

Stronger Families Safer Children



Toolkit





Introduction & Guidance

Below is a simple introductory guide to the tools we use alongside our practice model of Stronger Families, Safer Children. They all originate from our three main strength-based approaches which help us transfer theory into practice so that our work with children, young people and their families is evidence based and purposeful. Our three strength-based approaches are: [Systemic Practice](#), [Social Pedagogy](#) and [Person-centred approach](#).

Alongside some of the tools below there is also an accompanying “Practising Purposefully” information page which details its use in practice more fully.

Let’s start with building relationships

Increasing amounts of research and evidence is pointing to the fact that change happens within relationships. Derbyshire County Council encourages a relationship-based approach in all sectors of its work. The operating models for Children’s Services are all human-to-human centred (Systemic, Social Pedagogy and Person-centred approaches). These all encourage workers to build good, trusting relationships with those we work with. Workers need to be curious and respectful when engaging with families. They need to work in collaboration, be mindful of what they bring to the relationship and acknowledge the power held within their role.

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Head, Heart, Hands



This term is used in Social Pedagogy to remind us that when we build a relationship with people we should be mindful of our and the other persons thoughts and cognitions and should draw on research and knowledge from psychology, sociology and law (head).



We should be aware of emotional and ethical practices (heart) and stay self-reflective about our own practice and judgements; and the physical engagement with others – hands - reflects the practical skills and activities undertaken.



This model is used frequently with foster carers and those working with children in care. It reminds professionals to work with the whole child, in that they must address how a child thinks, feels and their physical, social and spiritual needs. They should appreciate that each child's needs are unique.

Common Third

This term is used in Social Pedagogy to describe how we can create a commonly shared situation that becomes a symbol of the relationship between the professional and the child; the *third* that brings two people together. Social Pedagogy avoids the use of 'tools' within its approach as it encourages more a way of *being*, a way of thinking and doing. Therefore, don't think of the 'common third' as a tool, think of it as an opportunity to create a shared experience and a shared learning opportunity. It can help release some unknown potential in the young person. It can create a chance to develop some positive relationships with the young person.

Examples of activities which could be a 'common third' are things like board games, crafts, fishing, building or fixing things, baking etc. It doesn't matter exactly what the 'third' or the activity is, but it should be about more than just the activity, in that it should give opportunity to praise and encourage the young person. As well as providing them with new skills and create a shared experience together.



3Ps: Professional, Personal & Private (selves)

The 3Ps from Social Pedagogy remind us that we constantly need to be reflecting on ourselves and what we bring to our work. The P's stand for: Personal, professional and private.

Social Pedagogy emphasises that our personality is vital in forming positive relationships with children and young people. We should therefore be mindful of our multiple selves and how these can impact these relationships. The 3 Ps allow us to reflect on how we can build meaningful relationships whilst also maintaining those professional boundaries.

Our professional self adds a layer of knowledge, practice evidence and duties when working with children and young people. We bring a professional understanding about their behaviour and their experiences. We should have aims and objectives in our work which should be child-focused. We should be aware of our responsibilities in our role and know when we should be seeking supervision from others to help the professional-self form meaningful and purposeful relationships with children and young people.

Our personal self is about engaging with the child in a way that shows them what sort of a person we are: our values, beliefs and morals. We can show our 'human side', have a sense of humour and be honest about any flaws we may have. We reveal parts of ourselves in an endeavour to create better, more open and honest relationships with others. We need to be mindful that the child or young person should always be at the focus of our work. We still need to be mindful of professional boundaries and we should never share anything if it is not safe to do so, might cause upset or isn't age appropriate.

The private self refers to the self which we only usually show to those closest to us and as such may not feature much when in our professional roles at work. It reminds us about being aware of boundaries not only in what is appropriate to share or not but also what we feel comfortable to share about ourselves. There may be somethings you do not want to share with others whether this be because you feel unable to, or don't want to. That's fine. We should only share what will help and support the relationship.

Social GRACES ([see also the Practising Purposefully information page](#))

G	Gender Geography
R	Religion
A	Age Ability (Physical, intellectual, Social & Emotional) Appearance Attire Accent
C	Culture Colour Class
E	Education Ethnicity Employment Economics
S	Spirituality Sexuality (orientation & Expression)

The Social GRACES is a tool designed by John Burnham & Alison Roper-Hall as a starting point for examining elements which make up our identities ('starting point' as there are so many complexities to people's identity that it cannot be completely held within the tool and the words may mean something different to each person e.g. 'ability')

Being aware of the differing elements of our own identity allows us to reflect on how we see the world, our own biases and 'comfort' zones of what we share with others or not.

Being aware of other people's identity allows space for us to ask questions and examine the impact of each of the elements on a person's day to day life and overall functioning.

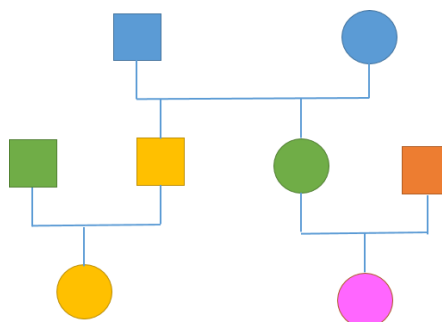
References:

Burnham, J. (1993) Systemic supervision: The evolution of reflexivity in the context of the supervisory relationship. *Human Systems*, 4, 349- 381

Burnham, J. (2013) Developments in Social GRRRAACCEEESSS: Visible-invisible, voiced-unvoiced. In I-B. Krause (ed.) Cultural Reflexivity. London: Karnac.

Burnham, J. & Roper-Hall, A. (2017) Commentaries on this issue. *Context*, 151, 47-50

Genograms [*\(see also the Practising Purposefully information page\)*](#)



A genogram is a tool to capture in pictorial form the family structure, but it is so much more than a ‘family tree’. It can be used to organise the mass of information gathered during family assessments. It is helpful in finding patterns in the family system which leads to a more targeted intervention.

They are a useful, visual tool to use with families which invite a lot of discussion between worker and family. They record family patterns of relationships and functioning over at least three generations. This information is more easily read and less likely to be lost in other written records. A genogram can be an assessment & intervention all wrapped up in one.

Family Scripts [*\(see also the Practising Purposefully information page\)*](#)

This is a theory which helps explain why individuals and families repeat patterns of behaviour. Just as an actor follows a script, so do individuals and families. Scripts provide a set sequence of predictable events – everyone knows their role and what comes next. There are loads of types of scripts which impact daily life. Individuals and families have scripts which are passed through the generations (generational script), ones which define beliefs (a religious script), relationships (mother-daughter scripts); abusive scripts (domestic abuse); roles (victim scripts); health (illness scripts) or skills (problem solving script) etc.

Scripts can be seen by workers during observations of the family (watching them as they perform their script) or in the narrative (description) from family members about repeated family interactions – usually evidential when constructing a genogram or

life cycle map with the service user.

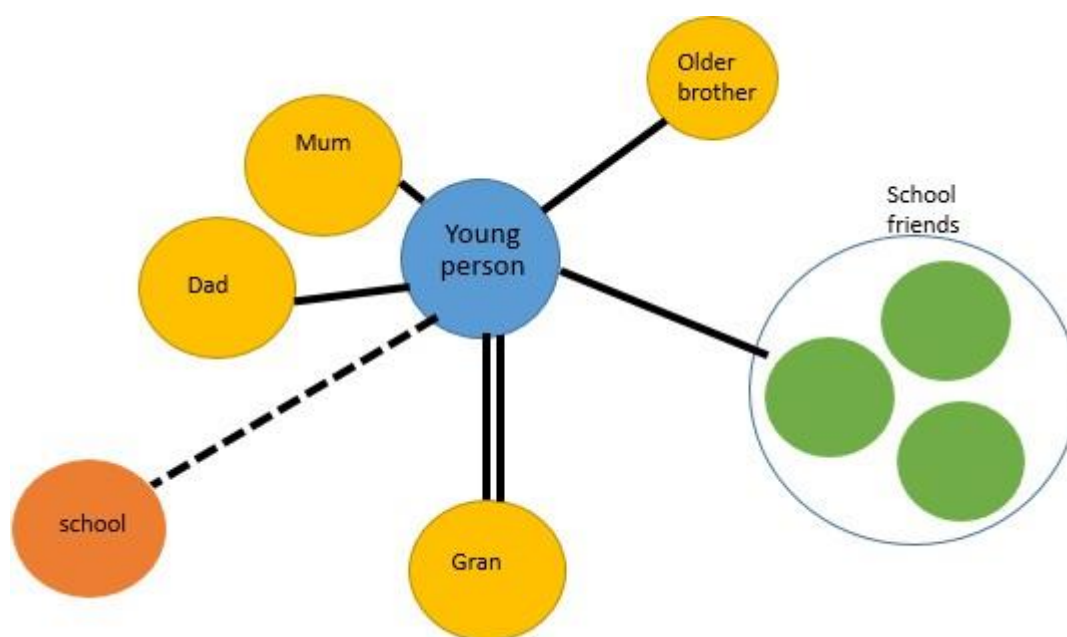
The brilliant thing is that scripts, once identified, can be re-written and changed so better ways of family interacting can be found which may reduce the presenting problem. These scripts must be explored and brought into the conscious arena for individuals to then be able to explore whether they are happy replicating them or want to correct them.

References:

Byng-Hall, J. (1985). "The Family Script: a useful bridge between theory and practice", *Journal of Family Therapy*, 7: pp. 301-305

Byng-Hall, J. (1995) *The Nature of Scripts. Rewriting Family Scripts. Improvisation and Systems Change*. New York: Guilford Press.

Ecomaps



An ecomap is a simple diagram which visually shows a person or families important networks and relationships. It should be done collaboratively with the person concerned so that they can add on the relationships important to them and describe the quality of these relationships.

Usually the child, young person or household is written on a central circle and all other circles representing people, services or networks are drawn around this central circle. The circles are connected with lines of differing thickness which distinguish the quality of the relationship. People held within the same system, e.g. school or community group can be grouped together in a larger cycle as demonstrated above with “school friends”.

An ecomap should always be dated as relationships and networks of support inevitably change overtime and are thus a good snapshot in time.

Doing an ecomap alongside a person or their family can help them gain new insights into their relationships and networks of support. This is also interesting for workers who can explore with the person or their family, their relationships to giving and receiving help, how open or closed the boundaries of the family is, as well as who they would turn to for support and assistance in times of need. It clearly demonstrates the type of relationships which are prevalent in the person’s life and may help explain how their experiences of relationships have impacted them and their patterns of behaviour. It can help the professional highlight any areas of need.

Things to consider when undertaking an ecomap:

- How big a circle is for someone could denote how important that person is to the individual.
- How close/far away the circle is to the individual could also denote how important that person is to the individual.
- Always have a key which explains what the relationship lines mean, e.g. a solid line for a strong relationship and a dotted line for a strained relationship.
- You could cut up circles with people’s names on them and move them around a piece of paper with the young person before deciding where to place them.
- Some examples of family systems include - extended family; health care; friends; social support; school; religious groups; culture; work; community.

Relationship Circles

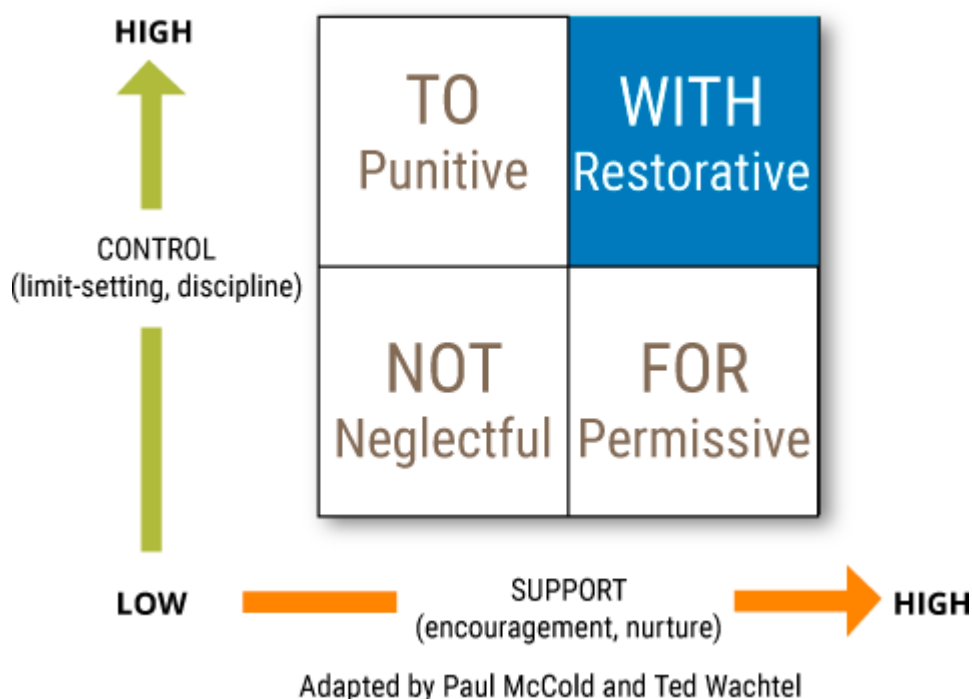
Relationship circles are a tool from the person-centred approach. They are similar to ecomaps in that they allow the person to map who is important to them within each of the concentric circles. However, it more clearly reflects intimacy levels and helps to think about boundaries to relationships. At any one of the levels of relationships a person can reflect on their relationship with that person, how they should behave with that person and what behaviour is ok to be displayed from that person towards them. Questions can be asked such as: Is it ok to hug that person? Who can I invite round to my house? Who would I talk to if I was worried about something?

Whilst doing the relationship circles it can help with planning which relationships need to be strengthened, which relationships are supportive and if there are issues within any of the relationships listed.



Reference for diagram: Circle of friends and personal boundaries | Raising Children Network

Social Discipline Window



This tool comes from Restorative Practice work usually associated with the criminal justice system. However, it is closely linked to the term ‘empowerment’ in Social Work. It is a helpful tool to consider how you are interacting with the families and individuals we work with by focusing on our level of support (horizontal axis) and control/power (vertical axis).

The model aims to show that when we take certain stances which are punitive or authoritarian, we do not produce as good a relationship with others, we do not convey respect and collaboration with the work. To get the most out of our relationships and to encourage change in families we should be sat within the restorative corner, doing work WITH the families, alongside them, guiding them and supporting them in a respectful manner.

The ideal stance is that we work alongside “with” the families in a collaborative way. We should aim to seek their views and opinions, talk about emotions and thoughts, take pleasure in their successes, and encourage learning and growth.

However, certain factors can see us working in one of the other domains. Doing work “to” the family is loaded with power imbalances – a very authoritarian way of working.

Working “for” the family will not empower the family to do for themselves and “not” working at all is neglectful. However even this doesn’t have to be negative, sometimes we do take a step back from families to enable them to try new things on their own, perhaps shortly before you end your involvement you may give them a period of time of getting used to you not being involved as much.

You will most likely visit each of these domains in your work with the family, you may position yourself or be forced into one of them by others. We should be self-reflective about the domains we find ourselves in and always aim to be collaborative, working WITH the family.

References:

McCold, P., & Wachtel, T. (2001). Restorative justice in everyday life. In J. Braithwaite & H. Strang (Eds.), Restorative justice and civil society (pp. 114-129). Cambridge, UK: Cambridge University Press.

McCold, P., & Wachtel, T. (2002). Restorative justice theory validation. In E. G. M. Weitekamp, & H.- J. Kerner (Eds.), Restorative justice: Theoretical foundations (pp. 110-142). Devon, UK: Willan.

Safe Uncertainty Model [*\(see also the Practising Purposefully information page\)*](#)



This model was created by Barry Mason and can be used to aid reflection on your position to risk. It helps us think about the ideal position we want families to take so that they feel able to experiment with making changes in their lives.

The safe/unsafe continuum refers to perceptions about the risk itself.

The certainty/uncertainty is about perceived level of knowledge about the risk. This gives rise to 4 possible stances. The ideal quadrant we wish to be in is the safe-uncertainty stance.

Safe Uncertainty

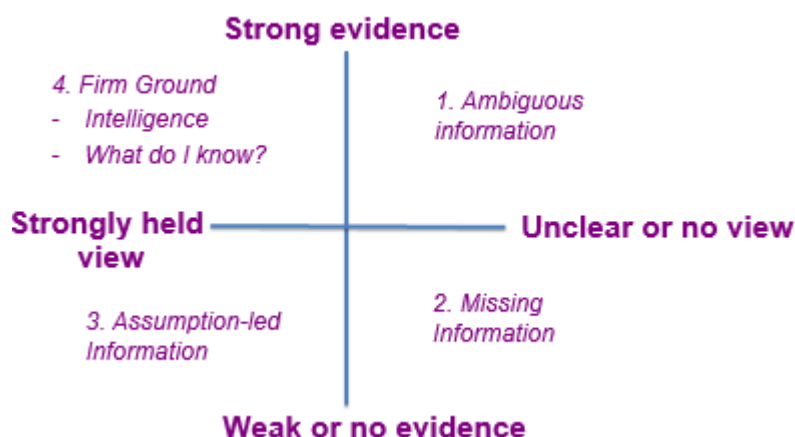
This is the optimal stance we want to be in as workers and where we want our families to locate themselves too. Only from this position will they be able to experiment with difference – i.e. trying something new – a new behaviour, thought or pattern of communication. We as workers must hold them safely, in a supportive relationship, in order for them to do this. They need to be able to go and try new ways of behaving within their relationships, knowing that if something doesn't work out we will work with them collaboratively to work out why it didn't work and what could be done better next time.

In regards to us as workers, to be safe *and* uncertain is a feeling of being comfortable knowing that we don't know everything about the family but willing to be curious and ask questions, to be open to new information, to be flexible in our approach with families. It sounds easy but often we are uncomfortable making decisions or knowing what to do next if we feel we don't know everything – e.g. we seek to find more information, to do another assessment, we keep the case open just in case. However, this position helps us take the stance that we can only act on the information we have to hand. We can reflect on information we have and analyse and make meaning rather than rushing to understand too quickly.

References:

Mason, B. (1993). Towards positions of safe uncertainty. *Human Systems*, 4 pp 189-200

Discrepancy Model – (Morrison & Wonnacott)



This tool is helpful to use in supervision or case discussions. It helps to focus in and think critically about the information we have about a family and the source of that information too, i.e. one held in evidence or a strongly held judgement or opinion?

We should question whether the information we have constitutes “**firm ground**” i.e. there is a strongly held view which is backed up by evidence. This is the “what you actually know” about the family, free from speculation and ‘hunches’. Although, be sure to remain curious about this information as new information and stories may be revealed further down the line which will either add to or change your interpretation of the information. Context is important for any evidence we gather to assess and analyse to our best ability without prejudice.

Sometimes we are guilty of having strongly held views about a family or individual but when it comes to backing this up with evidence, we struggle as it is either weak evidence or non-existent. This creates a “what I think I know” stance about the family (**assumption led**). We must query where and how this strong opinion came into being, maybe it was an interpretation of some information, or a strong gut feeling based on previous practice wisdom. It might be something which you are trying to gather more evidence about.

Either way, be sure to be critical about your judgement and hold it lightly without too much weight. Be prepared to have it challenged or information added to it.

If we have ‘no evidence and no strongly held view’ it is likely that there is something you do not know. The information is **missing**. The information may be relevant to the

case. Stay curious about the things you do not yet know; think relationally and systemically when preparing to gather this information. For what purpose are you gathering it? For your satisfaction? Or is it going to help the family by you knowing? Refer to Mason's Safe Uncertainty model about being comfortable in a position of 'not-knowing' and uncertainty.

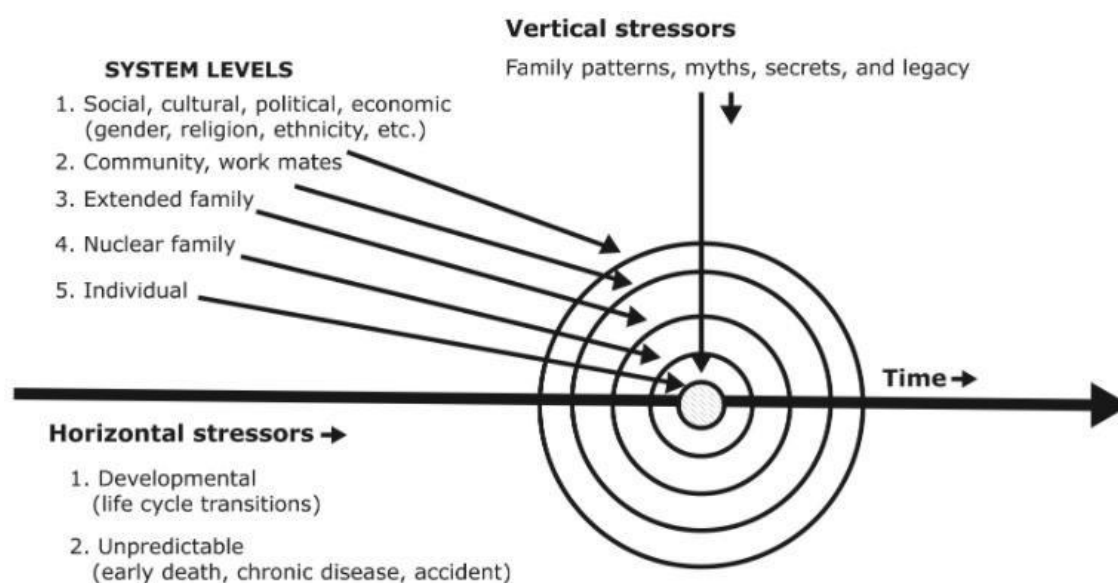
The other stance we find information falls in is the **ambiguous** category. There is strong evidence of something or information we are clear about, but as yet we have not yet figured out if this is relevant or not. Maybe we haven't formulated an opinion on it and are feeling a little unsure. Hold this information and be prepared to fit the pieces of puzzle together if opportunity calls, but don't look to fit your missing piece into the puzzle as you will find yourself closed off to curiosity, on a one track tunnel-vision mission!

In summary, use this model to distinguish what information you know about the case. Question whether you are marrying a weak hypothesis or whether your emotions are drawing you towards something – be reflexive about this – is there any bias in the information you are paying attention to or ignoring?

References:

Morrison T. and Wonnacott J. (2009) Supervising and Managing Staff Undertaking Assessments. In M. Calder and S. Hackett Assessment in child care: using and developing frameworks for practice. 2nd Edition. Russell House Publishing: Dorset, pp. 28.

Family Life Cycle [\(see also the Practising Purposefully information page\)](#)



McGoldrick and Carter present this model for us to reflect on how families move through time, transitioning from one stage to another and encountering differing stressors at various points. These stressors impact on a family and can elicit 'symptoms' in individuals. Stress is often greatest at one of the transition points (horizontal stressors) if they are not negotiated properly - this is because families have to rebalance, redefine roles and realign relationships whenever there are internal/external stressors forcing it to do so.

McGoldrick & Carter deem a professional's role is to help the family and the individuals contained within the family to transition through each of these stages and resume a healthy level of functioning again.

HORIZONTAL TRANSITIONS

The horizontal line on this model shows the family moving through time. Along this line families encounter both predictable and unpredictable stressors. The predictable ones are those life cycle transitions such as teenage years, finding a partner, settling down, having children of their own, moving into older age etc. There is no 'normal' here – each family will encounter differing transitions.

Unpredictable stressors are those which were not planned for, such as accidents and illnesses, unemployment or natural disasters. Things which will bring an element of anxiety and stress to a family.

VERTICAL STRESSORS

If one of these horizontal stressors intersects with a vertical one then there will be an increase in anxiety within the family system. The vertical stressors are things which we are born into or genetically possess which may predispose us to certain stressors. This includes poverty, racism, sexism, and addiction (linked to family coping patterns). It also includes those things passed through generations such as family secrets, legacies or rules of behaviour.

IN PRACTICE

The model adds context and explanations for the functioning of families we engage with. We can use the model to review transitions the family have been through and look at how they negotiated these. We can review any symptoms which may have manifested themselves around these transitions, such as anxiety, depression, stress related behaviour etc. We can use this information to help families to move through the transition, to find new meaning, cope with emotions and to reorganise themselves into a functional family unit again.

Reference:

Carter, B., & McGoldrick, M. (2005) Overview: The Expanded Family Life Cycle. Individual, Family and Social Perspectives. In B. Carter & M. McGoldrick, (Eds). *The Expanded Family Life Cycle. 3rd Ed* (pp1-24) Boston: Pearson

Tree of Life ([see also the Practising Purposefully information page](#))



The Tree of Life is a tool created by Ncube (2006). It is a metaphorical activity in which each element of the tree is used to tell stories about one's life. The idea is to help the individual to discuss their life and to create a strength-based picture of hope and values which helps with a person's identity and can give birth to new positive, stronger narratives they have about themselves.

It is important when doing this piece of work that it is done alongside the person. The professional should be curious and ask questions about the person's life experiences, noticing those shiny moments of strength, the things which have

influenced the individual in their life and build upon these stories, thickening them so that they become not only noticeable to the person but also are fully adopted within a person's identity.

It is a helpful tool for individuals to feel connected again to their values, morals, relationships and life experiences. It can be used for those recovering from addictions, mental health, survivors of abuse or trauma. It is equally useful to use with young people as well as adults. It can take several sessions to complete a Tree – this is fine. The therapeutic element is often in the story telling that accompanies the creation of the Tree.

References

Ncube, N. (2006). The Tree of Life Project: Using narrative ideas in work with vulnerable children in Southern Africa. *The International Journal of Narrative Therapy and Community Work*, 1, 3-16.

One Page Profiles

A one-page profile is an ‘at a glance’ document which provides the key important information about a person: the things that matter to them.

There are traditionally only 3 headings on the sheet of paper:

- What people appreciate/like/admire about me
- What’s important to me
- How best to support me

The profile helps the person feel that others can truly understand what matters to them, without prejudice or bias views. They are very person-centred.

The profiles can be customised with different fonts, colours or even background pictures which are personal to the person whom it is about.



A one-page can be done with any child, young person or adult and can help those around the individual to know and understand them better.

For some one page profile templates click [here](#).

Questions [\(see also the Practising Purposefully information page\)](#)

There are loads of types of questions we can ask individuals and families. Questions can be used as an intervention to introduce some difference in people’s thoughts, to provide challenge in a respectful way or to find out information. Questions can ‘plant seeds of thought’: Sometimes the answers are not always important but the thoughts around the question and potential answer are.

Some of the most common systemic question types are below (See Tomm 1987a, 1987b, 1988). Workers should not be too concerned with what type of question they

are asking but should be aware that they are asking a variety of questions which elicit different responses. We should always be mindful of the intention behind the question we are asking too. What purpose does the question have?

Linear questions:

Gathering information questions which usually start with “how, what, why, when, where”. E.g. What happened? Who was there?

Circular questions:

These questions help practitioners explore relationships further. You can use these questions to find the connections present between people for example, similarities in thoughts, emotions or actions. You can use them to find connections over time, for example, links between past thoughts, emotions and behaviour and present thoughts, emotions or behaviours. You can also use them to introduce difference to people’s experiences. So, you could use them to explore different thoughts and emotions across time or between people.

E.g. What would your partner say about your child’s behaviour? How is this behaviour similar/different to last time?

Reflexive questions:

These questions relate to a person’s thoughts or feelings and the subsequent actions. There are multiple categories of reflexive questions, including hypothetical future questions. You can use them to track people’s behaviour patterns and separate out action, thoughts or feelings, developing deeper self- awareness and improve emotional intelligence.

E.g. How do you think your child would respond if you did A instead of B? How do you feel about that? What do you say/do when he acts that way?

You can also ask these questions from a position as an ‘observer’ and check in with people how they are in the moment, i.e. how they are feeling or what they are thinking or provide your ideas of the situation in a tentative way e.g. “I was wondering what B felt when you said that? I observed T react in this way, I wonder if they did so because they were upset, not angry?”

Strategic Questions:

These questions usually have an answer embedded into the question. They are corrective but leave the listener with a dilemma of whether to agree or challenge. Sometimes they can be just enough to shift the direction of a conversation though.

E.g. If you were to talk calmly instead of shouting do you think that would work better?

Scaling Questions

Scaling questions are really helpful for monitoring a person's thoughts, feelings or progression. A scale usually runs from 1-5 or 1-10. Either end of the scale is defined by the service user as to what they "look like". You can then gauge where the person is on the scale and start exploring this. The idea behind scaling questions is to find the exceptions to the problem and build upon these in a strength-based way.

If doing this activity with children you can be creative about the scale and use a metaphor of a bridge, climbing a mountain, going round a racetrack, or going up stairs as the continuum. This can then be presented in a pictorial way to increase understanding and collaboration. Instead of numbers you could use emoji faces or different colours.

E.g. What does life look like when you're at a 10? Whereabouts are you on the scale today? What would one higher look like? What would one lower look like? What steps can you take to go one higher? Who would notice first that you were there? When was the last time you were a 7 not a 6? Have you ever been a 10? The last time you were an 8 what was going well?

Miracle Question

The miracle question is usually asked to help define goals and what small steps would need to be taken to go in the right direction for achieving the goal. It moves the person away from thinking about the past or present and gives them permission to have an imagined future free from the problem. It usually begins with asking the service user:

"Imagine in the morning you wake up and life is different. Overnight a miracle has happened, and your problems/worries are gone. But when you wake up you don't know this yet. You are unaware of the miracle. What would be the first thing you would notice in the morning upon waking which would make you think that things were different, that would make you realise your problems have gone?"

Encourage the service user to keep listing at least 3 things which would make them realise they didn't have a problem. Try asking them "what difference would that make?" as well as linking with the relationships and people around them – so who would notice, how would their relationship be different? You can then link this to what they'd like to do to move towards this goal of a different life free from the 'problem'.

References

Tomm K (1987a) 'Interventive interviewing: Part 1. Strategizing as a fourth guideline for a therapist'. Family Process 26 13-31.

Tomm K (1987b) 'Interventive interviewing: Part 11. Reflexive questioning as a means to enable healing'. Family Process 26 167-183.

Tomm K (1988) 'Interventive interviewing: Part 111. Intending to ask lineal, circular strategic and reflexive questions'. Family Process 27 1-15.

The F.I.D.O. Tool

FIDO stands for: Frequency, Intensity, Duration and Onset.

Problem	Frequency	Intensity	Duration	Onset

At the start of any work with families we usually seek further details about the presenting behaviours which are deemed to be a problem. The FIDO tool is a helpful way of gaining more in-depth information from the family and can then provide a base line for future work.

The first step is to get the family to describe what the problem behaviours are which they are experiencing currently. List these out individually. For each one you can do a FIDO.

FREQUENCY: How often is the behaviour/problem occurring? Try and be specific in terms of it being a daily occurrence? A weekly occurrence? Or less regular? How many times does the behaviour happen each day/week/month? This is sometimes a hard question for families as they can feel the behaviour is happening "all the time" but try and get them to really reflect and be specific on the type of behaviour they are seeing.

INTENSITY: It is important that we as professionals understand the language and descriptions being used by the service users. What do they mean when they say that "everything gets trashed" that things are "loud" or "stressful" – what does this

look like? How does it feel for each person within the household? What impact does it have on others and the person displaying the problem behaviour? How long does each episode last for? How do they usually come to an end? Link the intensity to the Frequency so when it is at its worst, how frequent do those behaviours happen?

DURATION: We want to know how long the family have been in this state of stress for. How long have the behaviours been happening for? Can they remember when the problem behaviours first started? Can they remember a time when things were better/worse than they are currently?

ONSET: Do the family members have any ideas about why the behaviour may have started? You can link this part of the FIDO to a Family Life Cycle model, in terms of thinking what stressors have been present for the family in the last few years? What transitions have they been through? Often this can help family members make connections between events, behaviour and emotions over time.

Safety & Wellbeing Grid (see Stronger Families, Safer Children Handbook for more information)

Date:		Completed by: (names)	
PIN:		Completed in: (supervision/meeting etc.)	

What's working well?		What are we worried about?	
<ul style="list-style-type: none"> • What helps keep the child/ren safe? • How are their needs being met? • What support is in place currently? • What are parents/carers doing well? • How does the child 'come first'? • What's important to the child? 		<ul style="list-style-type: none"> • What has happened? • Was it harmful for the child? • Is the child likely to suffer significant harm in the future? 	
1	Impact Statement / Safety and Wellbeing Score		0
<p>This should be written in jargon free language and relate directly to what life is like for the child at this moment in time. It should address the worries and the strengths in a balanced way. What is life like for the child? What might they be seeing, feeling or experiencing? How does this impact on the child's development, sense of self and emotional wellbeing?</p>			
<ul style="list-style-type: none"> • What do we want to see that is keeping the child safe? • What will be different? • How will people help/be involved? • How will the child be involved? <p>This section needs to be realistic, achievable, and respectful of each family's context. We are striving to achieve better outcomes for children and young people.</p>		<ul style="list-style-type: none"> • What actions need to be put into place? Think about making goals SMART (Specific, Measurable, Achievable, Realistic and Timely) • By whom, how and when? • How will the child, the parents and other professionals be involved? • How will you monitor the situation to make sure the child is safe? • What will happen if the child is still unsafe? • How will we know what we are doing is working? 	
What will 'good' look like?		What needs to happen?	

Helpful Worksheets

The Fairy



The Wizard



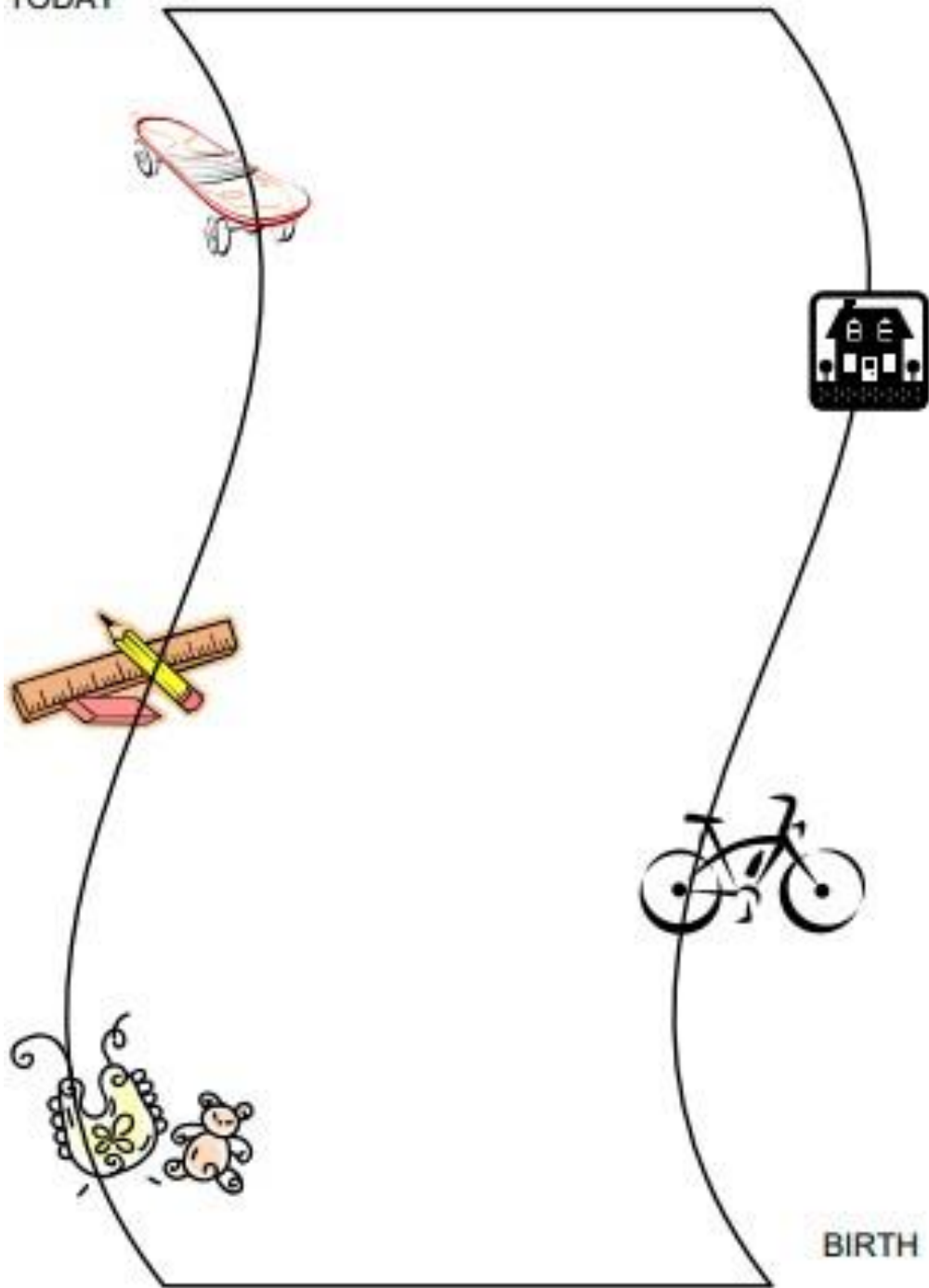
All about me cards (to cut out and use)

Sometimes I think I'm...	I really am...
People don't like me when I ...	People do like me when I...
I feel happy when...	I feel hurt when...
I am excited about...	The thing about me that I would like to change is...
Something I would like to try is...	The best thing about me is...
<i>Something that frightens me is...</i>	<i>Something I have in common with others my age is...</i>
<i>If I could be someone else, I'd be...</i>	<i>When I talk in front of the class, I feel...</i>
Something I believe in strongly is...	I wish I ...

When I lose an argument or game, I feel...	What I like about school...
What I don't like about school...	When I'm with friends I like to...
When I'm alone I ...	One of my most frustrating experiences is...
A sad thing that has happened to me is...	One of my talents is...
<i>I'm good at...</i>	<i>Something I need to improve on is...</i>
Something that is important to me is...	If I could change one thing about my family, it'd be...
I think I am capable in...	If someone were to give me a nice surprise it'd be...

MY JOURNEY SO FAR

TODAY



The 3 Houses

