

Verslag Presentatie Dirck en Judith aan de VU Amsterdam bij Sandra Evers antropologe-associate professor en chair van het Anthropology of Children and Youth Network of the European Association of Social Anthropologists (EASA): www.anthropologyofchildren.net

Doel presentatie: zoeken/werven van onderzoekers die CTT en Beschermjassen modellen/methodieken in kaart kunnen brengen en waar mogelijk kunnen valideren.

Title presentation

THE VALUE OF TRANSCULTURAL FAMILY/SYSTEM THERAPY IN CHILD AND YOUTH CARE

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prepared for the January 15th 2016 meeting of the Anthropology of Children and Youth network of the European Association of Social Anthropologists (EASA): www.anthropologyofchildren.net

Presentation Purpose: To express the knowledge, expertise and procedures of CTT.

Presentation Goal: To attain two PhD candidates to track/validate the CTT BSJ methodologies

Het was in het Engels en Judith en Dirck hadden dit via skype en elkaar aanvullend, in uitgeschreven teksten en PPT (zie onder), voorbereid.

De ontvangst en sfeer was een welkom verrassing want de academische sfeer was warm, zeer geïnteresseerd en open. Duur van de sessie was 1 uur en een kwartier. Onze presentatie duurde ruim 30 minuten en de rest was gevuld met zeer geïnteresseerde vragen. Er waren circa 15, allemaal afgestudeerde antropologen/pedagogen, waarvan 1 jonge man, en de rest jonge vrouwen tussen 21-30 jaar. Ongeveer de helft was bezig met een hulpverlenende activiteit/beroep te ontwikkelen vanuit hun onderzoeksactiviteiten. Edine Bartels (hoofddocent VU antropologie, Marokkaanse groepen) was er ook. Dirck kent haar al heel lang en citeerde haar aan begin van hoofdstuk rituelen en beschermjassen (2010).

Nadat aanwezigen zich kort presenteerden, presenteerden wij ons kort.

Dirck leidde kort de voor deze dag gekozen concepties (zie onder dia's 2-8).

Judith's, zeer *to the point*, casuspresentatie en reflexieve manier van haar eigen geschiedenis daarmee 'functioneel' verbinden, maakte veel indruk. Aanwezigen bleven daar vragen over stellen.

Verwantenschapbindingen kennen antropologen ook via een belangrijk onderdeel (zeer theoretische) kinshipstudies, maar zoals wij dat doen (Judith dat deed) maakte het voor hen wel heel toepasbaar/inzichtelijk.

Dirck's uitleg over CTT/Beschermjassen opvatting van "reflexiviteit" (zie dia 8) kwam als nieuw en boeiend over omdat ze deze voor hun "radicale" vorm nog niet kenden.

Met het concept van intersectionaliteit waren zij al bekend. Daar hebben we weinig over verteld.

Het transitionele model, dat zowel door Dirck theoretisch-antropologisch als in de casus door Judith werd uitgelegd, maakte indruk als voorbeeld hoe antropologie toepasbaar te maken in Jeugdzorg en GGZ via systeem-familie therapie.

Met name het feit dat we onze persoonlijke ervaringen inbrengen in de therapie werd als bijzonder ervaren, door de wijze waarop we onszelf kwetsbaar opstellen in relatie tot de ander. Dirck heeft aanvullend uitleg gegeven over het belang van het creëren van een veilige ruimte. Zowel voor de cliënten, als in relatie tot de persoon van de therapeut zelf.

Na afloop van de presentatie waren mensen zeer belangstellend. We kregen als feedback dat de praktische toepasbaarheid heel inzichtelijk werd.

Er is 1 PhD kandidaat bezig die onderzoek doet in de Bijlmer. Het betreft hier jongeren uit (ik dacht) Angola die naar Nederland zijn gekomen op 14 – 15 jarige leeftijd. In haar onderzoek merkt ze dat deze jongeren zelf hoopvol en gemotiveerd zijn, maar door leerkrachten als 'kansloos' worden benaderd. En dit leidt vervolgens bij de jongeren tot desinteresse en demotivatie. Ze was zeer geïnteresseerd in wat wij te vertellen hebben en vond het zelfs jammer dat ze al met een onderzoek gestart is. Maar voegde ze toe: "Wie weet in de toekomst." Verder is ze zeer belangstellend naar de Voetspoor opleiding en neemt ze in overweging om te gaan deelnemen.

Na afloop is de Powerpoint die we hadden gemaakt opgevraagd, omdat dit als helpend werd ervaren om de belangrijkste elementen te onthouden.

Een jonge vrouw Rosa meldde zich bij Dirck. Zij wil mogelijk onderzoek doen bij ons. Sandra zei later tijdens de lunch dat geldstromen aanboren toch wel ingewikkeld is.

Na afloop zijn Dirck en Judith uitgenodigd om te lachen met Sandra. Gedurende deze lunch geeft Sandra blijk van grote interesse en betrokkenheid van wat wij in CTT en Beschermdjassen doen. Ze heeft in de kerstvakantie veel research naar ons gedaan. Er is tijdens de lunch gesproken over welke mogelijkheden er zijn voor onderzoek. Nadat we hierover van gedachten hebben gewisseld zijn we op het volgende uitgekomen:

- Starten met afstuderende Bachelor studenten, die in kaart gaan brengen van CTT en Beschermdjassen en de spin-offs. Wat doen afgestudeerde studenten van het Marjon Arends Instituut nu? Wie hebben er een eigen bedrijf? Welke producten zijn er op de markt gebracht? En welke werkmethodieken worden in de praktijk gebruikt. Dat zou al vrij snel kunnen. Wij leveren een eerste profiel van wat wij zouden willen aan.
- Sandra houdt vanuit de VU-Amsterdam in de gaten of er (gefinancierde) onderzoeksthema's (*Calls*: gegroepeerde onderzoeksthema's) zijn die aansluiten op onze thema's.
- Vanuit het CTT en Beschermdjassen, stellen we twee profielen op waarin we beschrijven wat we zoeken; onderzoekers die CTT en Beschermdjassen modellen/methodieken in kaart kunnen brengen (1) en waar mogelijk kunnen valideren (2).

BIJLAGE PPT

DIA 1) THE VALUE OF TRANSCULTURAL FAMILY/SYSTEM THERAPY IN CHILD AND YOUTH CARE

DIA 2) COLLECTIVE OF TRANSCULTURAL THERAPISTS

The Collective of Transcultural Therapists (CTT Amsterdam) encompasses various things: a transcultural think tank, a nursery for new methodologies, a peer supervision group and a systemic-therapy practice. Its members all are teachers, trainers, supervisors and transcultural therapists, and work on many fronts towards the interculturalisation of mental-health care.

In our educational Marjon Arends Institute we are running a one and a two year course program for transcultural family therapy approaches.

DIA 3) WHAT IS SYSTEMIC THINKING/THERAPY?

Gregory was one of the founding father of both

(eco)systemic theory and family therapy.

His whole life he tried to find conceptions to

understand both plants/animals and humans as

biological ecosystems-in-context.

“Learn to think (and act) how nature works”

Translated to today's topic:

Only if you understand the workings of systems in

which children are embedded in you will be able to

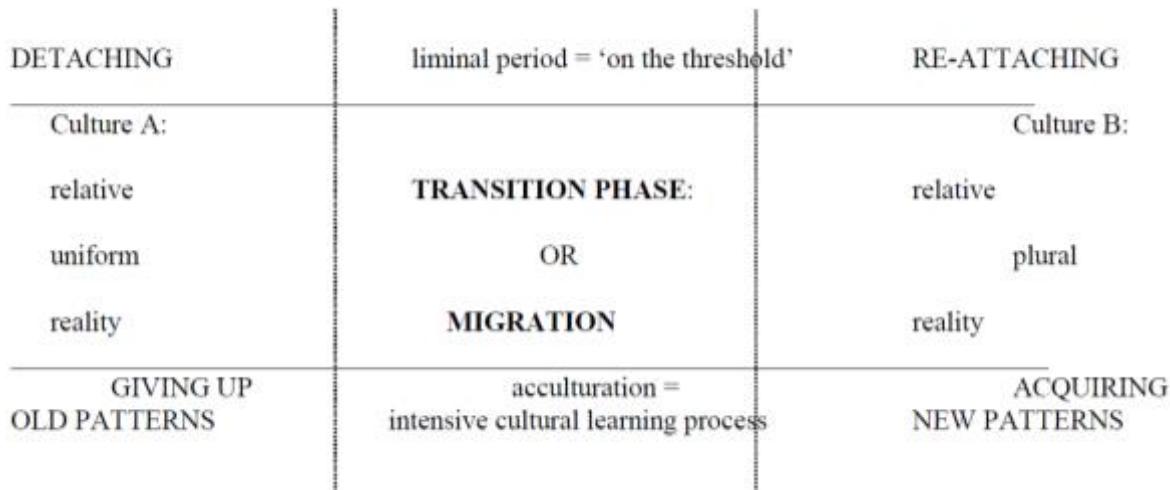
understand what moves children, what makes them tick

4) A TRANSITIONAL MODEL

Dirck co-developed several innovative (anthropological) concepts and models which are used in Dutch and German transcultural mental health and youth care services.

One, the transitional, model is presented today with several anthropological conceptions such as liminality. In the end this models makes it possible to use active ingredients from indigenous peoples' rituals in urban therapy and in guidance of children and youth and their families

DIA 5) VISUALIZED VERSION OF TRANSTIONAL MODEL



DIA 6) ONE 'GENERATIONAL-SYSTEMIC' CONCEPTION OF ANTHROPOLOGY

Anthropological theory can be taken as a,
predominantly western, effort to find concepts
models to understand the enormous complexity of:

- How indigenous cultures are able to raise children (reproduce) over tens of generations in difficult environments/habitats?
- How to develop conceptions to explain how different cultures/religions/nations can co-exist with/next to each other for generations?

DIA 7) WHAT IS INTERSECTIONALITY?

Kimberlé Crenshaw, a black law student, wrote in 1989 a paper ([Making the Margins](#)) in which she tried to pin down how her exclusion/inclusion, as a black educated women, at university and elsewhere worked. She came up with conceptual differentiation frame of gender, age, class, ethnicity, nationality.

This made it possible in concrete cases to reveal and tackle/attack the racist/sexist forces of destructive exclusion/inclusion. In The Netherlands Gloria Wekker and other women developed an equivalent in the concept of '[kruispuntdenken](#)'.

DIA 8) A SYSTEMIC CONCEPTION OF REFLEXIVITY

Reflexivity in anthropology can be taken as
to continuously account for the influences, of your
personal (intersectional) background as
researcher, on the choices of your research object,

the methods, conceptions, outcomes and publications.

It may also encompass your Eurocentrism, your nationalistic and ‘gendered’ tendencies in your research and publications

9) OVERVIEW AFGAN FAMILY



DIA 9 1) Transgenerational cultural diversity

In my approach, it has become very important to reflect on my own background. I'm going to tell you about a treatment of an Afghan family. I can still remember that I told the family about the migration history of my father and the effect this had on me as a 2nd generation child. It was a revelation for these parents and their children. They had never discussed the impact of migration/refuge. By bringing my personal family history. I made an important connection with them.

The case is about an Afghan family. This family was in a difficult spot in their life.. Different social workers did not know how to help this family. They found no connection with the parents and found both parents and children not motivated and disinterested.

The focus of the problems were the sons Mehdi (16) and Volkhan (14). Both addicted to soft drugs. The question was where did they get the money. There were suspicions that they sold stolen goods at school, but there was no evidence. Mehdi does not listen to his parents. He completely goes his own way. He's almost never home. Volkhan is at home, but addicted to computer games. Both boys skipping school. There is a serious crisis in the family, because

there has been a conflict between father and Volkhan. Father want to stop Volkhan with the computer, so their daughter Meriam can use it for school. Volkhan was angry and he decided to call the police and says that he was threatened by his father with a knife. With loud sirens, the police came and take father to the police station. After two days Volkhan confessed that he lied about it.

PowerPoint dia 8: genogram van het gezin.

As family therapists we use a genogram. This is a schematic reproduction of how the family is constructed. The squares are the men and women circles. The family consists of father (46) mother (42) and eight children Nasir Son 23, daughter Leila 21, daughter Fariba 19, daughter Aicha 18, son Mehdi 16, son Volkhan 14, daughter Meriam 12 and son Hassan 10.

The notified clients (who are directed as 'problem' children) are double circled. With a genogram you can visualize different meanings. Dysfunctional relationships, good relationships, patterns etc.

In the first contact I noticed a lot of resistance from all family members. I met the family at home and I noticed that the eldest son had a position of false authority. He communicate instead his parents or his brothers. Later the parents told that they were unsure about their Dutch language skills and also very ashamed about the situation with Volkhan.

I contacted this family at home and put no pressure to ask who is present from the family and who isn't. The **Family Stories Game** played an important role. In a simple way the family members came together to talk about issues that never had been discussed. One question was: Which themes are important to you in your family? It works as a binding when different family members take the theme respect and explain why respect

is important for them. Or a theme such as strength and I could ask the question "what is the power in your family?" Hassan spontaneously said, we are good at making jokes. And then I could point out this importance.

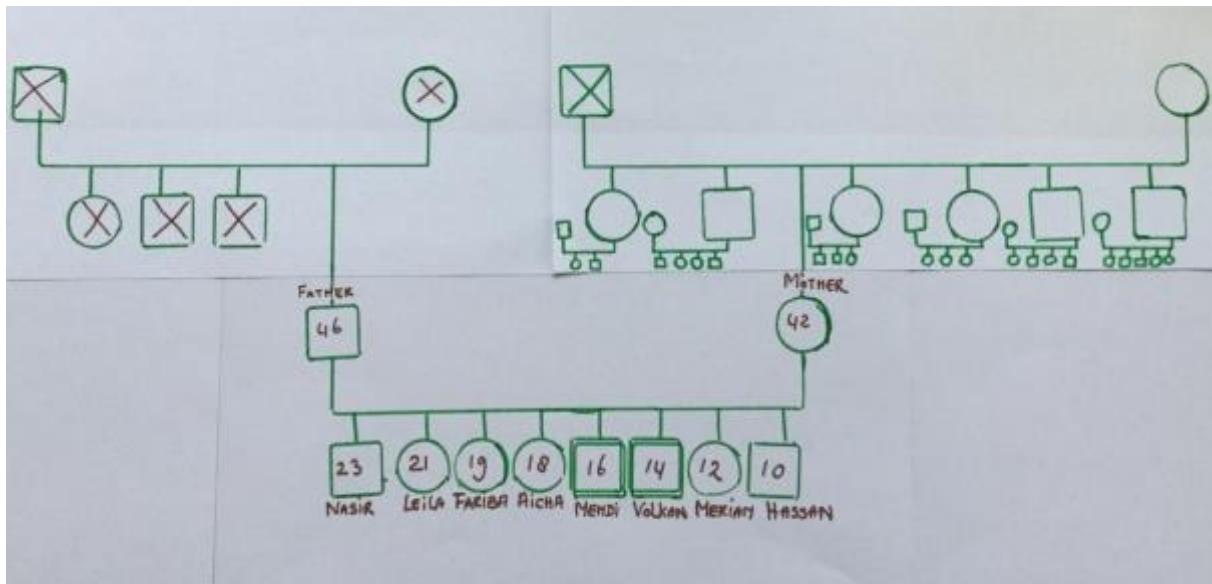
Even questions like: what music from the region of origin you like? Father discovered that Majid listens to Afghan music and his taste for music is the same as father.

Or a question as who saw you when you were born?

These questions led to a nice conversation. Parents reacted surprised and I could give them a compliment.

In the first instance there where no problems discussed, but made connections to history and background and all family felt comfortable. Every time when we had a session at their home more and more family members were present. And one day suddenly grandma popped up in the stories (??).

DIA 10) THREE GENERATIONS OVERVIEW AFGAN FAMILY



PowerPoint dia 10: genogram in 3 generations.

We draw the family in three generations in the genogram. In this family a lot of information comes straight forward by drawing a genogram. In this Genogram we see that father is the only survivor from his family because of war. And the entire family of mother already immigrated to Europe. Later it turned out to be important information because father felt very lonely and was afraid that he was not accepted into the family of mother. He thought he failed by his two sons. And the fact that he was accused by one of his sons.

Important for him was the faith towards him.

PowerPoint dia 10 verschillen weergeven. In the following genogram, I'll show that in the family there is a great diversity: children born in Afghanistan and partly raised there, and children born in Afghanistan and raised in the Netherlands and Children born and raised in the Netherlands.

Problems I have identified:

- Parents speak Dutch reasonably well, it becomes difficult when it comes to feelings and experiences. The youngest children have grown up with Dutch as their first language. Talking about feelings and experiences with parents appears to be difficult.
- family identity questions are always there like where do I belong and who am I? Where am I now? How do I pick things up?
- Eldest son has taken over the father role for the youngest four children. His role is not accepted by the kids. This leads to conflict and mutual dissatisfaction.

2. Migration as a transition

I grew up in different contexts in a small Dutch village and we visited regularly the Moluccan context: the Moluccan church, the Moluccan community and our family. I learned to communicate between these two worlds in which I do not belong to the villagers nor the Moluccan community. I do not look like a Dutch girl and I'm not to the Moluccan group either. And so I was a stranger to both worlds. The question raised: "where do I belong?" Anyway, I learned from an early age that there are multiple perspectives and that there are several truths and that one is not better than the other.

The article written by Dirck gave me language, and therefore understanding for my personal process and history. And this formed me personally as a therapist.

Furthermore I got language for the fact that I am a second generation child. And that my father had a liminal vulnerability. He transferred this vulnerability automatically to me. In retrospect my father has acculturation stress. He has chosen to adapt to the Dutch society. He spoke the Dutch language fluently and wanted to

study, but he was confronted to all kinds of resistance. He was not allowed to study to become a medical analyst, they told him he would not find work because of his skin colour. As if he would be thankful for this study advise. My father persevered and eventually became a chemical analyst and got a good job. He was good in his profession but again, he was harassed and discriminated. These experiences led to depression and anxiety. My father always said, "you have to perform better than the rest" His position was "otherwise you won't succeed". Therefore he chose to focus on the Dutch upbringing. Despite of this discussion we were inevitable connected with the Moluccan roots.

Back to the Afghan family

In my work as a family therapist the article helped me to organize the various stages in relation to the cases. In the case I presented, the parents and children were still in a process of **separation**.

PowerPoint dia 10, verschillende fasen onderscheiden.

This process is different for the parents and for the children. And there is also a different pattern between the children separately.

For example, parents are illiterate and have come to the Netherlands despite both learned the language and completed the integration course.

The four oldest children went to school and soon mastered the Dutch language. They soon learn to know and understand the social norms

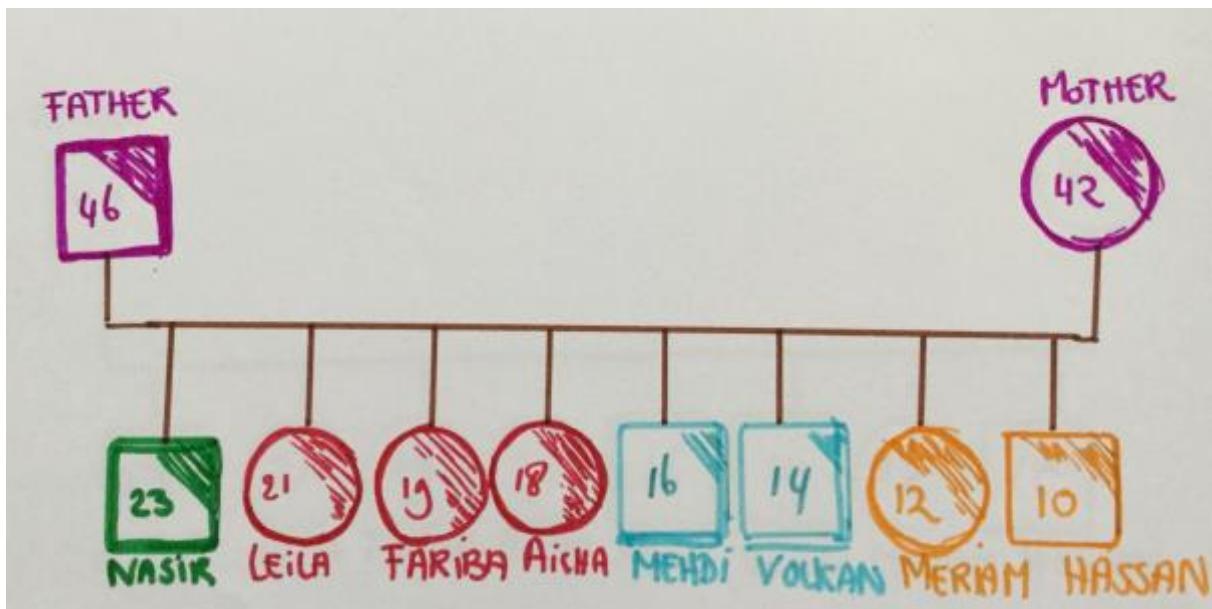
The four youngest children consider Dutch as their first language.

The eldest son was here first in the Netherlands and therefore has an advantage and has automatically assumed the father role. Does his position to be re-evaluated?

The liminal phase PowerPoint 10

Parents and children experience this phase on their own way. Father is the only survivor of his family of origin. He is experiencing grief and sorrow surrounding this loss. For this father (later in treatment) made a ritual to give this loss in the Netherlands a place. He made an altar for the dead so that he can remember and honour them the. Another loss is the emigration to the Netherlands. For father it is different then for mother. Her family has largely migrated to the Netherlands and they live in the same city together in the neighbourhood.

DIA 11) MIGRATION/REFUGEE DIVERSITY IN THIS AFGAN FAMILY



The reintegration phase PowerPoint dia 11

The new social position

Both parents have succeeded the integration course. Mother got her driver's license and works as a volunteer in a community centre. Father has a paid job in the harbour.

The four oldest children doing well in school. Nesar follows a college education, the two oldest girls studying at the university. And Aicha is in VWO.

Mehdi and Volkhan are both dropped out of secondary school to high school-KB. They are not unmotivated, but they are seeking a new perspective. Where do they belong? With whom they can communicate if there is a problem? Who is their male role model? Who is their identification figure? This has become a very important part in this case.

Father's father deceased when very young. Father does not know what it is to be a father and became even estranged from his father role by the migration. I discussed with father what kind of father he wanted to become and how he can achieve this role his children.

Another solution might be that Mehdi can talk well with Leila. And they do this sometimes with parents, so that parents are involved in what is going on in Mehdi. The result of this solution is that Mehdi is more at home.

Another solution was the indictment of Volkan, is openly discussed with father, mother and Volkan. Volkan has apologized. And also discussed what father needed. He wants that Volkan tells the truth in the family, so father did not have to be ashamed anymore. In the presence of mother, Father and Volkan it was discussed in the family. It was healing because the family could express their appreciation towards Father.

With the eldest son is discussed how he can be an older brother to his younger brothers and sister. An example of this is that they are working out at the gym. This created a whole different relationship.

When I started with parents and asked what they want to discuss, they told at the beginning about physical complaints, their request: headache and backache. By taking their physical complaints seriously, they tell automatically their emotional pain.

Narrative therapy is the name for a respectful approach to helping conversations with a strong focus on skills, abilities and values.

It is a strength, empowering form of guidance which also creates space for what is difficult or painful. It strengthens people to take steps that fit what is important for them.

People are helped to recover, to tell stories that make them stronger and to restore their personal, family and ethnic self-trust.

Helping people to meaningful leads in their history and life experience, which may be a basis for thinking and for further steps.

What attracts me in the narrative therapy is that there are always several truths about the past, but that multiple perspectives are possible which can coexist. Clients may experience and tell any of their perception of reality. In the case of the Afghan family this has also had a positive effect. As family therapist I asked many questions and give everyone the opportunity to tell their stories for. This worked very positively in this family they have shared stories and told again.

As a result became the children reconnect with their past, their background, where they come from. Parents understand the impact of the migration. Mehdi was more often at home. And father could be proud of Mehdi for his musical preferences. The stories connected the family again.

DIA 12) SYSTEMIC THINKING AND FAMILY THERAPY

An vital premise in systemic thinking and our conception of family therapy is that families/communities, as cybernetic systems, have 'evolutionary' capacities to self-generate, self-organize and self-correct themselves.

What we do in both the Marjon Arends Institute and Beschermjassen is helping families to heal/restore their family-community-bound self-corrective forces.

But that conceptual frame asks for another presentation