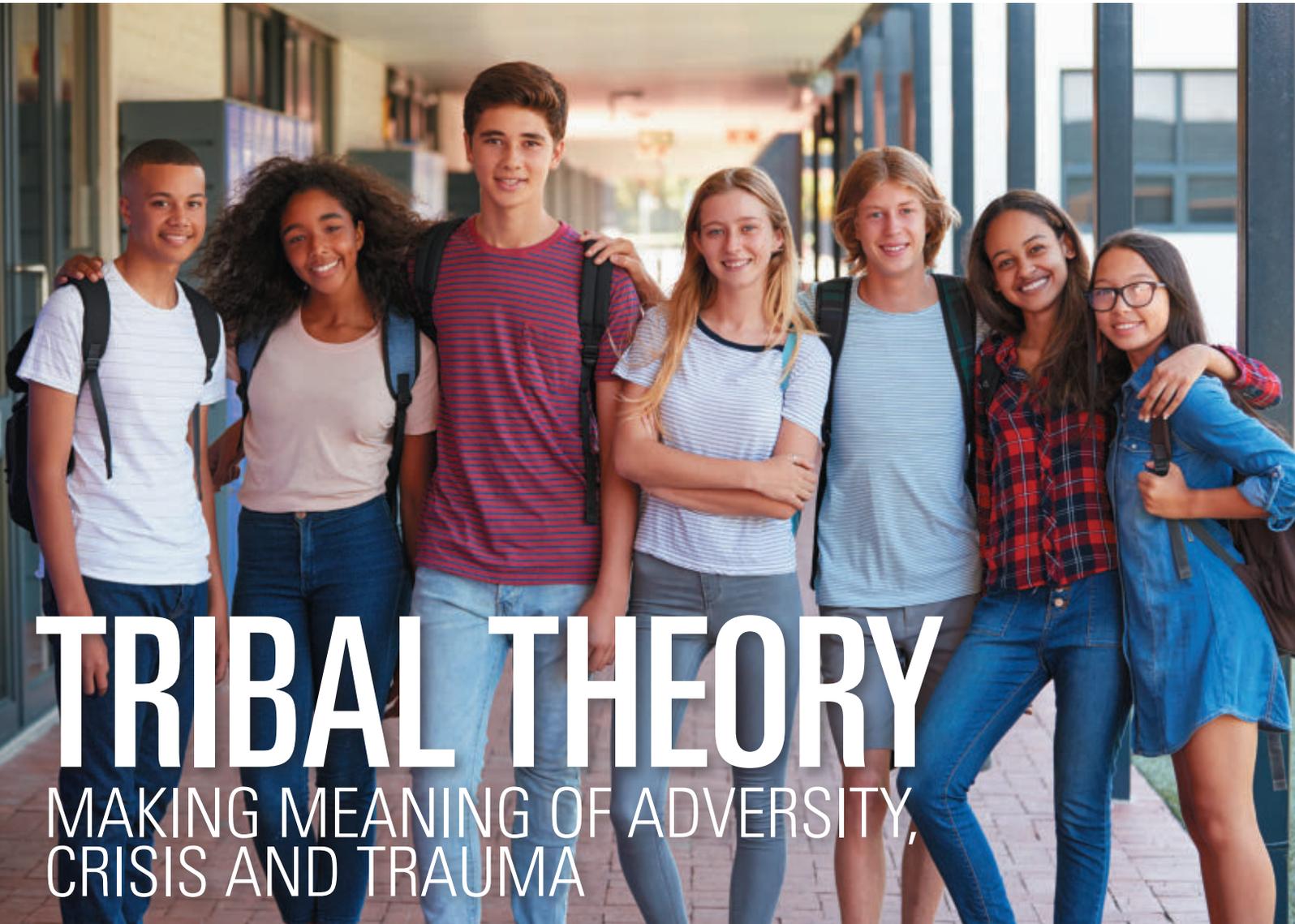


BC Counsellor



TRIBAL THEORY

MAKING MEANING OF ADVERSITY,
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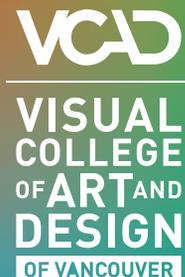
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The objectives of the BCSCA are to:

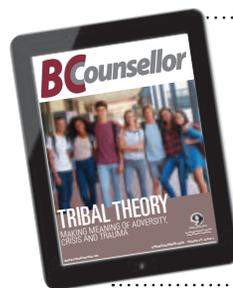
- Promote school counselling in the province of B.C.
- Define and promote professional standards and qualifications for school counsellors
- Define and promote the role of the school counsellor
- Encourage the formation of chapters to establish a strong professional organization
- Promote professional growth in school counselling
- Support research in counselling
- Publish periodicals in pursuit of the purpose of the association
- Define and promote adequate counselling facilities

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BY DAVE MACKENZIE

Observations of the School Counselling Profession

For more than 18 years, I have worked as a school counsellor in the secondary system. My partner is a school counsellor, and some of my best friends are school counsellors. For 16 years, I have been an active member of the BC School Counsellors Association (BCSCA) executive committee, taking on various roles including conference chair and technology chair, and for more than 10 years, I have served as president of the association. I am blessed to have had experiences that provided me with the opportunity to see school counselling from many vantage points and interact with colleagues, administrators, politicians and allied helping professionals across Canada and the United States to understand how school counselling “looks” and how it is perceived. I would like to share some observations and suggestions related to school counselling.

School counselling is one of the most varied and valuable, but misunderstood, services offered within the education sector. When the topic of school counselling comes up in a board of education meeting, there is usually unanimous agreement that our positions are valuable and “we should have more!” There are often short speeches extolling the virtue of having school counsellors available to all students for “whenever it is needed.” These speeches are coloured with personal stories of difficult times during school; and how a relationship with a school counsellor “made a difference.” The head nods in the meetings would seem to suggest a willingness to make that virtue a reality, surely resulting in an increase in school counselling services. However, as time passes and other meetings and private and public budget consultations take place, the result is either no change or a slight increase.

Another observation comes from my interaction with allied helping professionals. One of the privileges that I have enjoyed being BCSCA president is being included in meetings and events hosted by doctors, psychiatrists, social workers, police officers,

nurses and mental health clinicians, all individuals who work with the same young people and their families as school counsellors. Without exception, individuals in these groups have all had experiences with school counsellors, either as a member of the care team or through their own personal experiences. These individual experiences are typically impactful and positive, but this sentiment doesn’t seem to translate to understanding of our school counselling profession. Despite a skilled and highly trained helping professional’s personal experience, the prevailing belief about school counsellors is that we are “good with kids,” we “help them get a job or into college,” we “change courses,” or we “play games with kids.” When I describe our profession as teachers who are master’s degree-trained counsellors, many with a private practice, their response is typically, “OMG! I had no idea! Is this something new?” I proudly respond with, “This has been the standard for 30-plus years and our recent survey of more than 650 school counsellors tells us that more than 95 per cent of school counsellors have a master’s degree or higher in counselling or a related field.” I am also excited to share that these conversations typically end with, “That’s great! I am going to call that school counsellor on Monday to talk about a kid I am working with! We need to work together!”

The last observation I would like to share is one that might be hard to hear, and it may even create some anxiousness. School counsellors are overworked and under resourced, and often work in isolation. The rise in public awareness of mental health-related issues and an explicitly stated government priority to address the mental health in schools has increased the expectations of school counsellors. However, without resources to address the increased demand or permission to shed some of the non-school counselling duties, school counsellors are experiencing increasing levels of compassion fatigue and burnout. It’s important to understand that

we must be willing to advocate for ourselves and our profession. Easy to say, harder to do.

The single most impactful suggestion I can make to school counsellors is to form a local specialist association (LSA) of school counsellors in your school district or region. When you can get a group of school counsellors that meet regularly, you can begin to address the issues that all school counsellors face on a regular basis. What are those issues?

Professional isolation: More than 45 per cent of our members report working as the sole school counsellor in their building. When you have a regularly scheduled meeting with colleagues, you are no longer alone.

Compassion Fatigue: Meeting regularly provides a change to get some clinical or peer supervision to work through those difficult cases, without fear of being judged.

Burn out: It’s worth noting that workplace research literature denotes burn out is related to and a function of systemic factors that impact the ability of someone to do their work.

These sorts of issues are typically beyond the capacity of an individual to drive the change needed, but a group of committed and articulate professionals have a better shot. Our provincial survey indicates that these issues are common for a majority of school counsellors, but through the establishment of a LSA, your capacity to address issues of importance to you can be doubled or tripled because of the strength and support of your colleagues. The final benefit of a LSA that I would like to share is the opportunity to connect and laugh with people who experience what you experience at work, each and every day. The empathy and understanding of what we are going through is powerful, liberating and can help the soul survive. Please look after yourselves and those who do what you choose to do for a living – you are all worth it. 



BY BARBARA ZANG

Enjoy Your Reading Journey This Spring

Happy spring! Even though it is still snowy as I write this, optimism says that by the time this column is in print the trees will be leafing out and flowers will be blooming. As sure as the sun comes up every day, the seasons shift from one to another. Spring is my favourite even though it is the shortest, for it is ferocious in the frenzy of new growth. After the drabness of winter's waning, the bright colours of spring distract the eye in every direction.

This issue is full of interesting articles. I hope we have selected items to appeal to the wide variety of tasks

that BC counsellors engage in and may be interested to read more about. The general public seems to have a view of school counsellors who either help older students find courses they enjoy or teach younger students about being a friend. We know better and hope to bring articles that burrow into the details of your duties.

In this issue, we have addressed some topics that may be more personal for you as a counsellor rather than topics about counselling, along with articles featuring topics related to counselling. If you are able to find a copy of the movie *We*

Were Children, I recommend watching it. If not, reading *Indian Horse* is definitely a must. The book reviewed in this issue is disturbing because it addresses a true but disturbing topic. Once you get through the hard stuff, enjoy the article on cell phones and check out the one about tribal theory.

As always, articles are welcome. Whether you are a counsellor with years of experience willing to share some of your insights, or a student with a well-researched paper, you have something of interest to offer readers. Feedback on the magazine and article suggestions can be sent through email to bscsa.editor@gmail.com. 



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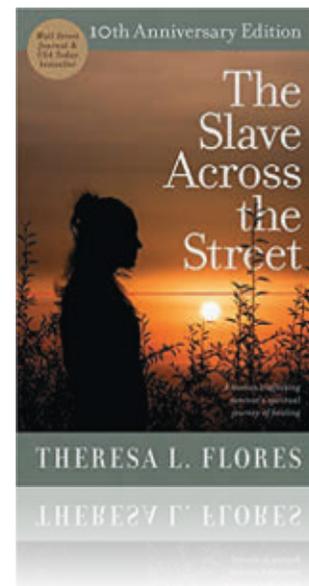
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The Slave Across the Street: The True Story of How an American Teen Survived the World of Human Trafficking

BY THERESA L. FLORES
AMPELON PUBLISHING, LLC, 2010
2ND EDITION 2019



This is not a book about counselling. It does not speak of issues facing counsellors, theories or practices that may be tried. Rather, it is a book about the tenacity of the human spirit and the truth of darkness too many young people face.

When Theresa was 15 years old, she was groomed and recruited into sex slavery. This happened to Theresa when she was living in a large American city, but her story is no different than that of many teens living in British Columbia in both large and small cities. As a global city, this is also a story set in Vancouver told by a fellow sufferer.

The story of teens and young people working in the sex trade is most often one of coercion, often one of outright slavery. Theresa outlines clearly the reasons she felt she needed to comply with her handlers. Taken from the perspective of cold, clear-headed logic, the reasons seem illogical, but taken from the perspective of a young teenager, feeling alienated from her support system

and friends, they make complete sense. This is the power behind human trafficking; vulnerable youth are recruited who then feel that their options are none or limited, so they comply with demands made of them.

Flores has described the atrocities made upon her without detail, so the reader does not suffer through horrific descriptions of a sexual nature. Yet, she tells enough in her reaction to what happens to her for the reader to know they do not want the details. She suffered greatly and that is enough to know. She suffered physically and mentally. Flores remembers the emotions attached to events and takes the reader along her emotional journey. She was lucky. She escaped. Not through efforts of her own, but rather through the fortunate timing of a work promotion and transfer of location of her father. The difficult upheaval of moving a family to a new state became an unwittingly life-saving decision made by her parents.

Why should BC counsellors read this book, set in large midwestern U.S. cities? Because this story transcends countries. Because this experience is one that a young person in your school could be having. Because we need to know the hazards to know what protective measures to put in place. The recruiting took place in school, witnessed by adults and ignored. If we recognize anything like this, we need to act. Flores also talks about the chaos of her life once she escaped and the obstacles she faced before finding the help she needed. Walk with her to help learn the story. 📖

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To Hear the Truth

A Reconciliation Dialogue Among Pre-Service School Counsellors

BY WILLIAM NICHOLLS-ALLISON

Pre-service school counsellors are faced with, among other things, a mountain of responsibility that must be shouldered if they are to be successful in their studies and, eventually, their practice. A broad knowledge of theoretical perspectives, development of counselling skills, and ethical acumen are generally considered the most important qualifications of a beginning school counsellor.

However, additional challenges face today's prospective counsellors. Canada's changing socio-political climate demands culturally competent professionals who understand their biases and have taken on the responsibility of learning about past and present injustices that affect the people they serve. Adler University in downtown Vancouver offers one of many school counsellor education programs

in British Columbia. It was there that, in the fall of 2018, the new cohort of school and youth students pondered these challenges and responsibilities. Dr. Gillian Smith, a former school counsellor and assistant professor at Adler, asked her school counselling class to view the film *We Were Children*, which tells the true story of two survivors of Canada's residential school system.

"It is paramount that school counsellors who work with First Nations, Metis and Inuit students, and their families, understand the historical context behind the circumstances of colonization that occurred in Canada," said Smith, "such as the dismantling and maiming of native language, traditions, practices and beliefs that resulted in significant destruction to the Indigenous community. Because children were legally forced to live in residential schools, they were often not allowed ongoing contact with their friends and families. As a result, they were not raised in their customary family settings, and many survivors did not receive their fundamental rights to healthy attachment, vital teachings on parenting, and healthy coping strategies. Many of these children were abused, neglected, or otherwise traumatized and the legacy of healing from these events continues."

Inspired by Smith's proposition, students in the class suggested that the screening of the film should be open to all people in the Adler community to increase awareness and activate discussion on social justice for Indigenous peoples.

Adler's manager of student services, Susanne Milner, was excited to help out with the event. Earlier in the year, she had taken the lead in Adler's common book program for the Vancouver Campus, a program that brings together students in all of the university's programs through literature and dialogue. At that time, the common book was *Indian Horse*, written by Ojibwe author Richard Wagamese, which explores the true story of a residential school survivor. Milner had proposed the book in early 2018 as a way to "fill in the gaps" in the education system, saying, "The novel is a great way to educate people about the intergenerational traumas of the residential school system and help them to see why Truth and Reconciliation is important."

With Milner's help, Smith and her new cohort of students linked the common book program with a public screening of *We Were Children*.

Milner also reached out to the Indian Residential Schools Survivors Society (IRSSS), based in North Vancouver, in hopes of inviting a speaker to come to the event. Gertie Pierre and Wesley Scott from the IRSSS were happy to respond. After the film viewing,

you could hear a pin drop in the room as participants gathered around Pierre, an elder and survivor of the residential school system. With bated breath, the audience listened as she shared her deeply touching first-hand account of growing up in the residential school system in BC and the immense impact that it has had on her life. Scott, who works as a resolution health support worker with the IRSSS, provided an overview of the history of residential schools in Canada. He also shared practical advice for the students and faculty in attendance, as well as school counsellors in general.

"Networking with First Nations communities and elders, attending workshops

"It is paramount that school counsellors who work with First Nations, Metis and Inuit students, and their families, understand the historical context behind the circumstances of colonization that occurred in Canada, such as the dismantling and maiming of native language, traditions, practices and beliefs that resulted in significant destruction to the Indigenous community."

— Dr. Gillian Smith, former school counsellor and assistant professor at Adler University

and having open discussions, and learning about the history of First Nations people are all productive," he said. "It's important to learn about the residential school system because of the significant impact that they have had on First Nations communities and on Canadian society as a whole. With informed practice and cultural competency, counsellors are better able to assist someone in their healing journey."

REFLECTING ON THE EVENT

Deepti Saini, a first-year counselling student, was touched by *We Were Children*.

"I was able to relate to my own experiences as a child in a missionary school," Saini said. "There were a lot of scenes that took me back: feeling the same homesickness, the harsh schedules and discipline, the physical abuse and the awful meals. However, the intensity of what those children [residential school survivors] went through was another level altogether."

Saini's emotional experience in watching the film allowed her to empathize with people she had never met before. Namira Dossa, also in her first year, had learned about residential schools in the past, yet she found that the film made the truth of residential schools much more real.

"The film gave me a better understanding of the intergenerational trauma, which is still present in this generation as much as it was in previous ones," she said. "I believe that all Canadians can benefit from watching the film – it offers a gateway to dialogue about the impact of residential schools between Indigenous and non-Indigenous Canadians."

Pierre's story was a valuable learning experience for student Jannie Ngo.

"Hearing [her] story gave me a new perspective of marginalized people, especially people who struggle with homelessness," Ngo said. "It's easy to go about your life and not think about the people who are suffering. I think that counsellors can really benefit from hearing stories and past accounts from courageous survivors like Gertie. I have a newfound appreciation for what a privilege it is [for counsellors] to facilitate a healing space and listen to the most delicate moments of a person's life."

Tia Turner, a public school teacher, sees opportunity for today's students in Pierre's story.

"It was inspiring to hear how amazingly courageous, resilient and graceful she is, despite the multitude of traumas in her life," said Turner. "Hearing about the power and healing that she has received by giving back and telling her story was empowering. We can create opportunities for students to share their stories with each other, to learn and heal alongside each other, and bring students and communities together through the power of our stories."

The event was attended by students in every one of Adler's programs as well as a number of members of the teaching faculty. These attendees found great value in the stories that were shared and in learning about the residential schools. Although the morning was short, its effects were significant. Students found themselves deeply empathizing with strangers they had never met, reflecting on newfound perspectives, empowered by the truth and yearning for reconciliation. Furthermore, as school counsellors, we can become familiar with traditional healing practices and greet our Indigenous students with sensitivity, empathy and respect for aboriginal customs, values and ways of knowing and healing.

Hosting an event like this may not be easy, as the emotions evoked are potent, but it is worthwhile as new insights and conversations may unfold, as they did at Adler. The resources exist for workshops of this kind to be held anywhere at any

time. The IRSSS, the Truth and Reconciliation Commission of Canada and numerous other organizations provide an array of resources which can be used to ignite awareness and discussion. Additionally, films like *We Were Children* and books like *Indian Horse*, which has also been made into a film, can be used to engage school counsellors and educators, enhance empathy and increase understanding.

ACKNOWLEDGEMENT

The author would like to thank Gertie Pierre and Wesley Scott from the IRSSS; Dr. Gillian Smith and Susanne Milner; Deepti Saini, Jannie Ngo, Namira Dossa and Tia Turner for their insight; and Daman Pabla, Mariana Gutierrez Sansano and Lamar McCormack for their help with editing.

This article can also be found on Adler University's blog, the Socially Responsible Practitioner at www.adler.edu/blog/raising-awareness-residential-school-system-canada.



RESOURCES

We Were Children:
www.nfb.ca/film/we_were_children/trailer/we_were_children_trailer

We Were Children facilitator's guide:
www3.nfb.ca/sg/100732.pdf

Indian Horse:
www.indianhorse.ca

The IRSSS:
www.irsss.ca

The Truth and Reconciliation Commission of Canada:
www.trc.ca (click on "Find resources for students and educators")

The National Centre for Truth and Reconciliation:
nctr.ca/about-new.php





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Tribal Theory

Making Meaning of Adversity, Crisis and Trauma

BY BARBARA ALLYN



THE CHALLENGE

One of the most challenging aspects of being a counsellor in many schools is not having enough time, resources and tools to support students and the school community when required. Counsellors, especially those in rural areas who must see many students, often travel between different schools to do so and then try to spend enough quality time with them. Being able to listen, guide and help students in this compressed framework can be frustrating for students and counsellors alike. It is a hamster in a wheel scenario, exhausting counsellors as more and more students are assessed with mental health problems and in need of ongoing support to cope. What can you do with limited resources and time that can make a positive difference in the face of these ongoing challenges?

In this article, I will introduce you to a therapeutic model that I initially developed as a trauma therapist 17 years ago. It has continued to evolve as a flexible framework that can serve as an effective and adaptable foundation for any person or organization that works to support individual, family and community healing. It is deceptively simple and is proving to be remarkably effective as a transformational healing guide for teachers, counsellors, health providers, first responders and the individuals and communities they all serve.

THE ROOTS OF DISCONTENT

I have worked as certified trauma therapist and crisis-intervention counsellor for 25 years. One day, several years ago, I stood at the door of my office where I worked as a youth clinical counsellor and looked down the hall to the waiting room. Another hour was coming to an end, and the doors of several other offices opened as our adolescent clients completed their counselling sessions. I often experienced sadness at this hourly ritual. The body language and facial expressions of our young clients often left me with the impression that they felt as though they were misfits. This day, however, as my next young client walked toward me, adorned in tattoos and piercings with the scars of self-harm marking her collar bones, I observed something different. What I saw was a “tribal” person. Her body was telling a different/new story. It elucidated who she now had become. It proclaimed her right to exist, defining her place in her tribe. In that flash of recognition, it became clear to me that the behaviours and symptoms my colleagues and I routinely interpreted and treated as disorders, dysfunctions and diseases were, in fact, natural and often creative expressions of a deeper and more fundamental need that was not being met; the need to understand, and subsequently live from, our authentic place in our tribe.

My “tribal” youth entered my office. I shut the door, took a marker to my whiteboard and drew three circles within one another. In the outer circle I wrote “Hunter,” in the middle circle “Guard” and in the inner circle “Homebody.” At the top of the board I wrote (and underlined) “Your Tribe.” In the session that unfolded, this simple drawing of three circles came alive with meaning for both of us. Together, my young client and I explored where she felt she would belong if she were to belong to a tribe. Our discoveries that session would prove to be transformative. For the subsequent decade, I have employed these three circles and the tribal approach, which I have named Tribal Theory, in crisis response and trauma, as well as clinical and family work. It has proven indispensable in frontline crisis work, mediation, workshops, training and counselling to social workers, first responders, medical and military workers, parents, teachers and families, and in innumerable coffee shop chats with all who have shown interest.



THE FRAMEWORK

Let’s take a closer look at the Tribal Theory framework. The three circles represent two primal roles and a position in any social structure (tribe). With each come characteristics and ways of being that contribute to the survival and

health of the tribe. Each of us has our primal place in the tribe, a place where we best fit. When we are rooted in our primal place in the tribe, we flourish. The transformative power of Tribal Theory first reveals itself when you begin to identify with your authentic role. The two roles in the tribe are the hunter, represented by the outer circle, and the homebody, drawn as the inner circle. The middle circle is the position of a guard. The guard is a circumstantially evoked position, a part of both the hunter and the homebody, that is accessed or called into being when a real or perceived environmental threat occurs, and a protector is required. Let's look at the respective roles of the hunter and the homebody.

The hunter embodies instinctive tracking, hunting and survival skills to meet the essential nourishment of the tribe. Naturally gifted with ADHD – Attention Directed in a Higher Dimension – a hunter is restless, always moving, and resting only long enough to move again. Hunters are born with an innate spiritual understanding of, and connection with, nature. Hunters respond through movement. They provide the energy needed to survive. Hunters are story makers.

The homebody is the nesting heart of the tribe. The most distinct characteristic of the homebody is their delight in others, and their comfort in being themselves. They are the nurturers of the heart. They love to love, love to be loved and do not find purpose in competing with others. They care for others, but, because they like themselves as well, they enjoy spending time alone. Time alone is dedicated to discovery, research, play and creating, and to pay attention to details. Homebodies possess the gift of observing details, and, in doing so, acquire the knowledge required to meet the needs of others. The homebody learns to create an environment for both hunters and other homebodies that is a safe place to be authentic.

THE BIOLOGY OF DISPLACEMENT

The human brain contains two small almond-shaped structures located near the hippocampus, in the frontal portion of the temporal lobe of the brain, called the amygdalae (the name comes from the Greek word for “almond”). They initiate the body's response to threat and seem to modulate all our reactions to events that are important to our survival. In Tribal Theory, the response to threat is represented by the guard. Both the hunter and the homebody invoke the guard when threatened. The guard brings “the gift of fear” and possesses a sensory-like intuition, with an ability to see warning signs and, subsequently, prepare and execute survival strategies quickly. It responds to threatening situations with appropriate adrenalin releases that manifest as flight, fight or freeze responses. As the healthy guard responds and solves problems in situations, it builds a foundation of resilience. Resilience can then be called upon when other challenges arise. When a person is living in their authentic role (homebody or hunter) they will summon what Tribal Theory recognizes as their healthy guard. The healthy guard is a survival tool, a protector. Without it, our authentic selves would not survive.

So, what happens if someone is pushed or forced out of their authentic role due to some adversity, crisis or trauma (when the hunter is forced to take up a homebody role or homebody is required to take on a hunter role)?

Tribal Theory calls this being displaced.

In forced displacement, under threat, the healthy guard is replaced by what Tribal Theory refers to as the fear guard. Having been forced out of their authentic role and place, (where a sense of belonging exists) the fear guard usurps the healthy guard. The fear guard is unable to make meaning of the threatening circumstances and so moves beyond simply trying to protect. It fearfully tries to control the environment to keep the tribe safe. In this attempt to control everything, the fear guard becomes hyper vigilant, making it difficult to process and make meaning of circumstances. If we cannot make meaning of circumstances, we cannot move out of the fear guard, even when a threat diminishes or ends.

Displaced, a sense of disorder is established. We will try to control our environment by attempting to recreate order. When we are displaced from our authentic self, we cannot recreate or maintain order. This struggle leaves the displaced person with the feeling that there is something wrong with them, that they are broken; a misfit. Unable to make meaning in fear guard, the protective and natural creative gifts that worked as an authentic hunter or homebody, turn into maladaptive responses as long as the person remains displaced. Maladaptive behaviours can present themselves as anxiety, depression, panic attacks, sleep disturbances, ritualized behaviour, self-medicating, self-harm, social disconnection, dissociation and thoughts of worthlessness. Labeled as disorders in the mental health field, in Tribal Theory these are recognized as symptoms of displacement. Unable to build resilience while living in fear guard, the displaced person is not existing in their authentic role and therefore cannot tap into the healthy guard that makes meaning of and assembles effective strategies and resources to resolve challenges.

Note: A person can choose to step into a role that is not their natural, authentic role and function well in what would otherwise be a displaced position if they are able to preserve their authentic selves while doing so.

As a healthy guard changes into a fear guard, the protector turns into a hypervigilant protector. This transforms the gifts of the hunter and homebody into maladaptive behaviours. Tribal Theory sees these behaviours as a response to displacement, dis-ease and dis-order. In understanding these responses, we can remove the prefixes of these three words and rediscover the healthy guard, responsible for placement, ease and order, waiting in the wings. Maladaptive behaviours are gifts, distorted while responding in fear guard.

As Tribal Theory has evolved, I have developed tools to help individuals uncover and explore their authentic place in the tribe and to begin to identify and unravel the events and circumstances of their pasts that most significantly shape their life choices and consequent outcomes. An understanding of why a person thought what they thought and did what they did, viewed through the new lens that Tribal Theory offers, provides many of the missing pieces of the puzzle that begins to clarify and make meaning of how they arrived at where and who they are now. Two of these simple tools have proven to be very powerful in this respect and they work in tandem to reveal valuable insights that in and of themselves often prove to be helpfully transformative. One is the trauma life line and the other is the healthy guard line.

The trauma life line is a way to assist you in telling your story about the challenging events that have had adverse effects on your life. It becomes a safe place for you to monograph your experiences and it can be helpful whether or not you have yet identified with an

authentic tribal role. Many times, in fact, it may help you to discover and clarify what your role is likely to be.

The healthy guard line helps to reveal an alternative story from the point of view of your in-born healthy guide. It is told by the part in all of us that was called upon to find creative ways to survive when our lives or safety were threatened by someone or something in our past. In Tribal Theory, it is the inner creativity of the authentic self, and guided wisdom connected to the healthy guard. It is the part of us that recognizes our ability to nurture, and our connection with nature.

In Tribal Theory, making meaning, connection, cultural safety and belonging are the primary pillars in healing from crisis or trauma. As you consider the different trauma responses to events identified on the trauma life line, you use the parallel line (the healthy guard line) to consider and mark how your authentic self with the healthy guard tried to help you in your times of need. This is where you can shift the trauma life line story into one of caring, bravery and resilience. As you see how you were able to call on your authentic self and healthy guard to guide you through difficult and challenging times, you will simultaneously begin to write a new story of how you did the best you could under the circumstances. You will also be able to connect with that part of yourself that has always been present. This authentic self and healthy guard are the parts of yourself that helped you through. Working through this process, we gain a greater understanding of how connection is so very important to us as humans. Tribal Theory suggests that it is very difficult, if not impossible, to connect in a healthy and productive way with ourselves and others or to make meaning of what has happened if we are displaced. When someone is given the opportunity to discover and to really see their authentic self and healthy guard line, they can connect with this part of themselves. This connection then makes it possible to interconnect other experiences they have struggled with and endured and to begin to tell the whole story that illuminates how they tried to serve their family, themselves and others. The new version of their story will clearly demonstrate how they tried to keep a connection with others in any way that they could, and how their authentic self, even displaced, was still able to call up their healthy guard line. Holistic change happens and it is very good.

As Tribal Theory has emerged, it has been an almost universally accepted framework that reveals a better understanding of ourselves and others. By re-visioning our place in our tribe through the lens of Tribal Theory, our relationships and stories of ourselves and others in community life are renewed and revitalized. It provides a broader and deeper explanation of how our responses to trauma have affected us personally and globally. I, as well as others, have experienced the beginning of spiritual, psychological and even physical healing within moments of being introduced to this model. It can initiate a rapid and enduring shift in how people see themselves and others; A shift away from blame and shame toward an understanding and appreciation of the value of one another. We accept our place in the tribe and begin to value our unique being. Tribal Theory is not about being "disordered," it's about looking at the source of the pain, which springs from being displaced. When displaced, we present ourselves with maladaptive behaviours and dysfunctions both in mind and in body. Behaviours are clues. What we commonly called disorders are, more accurately, symptoms of a larger problem: displacement. To understand each personal story of displacement is to find a map toward personal healing. When one discovers the myth of one's

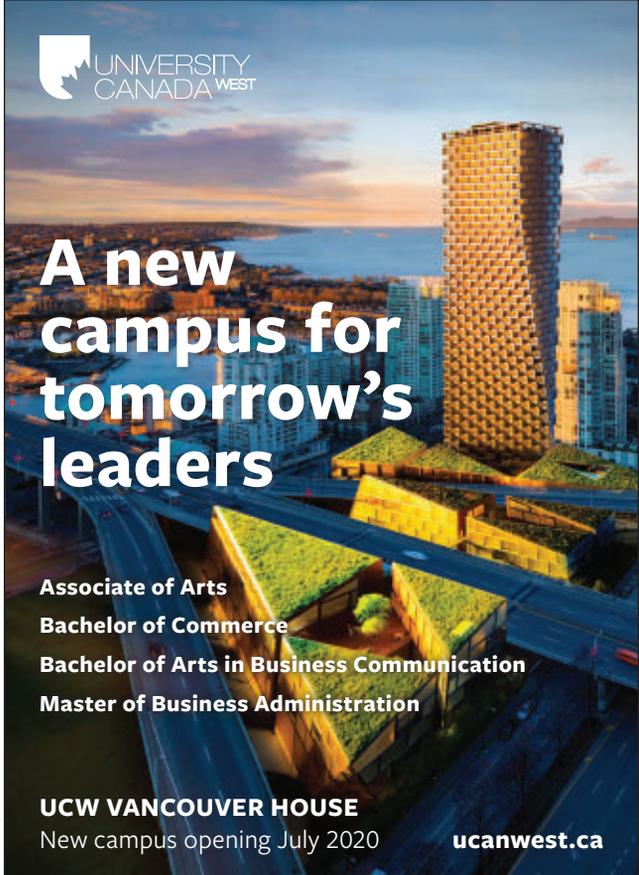
misfit, a distinct compulsion to express one's natural gifts creatively and to make meaning of one's life story naturally follows. It is the genesis of a new meaning that is the key to healing, resilience and post-traumatic growth.

Tribal Theory is a global theory immersed in the framework of social tribes that recognizes different cultural healing practices. Today, 17 years since that day at the counselling office, it is being embraced in the United Kingdom, Europe, Africa, Australia and Canada. You can learn more about it on my website at tribaltheoryglobal.com. 



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Barbara Allyn is a certified trauma therapist and crisis-intervention professional with 25 years of experience in active, front-line crisis response. Barbara has evolved into a thought leader and paradigm shifter, through her ground-breaking work on sensory dialogue, symbolics and post-traumatic growth. As a highly-respected speaker, presenter and facilitator, Barbara brings a wealth of experiential learning from her work as a family mediator, adolescent clinical counsellor and classroom behavioural specialist. She created and now advances the unique, effective trauma-response framework that is Tribal Theory. Barbara's work is consistently described by front-line responders, counsellors and whole communities as culturally safe, practical and easy to apply, creating a powerful long-term path to healing, post-traumatic growth and well-being.

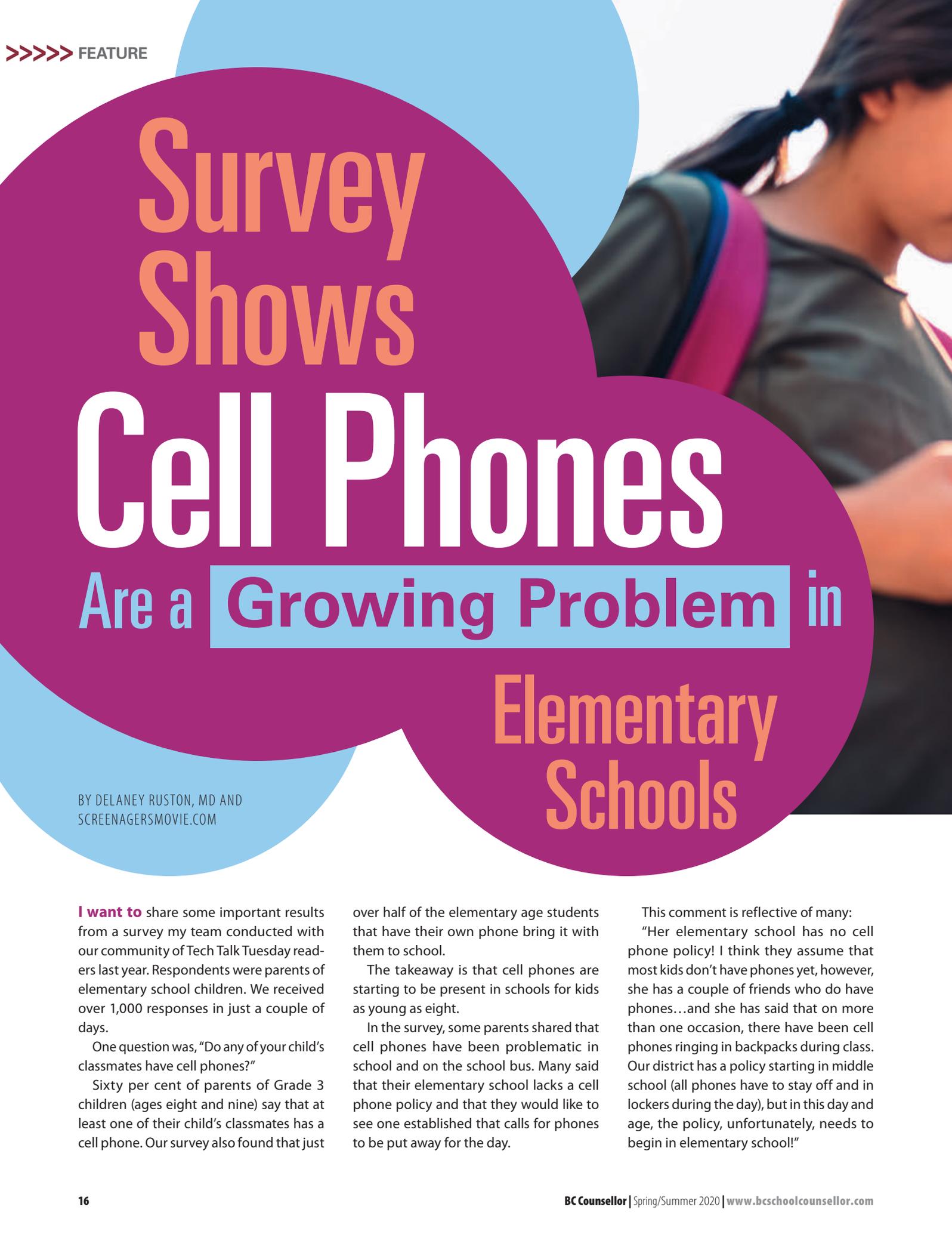


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Survey Shows Cell Phones Are a Growing Problem in Elementary Schools

BY DELANEY RUSTON, MD AND
SCREENAGERSMOVIE.COM

I want to share some important results from a survey my team conducted with our community of Tech Talk Tuesday readers last year. Respondents were parents of elementary school children. We received over 1,000 responses in just a couple of days.

One question was, "Do any of your child's classmates have cell phones?"

Sixty per cent of parents of Grade 3 children (ages eight and nine) say that at least one of their child's classmates has a cell phone. Our survey also found that just

over half of the elementary age students that have their own phone bring it with them to school.

The takeaway is that cell phones are starting to be present in schools for kids as young as eight.

In the survey, some parents shared that cell phones have been problematic in school and on the school bus. Many said that their elementary school lacks a cell phone policy and that they would like to see one established that calls for phones to be put away for the day.

This comment is reflective of many:

"Her elementary school has no cell phone policy! I think they assume that most kids don't have phones yet, however, she has a couple of friends who do have phones...and she has said that on more than one occasion, there have been cell phones ringing in backpacks during class. Our district has a policy starting in middle school (all phones have to stay off and in lockers during the day), but in this day and age, the policy, unfortunately, needs to begin in elementary school!"



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60%

of parents of Grade 3 children say that at least one of their child's classmates has a cell phone.

Another point that was made many times in the survey was about the use of phones on school buses. One parent said, "My child (with no phone) says when bus drivers allow devices on the buses, no one talks to anyone. He says he looks out the window when no one else talks."

Our website *Away for the Day* (awayfortheday.org) is full of resources to help you work for a policy in school. Many parents, educators and others have used the research, testimonials, letter templates and answers to common pushbacks to help them advocate for clear policies banning cell phones at school.

If you support school policies that require students to put their cell phones away for the day in lockers, backpacks or other places all day, let's work together to make positive change.

Here are some ways to get the conversation going:

1. Share with your kids or students research from this page and ask them how phones can be distracting.
2. Analyze the possible issues with younger and younger youth owning their own phones.
3. Look at what policy you would craft for a school. See the *Away for the Day* website for model policies.

4. Ask, "How can we give students a more visible platform to express their thoughtful opinions on this topic?"

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