatives available, such as a non-functioning biological family, foster family or something else? In general, I believe that a well-functioning group care facility is the optimal solution, when out of home care is needed. We deploy a lot of effort in order to create high quality group care programs in the framework of our youth village which empower young people and bring them to be successful adults.

DR. ILANA TISCHLER is the director of a youth village in Israel that is home to 420 children and adolescents ages 6-18 of whom approximately 25% have been either “removed” from their families, foster care and /or familial residential units or placed in the Village by the Ministry of Welfare. Dr. Tischler may be reached at ilana.tischler@ben-shemen.org.il



The Effects of Orphanhood on Scholastic Performance among Primary School Learners in Mankweng of Limpopo Province, South Africa

Mmakotsedi Magampa, Tholene Sodi, Wilfred Lunga, Konosoang Sobane and Rodney Managa

Abstract

The well-being of learners is critical for attention, memory, language, perception, decision making and problem solving. Stressors such as the loss of a parent(s) can hamper these processes resulting in scholastic underachievement. Current research has explored the scholastic performance of orphaned learners aged eight to ten from ten public primary schools in Mankweng Circuit of Limpopo Province, South Africa, utilizing quantitative and qualitative methods that included semi structured interviews, observations and questionnaires. A sample of two hundred learners (N=200) took part in the study. Four learning areas namely Sepedi, English, Numeracy, and Lifeskills were studied. The teachers' schedules were used to assess the scholastic performance of orphaned in comparison with non-orphaned learners. The findings revealed that the highest number of orphaned learners obtained scores ranging from 0-49 in the learning areas investigated. The highest number of non-orphaned learners obtained scores ranging from 50-69 in the four areas studied. The educators also identified that orphaned learners as compared to non-orphaned learners perform below the average. The findings also reveal that orphaned learners displayed bully behavior and poor self-esteem when compared to non-orphaned. The study recommends the provision of the after-school intervention programs that will cater for the scholastic needs of disadvantaged learners.

Keywords

Orphaned learners, Scholastic performance, educator, South Africa.



CYC-Online December 2017

ISSN 1605-7406

118

Introduction

A parent's death usually ends a child's relationship with someone of central emotional importance (Cas, Frankenberg, Suriastini & Thomas, 2013). Learners experiencing trauma, grief and loss may manifest varying degrees of mental preoccupation characterized by absent-mindedness, forgetfulness and ultimately a decline in academic performance (Doka, 1995). Academic performance is not only dependent on intellectual capacity, but on healthy cognitive functioning as well. The loss of a parent at an early stage can therefore hinder cognitive functioning leading to poor school achievement. Nagel (2009) suggests that emotional welfare should be a greater part of learning and schools must play a role in ensuring that stress is minimized and individuals' capacities are enhanced and resilience built. However the 21st century mortality rates among parenting ages have increased due to the HIV/AIDS pandemic and other non-communicable disease in South Africa (UNICEF, 2006). Young learners are prematurely left to fend for themselves. In 2012, there were approximately 3.37 million orphans in South Africa (Meintjies, Hall, & Sambu, 2015). This rise in orphaned population overwhelms the ability of families, communities, civil societies and government to ensure their education, safety and wellbeing.

Education and learning in South Africa among public schools

During the apartheid era, education was in three categories namely model C, private school and public schools. Model C schools catered for the white population, the private schools catered for the elite of all races and the public schools were for the marginalized groups of which the majority was largely black population in former homelands and townships and the coloureds (Kimuni & Bhorat, 2014). The teacher-pupil ratio stood at between 1:20 and 1:30 for model C schools and private school while in public schools it was between 1:40 and 1:70 (Kimuni & Bhorat, 2014). The education curriculum for public schools was centered on the pupil and the teacher and parents were not as involved as with the former model C schools.



In the post-apartheid South Africa, grade 1 to 9 schooling is compulsory. Learners start schooling when they turn seven and are expected to go through schooling until they are fifteen years of age. The school system which is considered compulsory and basic, is divided into three distinct phases. The foundation phase starts from grade R through grade 3. The second phase is intermediate phase which starts from grade 4 through grade 6. Lastly, the senior phase which starts from grade 7 to 9.

The education system in South Africa faces major challenges such as insufficient funds especially among schools located in rural settings that at times are forced to close business. The absence of suitably qualified and passionate educators coupled with lack of learning facilities also complicate the problem. Lack of finances usually places an enormous weight to the resident administrations as well as to the learners' families. Most learners in South Africa live in poverty stricken conditions located in poor rural areas and some in townships, and the standard of education however differs from area to another and from school to school.

The Department of Basic Education (DBE) in South Africa introduced the education curriculum called Outcome Based Education (OBE) in March 1997. OBE replaced Bantu Education and was implemented in stages. The OBE learning system required the parent's participation. The post-apartheid education system recognizes that learner, educator and a guardian/parent play a significant role in teaching and learning. In the Limpopo province, rural areas have significant numbers of orphaned learners. The orphans' guardianship consists of older grandparents most of which are unable to read and write. They cannot actively participate in the school related activities that require assisting learners to do homework prescribed by their educators. Jeynes (2016) in a Meta-Analysis study showed that parental involvement in teaching and learning is related to positive outcomes among African American youth. The implication of the findings are that investigation with regard to the relationship between orphanhood and academic performance is needed to design evidence-informed policies aimed at addressing educational outcomes of parentless and vulnerable children South Africa. This research offers a contribution in this space by exploring orphans academic performance in foundation phase.



Aim of the study

The research aimed to explore the effects of orphanhood on scholastic performance among primary school learners in Mankweng of Limpopo Province, South Africa. The objectives were:

1. To examine orphanhood and its effects on learners' scholastic attainment
2. To determine factors associated with academic performance among orphaned learners.
3. To compare the performance of orphaned and non-orphaned learners.

Theoretical framework: Attachment theory

The study adopts attachment theory which describes the emotional bond formed between a baby and the main carer as they interact and connect over time (Bowlby, 1988). According to the theory, care that is emotional and responsive comprising of love and nurturance from a primary caregiver is vital for healthy and desirable development. Positive relationships between parents and learners promote feelings of security in the child which in turn is considered to be a necessary precondition for exploration of the environment (Roorda, Koomen, Split & Oort, 2011). Secure attachment is linked with higher grades, better emotional regulation, social competency, and preparedness to face life challenge (Bergin & Bergin, 2009). Secure attachment predicts scholastic success, this occurs during toddler stage. At school, insecure learners have a tendency of displaying lower oral capability, mathematics incapacity, poor reading command and poor scholastic attainment, showing less inquisitiveness than learners who are securely attached. Bergin and Bergin (2009) found that children in third, fifth and sixth grades who are attached to their biological parents adapt quickly at school and do well scholastically and are emotionally well.

The theory offers an important outline for understanding the effect of early communal and emotional contacts on intellectual structures used by the child to build views of the world and of the self. The theory further addresses social and



emotional growth from the standpoint of both course and consequence and has acknowledged a range of indicators extrapolative of later scholastic attainment, social capability, and psychopathology. The theory offers an alertness of and new senses resultant from the child's past and the restraints of observed child, parent and educator actions in the existing setting (Kennedy & Kennedy, 2004).

Methodology

A mixed methodologies approach was employed comprising quantitative and qualitative measures. This research primarily employed questionnaires and individual interviews (Creswell, 2015; Mertens, 2014). The rationale behind the qualitative research design was that it is the most suitable in understanding social or human problems, particularly those linked to factors associated with learning. A quantitative approach allows for more reliable and objective findings as well as to be able to use statistics to generalize findings. In this study the quantitative approach allowed comparison of relationships between variables (orphaned and non-orphaned learners). Individual interviews were used to collect important background information on participants. Researchers also felt that interviews were an important instrument if they were to access participants' feelings, perceptions, beliefs, knowledge and opinions.

The target population for individual interviews included educators in Mankweng Circuit, Capricorn District of Limpopo Province. The data from the interviews was analyzed to reveal pattern, themes and recurrent ideas pertaining to the aim of the research. Ten key informants' interviews were held comprising 6 females and 4 males in the schools. There were more female key informants due to the fact that foundation phase education has more females teachers compared to males. The use individual interviews, structured questionnaires as well as a wide range of participants enabled the researchers to triangulate and hence ensuring the trustworthiness of the findings.

Authorization and consent

Legal authorization: The researchers sought permission from the Department of Education and the ethical clearance from the University of Limpopo.



Goodwill permission: Appointments were made with the leaders in Mankweng circuit to hold meetings to fully inform them about the research aims, possible outcomes and benefits associated with the research. The research procedures were explained, and permission sought to proceed with the planned study.

Participant written informed consent: Refers to permission given to the researcher by the participant in full understanding of the possible risks or benefits of participating in a research activity (Nijhawan, Janodia, Barry, Gaupa & Mushwada, 2013). Guardians received consent forms and signed them to allow the learners to take part in the study.

Confidentiality and anonymity: Confidentiality is defined as a clear or inferred assurance by a researcher to a participant in research, whereby the participant is assured that any information they provide to the researcher will not be attributed back to the participant (Stirrat, Johnson & Gillion, 2010). The researcher ensured to respect the privacy and needs of all research participants.

Research site and the background

The research took place in 10 primary public schools under Mankweng circuit namely, Pulamadibogo, Dilokolobe, Meriting, Toronto, all located in Mankweng Township, Diopong located in (Ga-Makanye- rural village), Sekwala (located in Segopye- rural village) Motholo (located in Mamotintane- rural village), Badimong, Mmalesa, Megoring (both located in Mentz village- rural village). 58% of learners in this area are under the guardianship of old grandparents, most of whom do not have a formal education and therefore unable to read and write, 16% are in households led by siblings with no elderly people, while 26% are with uncles and aunt.

Sampling

Ten (10) primary schools in Mankweng circuit constituted the sample. In each of the sampled schools, 20 learners (10 orphans and 10 comparison group-non-



orphans) were chosen using simple random sampling and the criteria of age. The researchers opted for the ages between eight and ten years for in South Africa the recommended and acceptable school age is seven. A seven-year-old must start grade one, the rational therefore for not starting at seven was that at that age the learner has just started schooling and academic un-attainment in the child's first year of study might be mainly due to transitional challenge. The study did not opt for the eleven and above ages since in terms of development, the age eleven is associated with the onset of puberty, the period characterized by changes in hormonal patterns, behavior and the physique affecting the setup of a school-age child.

Each school had a list of orphaned learners that covers their demographical information such as age and gender. The researchers checked the list against age and gender and out of the list, and employed simple random sample method to select appropriate learners. Age and gender was also used to sample the comparison group using simple random sampling as well.

Scoring system

The learners' examination scores in four learning areas under investigation Sepedi (Mother tongue); English; Numeracy and Life Skills were obtained from their respective teachers. The standardized scoring system and performance indicators in both primary and secondary schools in South Africa comprises eight level i.e. from 0-29 is categorized as level one and classified as 'not achieved' or 'fail', from 30-39 is level two and classified as 'elementary achievement' from 40-49 is level three and classified as 'adequate achievement', from 50-59 is level four and classified as 'moderate achievement', from 60-69 is level five and categorized as 'substantial achievement', from 70-79 is level six and categorized as 'meritorious achievement', from 80-100 is level seven as categorized as 'outstanding achievement'. For the current study, the researchers combined levels one to three to make one level (one) and four and five to make one level (two) and six to eight to make one level (three).



Findings

The research findings were based on the themes highlighted in Table I.

Table I: Themes

Themes	Primary themes	Secondary themes
Academic performance	Poor scholastic performance by orphaned learners as compared to non- orphaned learners	Inability to write school work, absent from school, poor grades, lack of concentration in class
Emotionality	Orphaned learners are emotionally burdened as compared to non-orphaned learners	Poor self- esteem, lack confidence, feel rejected, often unhappy, sickly
Behavioral pattern	Orphaned learners display unruly behavioral patterns as compared to non-orphaned learners	Uncooperative, Disrespectful, Bully, Bossy

The research results revealed that orphaned learners are not performing well scholastically. Explanations obtained from key informants pointed out that, performance differences are as a result of many factors. The challenges on learners academic performances include low attention span due to hunger, lack of parental encouragement in learning are also a serious challenge to orphaned learners. Key informants explained that orphaned learners were among the most susceptible members of society, often in need of basic essentials (food, clothing and shelter) and resources linked to superior learning. They also indicated that most of them suffered from stigma and discrimination within the community and at school. Some educators also pointed another challenge which is the distress associated with the ailments, suffering and passing of family members. The distress according to some key informants leads to struggle in focusing in classroom and in attaining the skills and knowledge gained in school. Apart from scholastic under



achievement, the study also revealed that orphaned learners are emotionally burdened as compared to their non-orphaned counterpart.

A comparison of orphaned learners and non-orphaned learners indicated significant ($P < 0.001$) difference in academic performance from four assessed learning areas (Table 2). On average, non-orphaned learner's performed better with the scores ranging from 58.75 in Numeracy to 64.73 in Sepedi, as compared to orphaned learners with the score ranging from 47.75 in numeracy to 51, 96 in Sepedi, respectively (Table 1). For both groups, the highest average score obtained is in Sepedi, which is their home language, while the lowest score obtained is in Numeracy. The results have clear implications on the effects of orphanhood on academic performance of learners in rural areas.

Table 2
Mean value comparing academic performance of non-orphaned vis-a-vis orphaned learners

Learners	Sepedi	English	Numeracy	Lifeskills
Non orphaned	64.73±13.46 ^a	59.95±12.85 ^a	58.75±14.22 ^a	60.42±12.95 ^a
Orphaned	51.96±16.36 ^b	47.47±16.13 ^b	47.45±16.10 ^b	48.25±16.15 ^b
Trial mean	58.34	53.7	53.1	54.34
LSD	4.17	4.06	4.23	4.08
Significant	***	***	***	***

LSD= Least significant different. Mean in a similar column followed by a different note are significantly different from each other at the 5 % probability level

**** = highly significant at $P < 0.001$*



Performance within groups

Table 3
Mean value comparing academic performance of orphaned boys vis-a-vis orphaned girls

Orphaned	Sepedi	English	Numeracy	Lifeskills
Boys	49.31 ^a	44.75 ^a	45.56 ^a	45.47 ^a
Girls	54.4 ^a	49.98 ^a	49.19 ^a	50.8 ^a

Mean in the same column followed by a different letter are significantly different from each other at the 5% probability level. Within the orphaned learners group, on average score, girls performed better than boys in all four learning areas; however, the difference was not statistically significant (Table 3).

Discussion

Orphaned learners appear to suffer significant scholastic disadvantage in terms of performance in all learning areas investigated as compared to their non-orphaned counterparts with the average score of 64.73 against 51.96 in Sepedi, 58.75 against 47.75 in Numeracy, 59.95 against 47.47 in English and 60.42 against 48.25 in Lifeskills. Statistical analysis specified a significant ($P < 0.001$) variance in all learning areas investigated.

The results of this research are in agreement with other studies conducted globally. A study by Tu et al. (2009), Ganga and Maphalala (2013) and Guo, Lia and Sher (2012) found that orphaned learners were significantly disadvantaged in academic marks compared with non-orphans. In another study, Bennel et al. (2001) found that orphans experience tough conditions including poor attentiveness as one of the problems. Monash and Boerma (2004) and Mushayi (2013) suggest that orphans have inferior level of school attainment than other learners and they are also lower on school capabilities than their peer.



The current study revealed a minor variance in scholastic attainment between orphaned girls and orphaned boys, with orphaned girls performing better than orphaned boys with the average score of 54.4 against 49.31 in Sepedi, 49.98 against 44.75 in English, 49.19 against 45.56 in Numeracy and 50.8 against 45.47 in Lifeskills. The results of the present study are consistent with former studies globally, for example separate studies by Juffer and Van IJzendoorn (2005), Van IJzendoorn et al. (2005) and Voyer and Voyer (2014) found that girls achieve better than boys scholastically.

The qualitative component of the study concurred with the quantitative component with participants stating that orphaned learners perform below the expected attainment when compared to non-orphaned learners identifying challenges such as poor attentiveness in the classroom coupled with failure to complete homework by orphaned learners. Apart from poor scholastic attainment, educators perceived emotional and behavioral problems that include among others, loneliness, rejection, shamefulness, sadness, poor self-regard, sensitivity and lack of self-assurance, ill wellbeing and school nonattendance. The results of the present study are in agreement with the results of earlier studies which submitted that orphaned learners exhibit interactive and behavioral challenges including unruly problems, violence, and withdrawal and crying in class (Bennel et al., 2001; Mushayi, 2013; De Weerd, Beegle & Dercon, 2017).



[SUBSCRIBE HERE](#)



CYC-Online December 2017

ISSN 1605-7406

128

Strengths and limitations of the study

The strength of this research lies in the fact that it employed both quantitative and qualitative methods of data collection. The limitations linked to the study are that orphans below the age of eight and above the age of ten were excluded. The research focused primarily on pupils in grades two to grades four; commonly in the age group of eight and ten hence there was omission of the other age clusters. Orphans who had a surviving parent to look after him/her were not considered an orphan by the current study. The learner's intellectual capacity was not considered also. The sample size was also small (i.e. two hundred learners and ten teachers).

Conclusion

There is a discrepancy in learners' overall performance with orphaned learners performing poorly as compared to non-orphaned learners in Sepedi, Numeracy, English and Lifeskills in primary schools under Mankweng Circuit, Limpopo Province. Orphaned girls when compared to orphaned boys, perform a little bit better. Though there is a correlation between poor scholastic attainment and orphanhood, there are a lesser number of orphans who do exceedingly well even better than the non-orphaned learners.

In order to address the challenge of underperformance of orphaned learners, the study recommends the development and implementation of policies that institutionalize and regulate the provision of the after-school intervention programs. Orphans need to be adequately identified and provided with a robust support in order to minimize scholastic failure. The study further recommends the incorporation of basic counselling in the curriculum of teacher training so that they are best equipped with basic therapeutic skills which are essential to classroom management and development of learner-teacher relationships. This will potentially result in a gradual increase of skills that can be implemented to support the unique needs of orphaned and susceptible learners in a timely and adequate manner.



References

- Bennel, P., Hyde, K. & Swanson N. (2001). *The impact of HIV/AIDS Epidemic on the Education Sector in Sub-Saharan Africa*, Brighton: University of Sussex: Brighton.
- Bergin, C. & Bergin, D. (2009). Attachment in the Classroom. *Educational Psychology Review*, 21(2), 141-170.
- Bowlby, J. (1988). *A secure base*. New York: Basic books.
- Cas, A., Frankenberg, E, Suriastini, W. & Thomas, D. (2013). *The Impact of Parental Death on Child Well-Being: Evidence from the Indian Ocean Tsunami*. NBER Working Paper Series. Retrieved from <http://www.nber.org/papers/w19357>
- Creswell, J.W. (2015). *A concise introduction to mixed methods research*. London: SAGE.
- De Weerd, J., Beegle, K, J., & Dercos, S.(2017). Orphanhood and Self esteem : 18 Year longitudinal study from an HIV affected area in Tanzania. *Journal of Acquired Immune Deficiency Syndrome*. DOI:10.1097/QAI.0000000000001504.
- Doka, K. J. (1995). "Coping with Life-threatening Illness: A Task Model." *Omega: Journal of Death and Dying*, 32:111-122.
- Ganga, E. & Maphalala, M.C. (2013). Double Orphanhood: A Psychosocial Barrier to Assimilation of Learning Schemes in Child-Headed Households. *Mediterranean Journal of Social Sciences*, 13(13):499-511. DOI:10.5901/mjss.2013.v4n13p499.
- Guo, Y., Li, X. & Sher, L. (2012). The Impact of HIV/AIDS on Children's Educational Outcome: A Critical Review of Global Intervention. *AIDS CARE: Psychological and Socio-medical Aspects of HIV/AIDS*, 24(8):993-1012.
- Jeynes, W.H. (2016). A Meta-Analysis: The Relationship between Parental Involvement and African American School Outcomes. *Journal of Black Studies*, 1-22. DOI: 10.1177/0021934715623522.
- Juffer, F. & Van Ijzendoorn, M.H. (2005). Behavior Problems and Mental Health. Referrals of International Adoptees: A Meta-analysis. *Journal of American Medical Association*, 293(20), 2501-2515.
- Kennedy, J.H. & Kennedy, C.E. (2004). Attachment Theory: Implication for School Psychology. *Psychology in the Schools*, 4(2), 247-259.
- Kimuni, E.M. & Bhorat, H.C. (2014). *The Effects of Pupil-Teacher Ratio and expenditure per Pupil on Educational Attainment in South Africa*. Retrieved from <http://www.afdb.org/fileadmin/uploads/afdb/documents/publications>
- Meintjies, H., Hall, C. & Sambu, W. (2015). Demography of South Africa's Learners. *South African Child Gauge*. Cape Town.
- Mertens, D.M. (2014). *Research and Evaluation in Education and Psychology: Intergrating diversity with quantitative, qualitative and mixed methods*. London: Sage.
- Monash, R. & Boerma, J.T. (2004). Orphanhood and Childcare Patterns in Sub-Saharan Africa: An Analysis of national survey from 40 countries. *AIDS*, 18(2), 55-65.



- Mushayi, J. (2013). *Addressing behavioral challenges of orphaned learners who head households: A psychoeducational programme to enhance learning*. PhD Thesis, University of South Africa.
- Nagel, M. (2009). Mind the Mind: Understanding the links between the Stress, Emotional Wellbeing and Learning in Educational Context. *International Journal of Learning*, 16(2), 34-40.
- Nijhawani, L.P., Janodia, M.D., Barry, K.L., Gaupa, N. & Mushmada, P.B. (2013). Informed Consent: Issues and Challenges. *Journal of Advanced Pharmaceutical Technology and Research*, 4(3)134-140.
- Roorda, D.L., Koomen, H.M.Y., Split, J.L. & Oort, F.J. (2011). The Influence of Affective Teacher-Student Relationship on Students' School Engagement and Achievement: A Meta – Analytic Approach. *Review of Educational Research*, 81(4), 493-529.
- Stirrat, G.M., Johnson, C. & Gillion, R. (2010). Medical Ethics & Law for doctors of tomorrow: The 1998 Consensus Statement Updated. *Journal of Medical Ethics*, 36(55-60).
- Tu, X., Lv, Y., Li, X., Zhao, G., Lin, X., Hong, Y., Zhang, L. & Stanton, B. (2009). School Performance and School Behavior of Learners Affected by AIDS in China. *Vulnerable Child and Youth and Study*, 4(3), 199-209.
- Van IJzendorp, M.H. Juffer, F. & Klein Poedhuis, C.W. (2005). Adoption and Cognitive Development: A Meta- Analytic Comparison of Adopted and Non-adopted Learners' IQ and School Performance, *Psychological Bulletin*, 131, 301-316.
- Voyer, D., & Voyer, D.S., (2014). Gender differences in scholastic achievement: A meta analysis. *Psychological Bulletin*, 140(4), 1174-1204.
- UNICEF. (2006). *Africa's Orphaned and Vulnerable Generations: Learners Affected by AIDS*. Retrieved from www.unicef.org

MMAKOTSEDI MAGAMPA is a PhD candidate at the University of Limpopo and works at Human Sciences Research Council (HSRC), Research Use & Impact Assessment Unit and may be reached at mmagampa@hsrc.ac.za

PROFESSOR THOLENE SODI works at the University of Limpopo (UL), Department of Psychology and may be reached at Tholene.Sodi@hsrc.ac.za

DR. WILFRED LUNGA works at the Human Sciences Research Council (HSRC), Research Use & Impact Assessment and may be reached at wlunga@hsrc.ac.za

DR. KONOSOANG SOBANE works at the Human Sciences Research Council (HSRC), Research Use & Impact Assessment and may be reached at ksobane@hsrc.ac.za

RODNEY MANAGA works at the Human Sciences Research Council (HSRC), African Institute of South Africa (AISA) and may be reached at rmanaga@hsrc.ac.za



CYC-Online December 2017

ISSN 1605-7406

131

Postcard from Leon Fulcher

Village of Tuai, New Zealand

Kia Ora and warm greetings everyone! We in the Southern Hemisphere are enjoying Spring time and our schools break up shortly for Christmas and Summer holidays. It's been very wet!

In our village, a lot has been happening at our local marae, Hinekura Pa. She (this ancestral house is named through the female line) has hosted several important events in the past week which are worth sharing. All the events have been about remembering and also about saying farewell to family members who pass on. It is also the venue for monthly Anglican services.

Working with the New Zealand Army, the Ngai Tuhoe Iwi or tribe prepared a ceremony of remembrance for the 77 young men of Tuhoe who joined what became known as 'the Native Contingent' by the Imperial Command of World War I forces. These young men were provided with picks and shovels to dig trenches at Gallipoli in Turkey, and then on the so-called 'Western Front'. They became legendary as The Maori Battalion in World War II.



Remembering the young men of Tuhoe who served in the WW I Maori Contingen



Kuia o Tuhoe lamenting the young men whose lives were taken in far away places



CYC-Online December 2017

ISSN 1605-7406

132

Before the ceremony started, children were shown to the crosses that remembered their ancestor. There the children stood and then placed an Armistice Day poppy in a slot created on each cross. Adults were invited to join the children and stand behind empty crosses, marking the cross with an Armistice Day poppy as the children had done.

Children from the local primary school participated with the support of their teachers. The children had rehearsed songs, haka and poi-poi dances that they performed with confidence.

It was interesting to note how the flags of Turkey, France and Belgium were raised in recognition of the countries where The Maori Contingent served. First they sailed to Egypt where they received further training, and then moved to support the Gallipoli campaign in Turkey, with mostly picks and shovels digging trenches. Such expertise was then taken to the

Western Front, starting with the Somme, Ypres, Messines Ridge and Paschaendale.

Some 500 Maori joined the World War I New Zealand Expeditionary Force while others refused, mostly from tribes where land confiscations had occurred. The Crown was offered a clear message: *Give us back our land and we will consider*



Children stood by the crosses that represented their fallen Great War ancestors



Children of Te Kura o Waikaremoana listening to the Korero given by their teacher



helping you out with your War. The Great War of 1914-18 was horrific. Throughout New Zealand and the Commonwealth, one finds memorials to whole families and villages who lost young lives to war and the flu.

Meanwhile, down the hill from Hinekura Pa on the following weekend, we attended the prize-giving for our annual school fund-raising activities. Competitors in adult and junior, male and female section, along with children, paid an entry fee before the hunting begins at midnight Thursday and goes until the final weigh-in mid-day Sunday. I have sympathy for those opposed to blood sports and killing animals for sport. These are targeted rodents and other introduced species that are a serious threat to New Zealand National Parks and forests. I support rural family traditions of hunting where game is butchered and processed to the highest possible standards for family and iwi consumption. Rural family diets where we live almost always include wild pork, venison and *kai moana* collected from land and sea.



Tuai Children performing their waiata with expressive hand and body movements



Flags of Turkey, France and Belgium signalled Maori Contingent involvement





Young people with developmental disabilities are included in all activities



Annual Primary School Fund-raising Pig and Deer Hunt at Waikaremoana



What children do you know who would hold rodent possums or hares they shot?

Leon



CYC-Online December 2017

ISSN 1605-7406

135

Information

Publishers

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

Founding Editors

Thom Garfat

thom@cyc-net.org

Brian Gannon

admin@cyc-net.org

Editor

James Freeman

james@cyc-net.org

Associate Editor

Mark Smith

mark.smith@ed.ac.uk

Assistant Editor

Janice Pike

janicepike@waypointsnl.ca

Correspondence

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

Advertising

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

Columnists

Kiaras Gharabaghi – Ryerson University, Canada

Jack Phelan – Grant MacEwan University, Canada

Hans Skott-Myhre – Kennesaw State University, USA

John Digney – Tusla, Ireland

Maxwell Smart – Lothian Villa, Scotland

Leon Fulcher – Transformation, New Zealand

Aurora Demonte – Fleming College, Canada

Doug Magnuson – University of Victoria, Canada

Laura Steckley – Strathclyde University, Scotland



CYC-Online December 2017

ISSN 1605-7406

136

Permission to Reproduce Material

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

Writing for CYC-Online

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

In general:

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

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

Please note that authors retain joint copyright privileges.

Send submissions to: cyconline@cyc-net.org



SCAN THE CODE
GET THE CYC-NET APP NOW



CYC-Online December 2017

ISSN 1605-7406

137



Advertising in CYC-Online

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

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

Material specifications

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

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

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

Sizing information

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



CYC-Online December 2017

ISSN 1605-7406

138