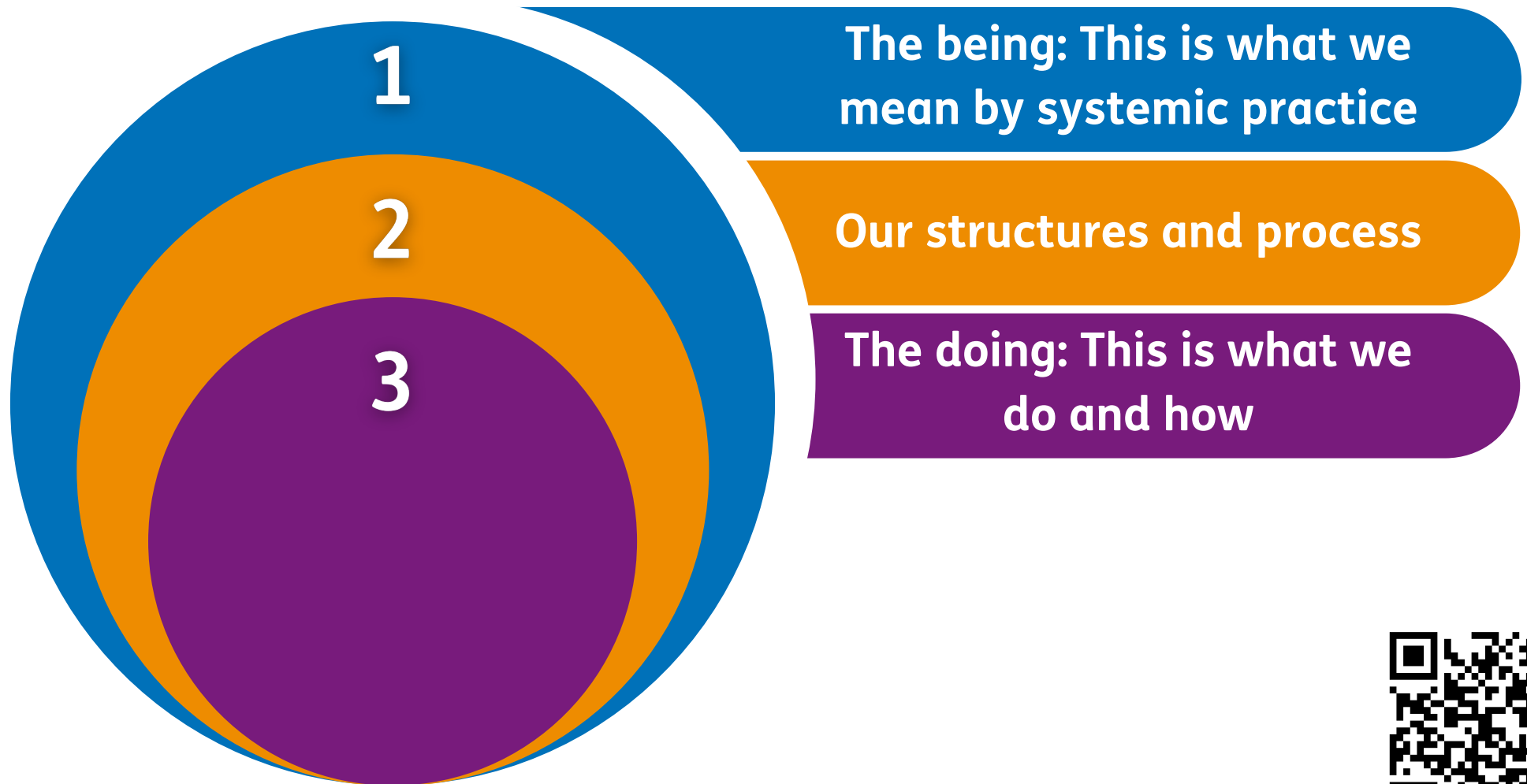


Face to Face Havering

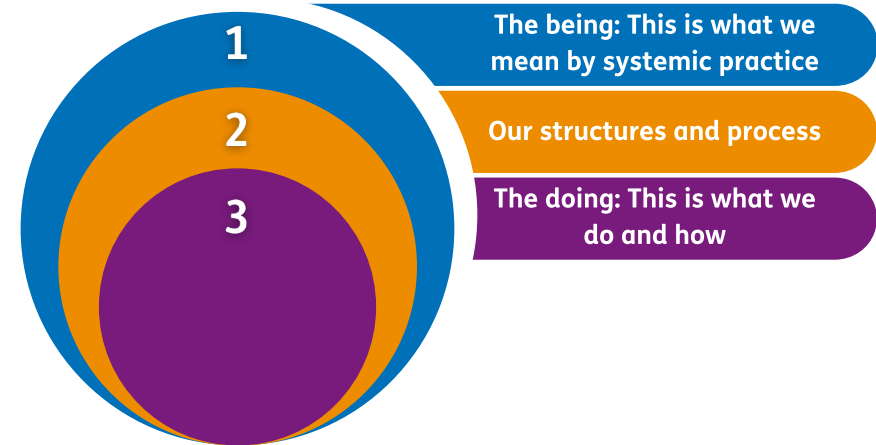
Our model of practice



Our Model of Practice

The being: This is what we mean by systemic practice 1

- Strengths-based and relational
- Collaborative
- Curious with positive intent
- A systems approach
- Reflexive
- Interested in language and how it is used
- Attentive to context
- Systemic Practice as an overarching approach



The doing: This is what we do and how 3

- Purposeful, planned and focused
- Child focused in all that we do
- Permission seeking
- Managing risk with confidence
- Considering social GRACES and issues of power
- Questions as interventions
- Hypothesising
- Systemic analysis
- Genograms as conversational tools
- Noticing and exploring patterns in relationships and over time
- Strengths-based relational statements and reframing
- Working with narratives and stories

Our structures and process 2

- Training offer and practice development pathways
- Systemic Champions and Systemic Family Therapists embedded across the organisation
- Systemic (group) supervision and case consultations
- Reflective conversation and groups
- Co-working and joint learning opportunities
- Facilitated (network) meetings attended by family members and professionals
- Service user-led meetings and 'New Style' CP Conference Model
- Appreciative inquiries (e.g. peer auditing and audit moderation)
- Feedback loops via e.g. service user platforms and evaluation processes
- Multi-agency working offering multi-disciplinary responses

'The being': This is what we mean by systemic practice 1

❖ Strengths-based and relational

Being strengths-based means that we work to build a foundation of competence, connection and hope. We aim to facilitate the process of change by attending to people's strengths, resources and abilities. Being relational aims to create a shared understanding as to what we want to achieve alongside clear expectations. Staff, families, children and young people are empowered and feel listened to. Relationships are important to us and we are interested in how we relate with others.

❖ Collaborative

Being collaborative means that the responsibility for change is shared. We nevertheless acknowledge intrinsic power differentials in relationships based on e.g. role, gender, race or abilities, and proactively work with them. We embed ethics and human rights in everyday talk and practices. Change occurs through dialogue. We intentionally do with and not to others.

❖ Curious with positive intent

We recognise multiple and different possibilities available for each young person, family and staff member in the process of change, and that solutions that they generate themselves are likely to be of greatest use. Lived and spoken values are neither right nor wrong, but more or less useful. Positive intent means, that there is always a positive function or purpose for what is currently happening in our lives and the lives of the people we work with.

❖ A systems approach

When working systemically the focus is on the system rather than the individual. A consistent view is that difficulties do not arise within individuals but in the relationships, interactions and language that develop between individuals. Individuals are seen as part of a wider system such as the family or organisation. Staff and people we work with in turn are connected to other systems at community, societal, cultural, economic and political levels. All systems provide feedback to and influence each other.

'The being': This is what we mean by systemic practice 1

❖ Reflexive

We see ourselves as part of the system and are sensitive to the ways our own lived experiences, our social GRACES (e.g. Gender, Religion, Ability, Culture, Employment, Sexuality), and our values are impacting the work. We are alert to our own assumptions and prejudices so that we can use 'self' effectively with the family/staff.

❖ Interested in language and how it is used

We know that language does not just inform us about reality it also forms reality. We believe that words are powerful and accept that we need to use them wisely. We believe that change happens one conversation at a time. We intentionally make each one count.

❖ Attentive to context

We understand actions and events in terms of the context within which they are enacted. We are aware that we are acting out of and into many contexts when relating with others.

❖ Systemic Practice as an overarching approach

A systemic approach is more than working systemically with families, it is reflected in our organisational structures and processes as well as in the ways we relate with each other. It is an overarching approach within which a range of methods and techniques can be practised.

❖ Purposeful, planned and focused

Establishing a clear purpose and ensuring that there is a concise plan that responds to the identified needs is key in our work. Throughout our involvement we maintain a sharp focus on change and progress.

❖ Child focused in all that we do

We keep the child/young person at the centre, know their lived experiences and hear their voices.

❖ Permission seeking

This practice involves asking others permission to proceed at every step in the engagement process. Permission seeking techniques create invitations for family members to talk in a different way, that feels safer and more in control, thereby opening up opportunities for change.

❖ Managing risk with confidence

We work with the complexity of systems and issues that are part of the social work landscape. We strive towards 'Safe uncertainty v. unsafe certainty'.

❖ Considering social GRACES and issues of power

We take a reflexive stance in relation to the power differentials that exist within relationships. We consider the importance of context, in relation to the cultural meanings and narratives within which people live their lives, including aspects of their identity in relation to the social GRACES. This practice often invites the notion of relational risk-taking.

❖ Questions as interventions

We use systemic questioning during all stages of engagement, assessment and intervention as well as in supervision and leadership.

❖ Hypothesising

We use this systemic technique when assessing and forming an understanding of the family. It is conceptualised as the formulation of systemic 'suppositions' that guides intervention, give order to an interviewing process and orientate the question-ing.

❖ Systemic analysis

Our analysis evidences seeing individuals in context and problems within interactional cycles (circularity). The problem is the problem and not the person.

❖ Genograms as conversational tools

We use genograms (aka family trees) and relationship maps as part of our assessment and interventions with families and in case discussions.

❖ Noticing and exploring patterns in relationships and over time

We notice relational patterns and understand behaviour within a matrix of beliefs, contextual factors and inter-generational experiences (family scripts). Focussing on the relational patterns operating in systems and families can help in finding new ways of (inter)acting.

❖ Strengths-based relational statements and reframing

Both of these practices are aimed at changing meaning to invite new ways of (inter)acting. We actively identify strengths and name them.

❖ Working with narratives and stories

We work on the premises that people construct their identities through stories, which contain explanations of the past and are constitutive of the future. We use those stories to invite change by e.g. using re-authoring practices or techniques such as externalising. We also actively looking for 'unique outcomes' and exceptions.

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