A Safe Place

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Abstract

This study is an effort to give voice to an experience. The experience in question is the decision of a student to trust a practitioner. The study also describes the features which led the student to believe that the practitioner would provide a "safe place" for interaction around matters of a delicate or personal nature. This study is the gift of two coauthors, each with a unique story which offers description of critical incidents, and what made these events meaningful. At the heart of the study is the potential for education and its professionals to provide safe places for students.

Analysis of the data determines that a safe place involves two parties, one seeking a safe place and another who provides the safe place--in this study, the student and the practitioner. The student, with urgency, seeks a safe place to disclose personal information. In this urgency the student is confronted with features of control, comfort, respect, felt sense, and nonjudgemental listening. These features are the constitutive elements of a Safe Place. Capacity to recognize and construct safe places is a competency which the existing school lifeworld demands of today's practitioners. Understanding what are deemed to be safe places and how practitioners might work to create them are the extended outcomes of this study.
Acknowledgments

I would like to extend my sincere thanks to my two coauthors, Jackie and Carolyn. I am fortunate not only to have had the privilege of interviewing them, but also for having had the opportunity to share the stories of their lived-experience. Thank you for providing me with rich and wonderful stories, and for providing a key-hole into the life of a junior school student. Without you the story of the resource could not have unfolded and the experience of the stories could not have found voice.

Special Acknowledgments:

My husband for believing in me, my son and daughter for their accompaniment on our journey together, Maureen Connolly for her inspiration and friendship, and Jackie and Carolyn who so candidly gave of themselves and are the voices of this work.
Dedication

This is dedicated to a man who believed in me and envisioned the endless possibilities that I could accomplish within my lifetime, my father.

To my father, without his devoted commitment, encouragement, and love, my journey to postgraduate work may have not been possible or as meaningful.

This for you dad; although I lost you in November of 1995, your presence and your love for learning live on in my work and in my life.
"The majority of us lead quiet, unheralded lives as we pass through this world. There will most likely be no ticker-tape parades for us, no monuments created in our honour. But this does not lessen our possible impact, for there are scores of people who will appreciate our compassion, our encouragement, who will need our unique talents. Someone who will live a happier life merely because we took the time to share what we had to give.

Too often we underestimate the power of a touch, a smile, a kind word, a listening ear, an honest compliment, or the smallest act of caring, all of which have the potential to turn a life around. It's overwhelming to consider the continuous opportunities there are to make our love felt."

Leo Buscagila (from Born for Love)
# Table of Contents

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abstract</td>
<td></td>
<td>ii</td>
</tr>
<tr>
<td>Acknowledgements</td>
<td></td>
<td>iii</td>
</tr>
<tr>
<td>Dedication</td>
<td></td>
<td>iv</td>
</tr>
<tr>
<td>Born for Love</td>
<td></td>
<td>v</td>
</tr>
<tr>
<td>List of Figures</td>
<td></td>
<td>viii</td>
</tr>
</tbody>
</table>

## CHAPTER ONE: A RESEARCH QUESTION | 1

- Introduction | 1
- Details of the Study | 1
- Problem Statement | 2
- Rationale | 3
- Challenges of Qualitative Inquiry | 4
- Definition of Terms | 5
- Assumptions and Limitations | 9
- What the Research Offers | 11

## CHAPTER TWO: REVIEW OF RELATED RESEARCH | 12

- Introduction | 12
- Theorists Who Resonate with the Research Question | 12
- Counselling as a Tacit Dimension of Teaching | 20
- The Art of Listening | 25
- Preadolescence: The Transitions Years | 28
- Summary of the Dominant Themes of the Related Literature & Their Relation to the Question (What Are Safe Places?) | 30

## CHAPTER THREE: METHODOLOGY | 32

- Introduction | 32
- Research Orientation | 32
- Overall Design and Design Features | 33
- Coauthors | 33
- Data Collection | 34
- Interviewing | 34
- Critical Incidents | 36
- Data Analysis | 38
- Critical Incident Reporting | 41
- Data Analysis: The Process of Transforming Anecdotal Material | 47
CHAPTER FOUR: FINDINGS AND INTERPRETATIONS

Results of Interview Analysis: The Lived-Experience--Dimensions of Corporeality, Temporality, Relationality, and Spatiality and Their Relation to a Safe Place

The Constitutive Elements-Lived Body, Lived Time, Lived Relations and Lived Space Patterns

"The Space Between Us"

Describing the Unfolding Sequence of the Space Between Us

Discussion

CHAPTER FIVE: DISCUSSION AND REFLECTION

Introduction

Prominent Messages

Resonances with Literature

Implications for Physical Education Providing Safe Places and Becoming an Acknowledged Safe Place

Afterword: The Need for Safe Places--Final Thoughts and Personal Reflections

References

Selected Bibliography

Appendix A: Interview Guide

Appendix B: Critical Incident Recording

Appendix C: Consent Form

Appendix D: Interview with Coauthor One

Appendix E: Lived Body, Lived Time, Lived Relations and Lived Space Patterns: Coauthor One

Appendix F: Interview with Coauthor Two

Appendix G: Lived Body, Lived Time, Lived Relations, and Lived Space Patterns: Coauthor Two

Appendix J: Critical Incident Reporting

Appendix I: Synthesis and Tables of the Patterns of Lived Body, Lived Time, Lived Relations and Lived Space
List of Figures

<table>
<thead>
<tr>
<th>Figure</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Figure 1:</td>
<td>The space between us.</td>
<td>49</td>
</tr>
</tbody>
</table>
CHAPTER ONE: A RESEARCH QUESTION

Introduction

This study is an effort to give voice to an experience. The experience in question is the decision of a student to trust a practitioner. This study is the gift of two coauthors, each with a unique story which offers description of critical incidents, and what made these events meaningful. At the heart of the study is the potential for education and its professionals to provide safe places for their students. In the analysis of these stories we may come to understand what students understand to be safe places and how practitioners might work to create them.

Details of the Study

The coauthor sample is comprised of 2 grade 8 students from a local school in the researcher's home town. The sample was formed of students who volunteered and/or were recommended by a practitioner in the school. An hour's introduction to the study, what it entailed, and an explanation of the contribution of the coauthors followed the initial expression of interest in the study. The potential coauthors, their respective guardians, the practitioners and board involved agreed to the study and signed consent forms. The consent letter described in detail the particulars of the study; attached was a permission form requiring guardian consent. Once consent to the study was given by the coauthors' guardians, a follow-up meeting as to the specifics of the study (critical incidents, writing critical incidents, taping (cassette recording), follow-up sessions (after taping, and data analysis) followed. Meetings were set at the convenience of the students and the school, and taping of the coauthors'
critical incidents was to be done at the coauthors' leisure, within a 3 week time span, and consultation was only a phone call away. Follow-up sessions included listening to the tape together, at which point the coauthor was free to edit and/or omit any segment of the interview and add clarification, revision, or suggestion to enhance the authenticity of the study. Near completion, the researcher met again with the coauthors and shared with them the findings of her study. The coauthors were also involved in data analysis and the recommendations concerning distribution of the findings.

Problem Statement

What are the particulars that led students (the insiders) to believe that they could trust a practitioner about a matter they considered to be of a delicate nature? More explicitly, what makes a safe place? Since it is the students the practitioners hope to help, then it seems logical that these persons, the insiders to the experience, will bring valuable insight to such a need.

Primary Question

What is a safe place?

Subsequent Questions

What are the indicators of a safe place?

How do children recognize it?

Are there acknowledged safe places?

What are the needs of children seeking safe places?

How connected are practitioners to community resources which might meet needs practitioners feel unable to address (i.e., if the needs can not be met, what then)?

How do we prepare practitioners to be attuned to needs and to provide safe places?
How do we (practitioners) provide or construct safe places?
How might a physical education practitioner play a role in constructing safe places?

Rationale

The physical education (PE) content is one within which individuals seem to seek reassurance and pertinent information (e.g., in many instances my guidance and communicating skills seem to be significant components of the discussions with my students, both in teaching and in this study as a researcher). While "counselling" in the formal sense is not included in the job description of the physical education practitioner, the intense nature of human physical expression and contact makes the physical education environment a fertile and welcoming ground for interpersonal interaction, disclosure, and questioning. PE practitioners engage in "inviting" this kind of sharing as an ongoing part of their everyday world. PE practitioners encounter children with varied backgrounds and experiences. These children will have needs which are particular to their situations.

Many children in our school systems today come from troubled homes. Physically and/or verbally abused, neglected, impoverished and malnourished, isolated by difference and/or economic hard times: these are all plights of the children of today's school system. Children in more affluent surroundings are also not free from neglect, isolation, or difference. In sum, children bring the textures of their worlds to the learning environment.

For many children the only stabilizing aspect of their life is school. It is here that complexities of interaction and feelings are played out. Thus it is of the utmost importance that practitioners, in particular physical education practitioners, are critically reflective of their personal and professional
pedagogies and practices, and bring to the teaching environment a sensibility which engages children in ways that are compassionate, sensitized, realistic, and honest.

Many children are in need of someone to listen, to care, and to understand their complexities; they are in need of a safe place—and if such a place does not exist within their families, a practitioner in the school system may be a site for affirmation and assistance in their lives.

The capacity to recognize and construct safe places is a competency which the existing school lifeworld demands of today's practitioners. As seen in the literature, (McWhirter, J. J., et al, 1988), fragile self-concept, alienation, learned helplessness, and competing multiple perspectives are part of the complex mosaic of the lifeworld of children. Included in this mosaic are children with special needs, children of various races and religions, children of varying economic status, and children not so easily "categorized". With this complexity comes the need for safe places for all children in our school system today. By addressing the relationship between the practitioner and student, this study offers a model which the students can also incorporate into their relationships with others.

**Challenges of Qualitative Inquiry**

With any type of inquiry there are particular challenges that arise in the conduct of research. Qualitative inquiry has such challenges particular to it and they must be acknowledged. These challenges include: emergent methods, prolonged engagement, thick description, small sample size, and researcher bias.

My study was "emergent" in that the conditions changed constantly over time, and I had to adjust. One adjustment was the decision to stay with 2 coauthors after an initial larger sample was unable to complete the project. The
prolonged engagement demands of the study actually played a role in determining the intensity of the sample (i.e., informants who are committed to the holistic nature of participation in the project would necessarily be an intense or extreme manifestation of the phenomenon under study, (i.e., interest in finding and describing safe places). The data are thick: textured, layered, and multiple located. Researcher bias was addressed using multiple forms (triangulation) of data collection and data analysis, ongoing member-checking with the informants, and questioning/commentary by uninvolved readers (i.e., readers without a stake in the project). As well, as a researcher I kept a researcher journal such that my actions can be repeated (if not duplicated) by another researcher. These safeguards are among those suggested by Lincoln and Guba (1985), Marshall and Rossman (1995) and Lather (1992).

**Definition of Terms**

**A Safe Place:** An experience in question. What makes a safe place are the particulars (characteristics, features, or indicators) that led students (the insiders--the coauthors) to believe that they could trust a practitioner about a matter they considered to be of a delicate nature.

**Existentials:** The fundamental existentials are central to the research process when one examines the lifeworlds of all human beings, "regardless of their historical, cultural or social situatedness" (van Manen, 1990, p. 101). There are four existentials: lived space (spatiality), lived body (corporeality), lived time (temporality), and lived human relation (relationality or communality) (van Manen, 1990).

**Invitational education:** The first assumption of invitational education is that people are able, valuable, and responsible and should be treated accordingly. A society that values equal opportunity for all regardless of their belief system,
race, culture, socioeconomic class, and ability should offer an education that embodies the qualities of invitational learning. The physical education context is one which is often seen as a great equalizer.

Teaching involves making choices and reflecting on the consequences of such action. As professionals, we need to make decisions that benefit the masses; however, rarely do we let the mass, the students, have a voice in the decision. Education as a collaborative, cooperative activity is the second premise of this theory or thinking. Students are entitled to a voice in their education experience. Without this recognition, difficulty will arise in getting students to do what is desired without involving them.

The final assumptions of invitational education are that "people possess untapped potential in all areas of human endeavor" and that places, policies, and processes must be "specifically designed to invite development, and by people who are intentionally inviting with themselves and others, personally and professionally" (Purkey & Novak, 1984, p. 2).

Lifeworld: "What characterizes phenomenological research is that it always begins in the lifeworld. This is the world of everyday life described as the original, pre-reflective, pre-theoretical attitude" (van Manen, 1990, p. 7).

The natural attitude is life as we encounter it and it is pre-reflective in that it is of the unconscious mind. Our lived-experiences and the structures of meanings (themes) in terms of which these lived-experiences can be described and interpreted constitute the immense complexity of the lifeworld. (van Manen, 1990, p. 101)

Lived-experience: The lived world as experienced in everyday situations and relations. "Lived" experience is different from "experience" in that the "lived" experience is unique to that individual, acknowledged and recognized as an
"insider" to that experience. This insider knowledge evokes the distinguishing of expertise to that experience and is not common knowledge of the noninsider. 

**Particulars:** the characteristics, features and/or indicators of a safe place/person.

**Phenomenology:** What is the structure and essence of this phenomenon for these people? Phenomenology is a method of philosophical investigation developed by Edmund Husserl. The term means literally the study or description of "phenomena". As the phenomenologist Maurice Merleau-Ponty wrote:

It's as pains-taking as the works of Proust, Varlery, Balzac or Cezanne—by reason of the same kind of attentiveness and wonder, the same demand for awareness, the same will to seize the meaning of the world or of history as that meaning comes into being. Phenomenology seeks to set before our eyes the world as it is, to "disclose" it, not by the traditional methods of proceeding from analysis to synthesis, or by deriving truths through processes of deduction or induction, but by the engagement of "attentiveness and wonder" in a perceptual or descriptive act which enables a total reality to show itself. Our preconceptions are a part of this totality. The phenomenologist does not reject them utterly; instead he consciously sets them aside, thus de familiarizing the world by loosening the ties of intentionality that normally bind us to it and to limited and conditioned perception of it. Thus arises "wonder" in the face of the world, and only thus can we perceive it in all its strangeness and novelty...Because it does not prejudge what can happen or what is significant, because it not only is hospitable to novelty but positively expects it to arise from observation of phenomena, because it acknowledges consciousness as a component of reality, and because it
prescribes a mode of attention to the world that is at the same time detached and involved in the disclosure of its meaning, phenomenology arguably affords a better basis for scientific work and thought than such paradigmatic approaches as Mechanism and Positivism, in which intentionality is manifest but unacknowledged. (Holroyd, 1989, pp. 25-26)

**Practitioner**: can imply teacher, educator, helper, professional helper, counsellor.

**Professional Helper**: Each profession has its own distinctive characteristics; however, unique to helping professionals is a desire to "help people achieve more effective relationships between themselves and others or with the world in which we live", a concern with the "people problem" (as cited in Combs, Avila, & Purkey, 1978, p. 4).


**Self-actualization**: "Self-actualization is making actual, or realizing, all of one's potentialities. It accentuates the positive and stresses continuous striving toward health and optimal development of the self (i.e., one's humanity)" (Sherrill, 1986, p. 17)

**Self-concept**:

What persons think and/or feel about their appearance, abilities, disabilities, and relationships with others, is the frame of reference through which they interact with the world. Self-concept, in early childhood and among many persons of all ages, is related to what individuals can do with their bodies and how they think others perceive their movement competence. (Sherrill, 1986, p. 253)
Self-esteem:

Self-concept refers to the perceptions an individual has of himself or herself; self-esteem, refers to the value one places on those perceptions. These feelings result from experiences with others. Success and failure and the impressions we have about how significant persons in our lives feel toward us help to shape our feelings about ourselves. Relationships with parents, siblings, and other in the home before day-care and school year begin and the relationships outside the home that develop during the school years are important in establishing the self-concept. (Nichols, 1990, p. 187)

Trust: “Firm reliance in the honesty, dependability, strength, or character of someone or some thing. One in which faith or confidence is placed” (Webster's II New Riverside Dictionary, 1984).

Trust and safety: It is believed that in determining and/or describing the particulars of what a safe place is, the utilization of such terminology may occur as a consequence of the nature of the study and the questions asked of the coauthors. These terms may be crucial to the experience in question. In the absence of data analysis the “working definition” of these terms will be the following.

Assumptions and Limitations

Personal History and Perspective

To be reflective one must be able to make the person separate from the whole. Reflection allows one to transcend the "apparentness" of an occurrence, experience or feeling. For myself, I must often step back and reflect upon my
experience as a young child growing up with a chronically ill parent. Through the daily struggles and my journey I discovered a need to consult my body to ensure healing and self-love through this time in my adolescence when I was unable to find a safe place. This is an extremely difficult proposition. An insider often is unable to view an experience from a distance, for she can only visualize from where she is and/or was.

It is important for me to realize that while I have a voice in the lived-experience of an adolescent and young woman, it is only one voice among many. Many voices need to speak and many stories need to be told about finding a safe place. My voice can and should contribute, but it cannot dominate. As a voice of an educator, in particular a physical education practitioner, I must listen attentively, and, as much as possible, without preconceptions and judgments, I must acknowledge and validate the voices of the coauthors, truly the experts in this story.

In this study, I use a phenomenological orientation, yet here I must also acknowledge the influence of feminist approaches to research. Feminism is a way of being in the world; perhaps it may be constructed as a stance that, regardless of action or consequence, affirms a belief in emancipation of the oppressed. In examining the inequities within the human race, notwithstanding the female gender, it notes who benefits and to what purpose. Such inequities of one’s rights and freedoms, when examined with a critical eye, demonstrate the detrimental consequences of oppression of the female and male genders alike. They demonstrate a recurring domination of one person or group of persons over another, eliminating a shared sense of power and locus of control of one’s action and one’s lived-experiences. If feminism values the voice and the experiences of the disenfranchised and oppressed person(s), then the feminist researcher can break the silence and assist in bringing forth the voice(s) of such persons,
keeping in mind that fundamentally it is not what is said but rather who says it and honest reportage of such (Ruth, 1995). My commitment to giving voice compels that I acknowledge the influence of feminism on my thinking.

**What the Research Offers**

As stated previously the information and data obtained via this study do not claim representativeness. What is more consequential is what the study does say to the reader about this lifeworld in this case; this case being those who seek and find a safe place. As a result of this study, the insiders' viewpoint gives the outsider a view from within the lifeworld of persons needing a safe place of what is deemed by the insiders to be a safe place. By exploring the lifeworlds of particular coauthors, strategies are developed for practitioners so that they can provide safe places.
CHAPTER TWO: REVIEW OF RELATED LITERATURE

Introduction

The related literature includes four areas of review, (a) theorists who resonate with the research question (included are: Benner (1984); Blustein (1991); Combs (1962); Erickson (1963); Fine (1991); Maslow (1970); Noddings (1984); Purkey and Novak (1984); and Sherrill(1998)); (b) counselling as a tacit dimension of teaching; (c) the art of listening; and (d) transition years. Each of the theorists resonate with and give valuable insight(s) into the question, What is a safe place? The reader is also provided with a synopsis of the particular age group studied, an overview of counselling, and the art of listening. Knowledge of the particular age group in question, the fundamentals of counselling, and the skills required in art of listening may provide a framework for understanding What are safe places? and how to provide safe places for students in our school system. A summary of the dominant themes of the related literature and its relation to the question (what are safe places?) conclude the related review of literature.

Theorists Who Resonate With the Research Question

Noddings in her initial remarks on the fundamental nature of caring states that "as human beings we want to care and to be cared for. Caring is important in itself" (1984, p. 7). In caring there is the relationship between the one-caring and the cared-for. Caring becomes possible when

I look at and think about how I am when I care, I realize that there is invariably this displacement of interest from my own reality to the reality of the other ....To be touched, to have aroused in me something that will disturb my own ethical reality, I must see the other's reality as
One possible way to handle an important business or personal letter is to:

1. Begin by addressing the recipient appropriately.
2. State the purpose of the letter clearly.
3. Provide relevant background information.
4. Use a friendly yet professional tone.
5. Be concise and to the point.
6. Include any necessary attachments.
7. End with a polite closing.

By following these steps, you can ensure that your letter is received and understood effectively.
a possibility for my own. This is not to say that I cannot try to see the other's reality differently ... When we see the other's reality as a possibility for us, we must act to eliminate the intolerable, to reduce the pain, to fill the need, to actualize the dream. When I am in this sort of relationship with another, when the other's reality becomes a real possibility for me, I care. (Noddings, 1984, p.14)

Noddings further explains that whether the caring is sustained, "whether it last long enough to be conveyed to the other, whether it become visible in the world, depends upon my sustain the relationship or, at least, acting out of concern for my own ethicality as though it were sustained" (Noddings, 1984, p.14) In choosing to care, the one-caring can become overwhelmed by the responsibilities and duties in caring, and consequently will cease to care for the other and become instead the "object of caring" (Noddings, 1984, p.16).

Genuine caring involves the one-caring being present in her acts of caring. Noddings writes

Whatever she does for the cared-for is embedded in a relationship that reveals itself as engrossment and in an attitude that warms and comforts the cared-for ....To be treated as though one does not exist is a threatening experience, and one has to gather up one's self, one's presence, and place it in a safer, more welcomed environment (Noddings, 1984, p.19).

Each experience or set of circumstances in caring involves an element of uniqueness in one's responses in caring. To care is "to act not by fixed rule but by affection and regard" (Noddings, 1984, p. 24). Rule-bound responses undermine the uniqueness of the caring relationship and caring circumstances.
The one-caring is suspect of wanting recognition with caring and places the well-being of the cared-for in jeopardy.

Blustein identifies four types of caring: (a) to care for; (b) to have care of; (c) to care about; and (d) to care that. Caring about implies that the one caring has an interest or stake in a person's well-being. In general, "...I take an interest in the things and people I care about when I make their condition my active concern because I identify myself with them in some way" (Blustein, 1991, p. 31).

Caring about someone or something has risks. In caring, persons risk loss, and distress or pain as a result of loss. For the practitioner caring about an idea, person, cause, or principle in a positive way, the worth of each has to be inherent and not self-serving. In teaching children it is more important that children care whether what they do is morally right or wrong than knowing the difference between right and wrong. Moral education involves "civilizing", "as a process in which, under the influence of other people's examples expressions, utterances, admonitions and disciplines, we too come to care deeply about the things they care deeply about" (Blustein, 1991, p. 19).

Maslow (1970) states that there is a hierarchy of needs, from the basic physiological ones to high level self-actualization, that every human being strives for, and that the more basic needs must be satisfied before higher ones can be achieved, with the basic need for fulfillment of self being an ongoing daily need. The five needs include: (a) physiological needs, (b) safety needs, (c) belonging and love needs, (d) esteem needs, and (e) self-actualization needs. Maslow's model finds parallels in aspects of invitational theory. The inviting family as explained in Purkey and Novak's (1984) Inviting School Success is one that has five basic characteristics: (a) respect for individual uniqueness,
(b) cooperative spirit, (c) sense of belonging, (d) pleasing habitat, and (e) positive expectations. Such a model could be established in our school systems.

Since humans are susceptible to traumas and triumph, it is hypothesized that a recurring cycle of disruption and reintegration occurs in order to adapt to internal and external change. It is life events that continually challenge and test "the durability of the balance we try to maintain" (Fine, 1991, p. 494). It is believed that the most stressful occurrences are those that disrupt one's personal assumptions about oneself and the environment (world) in which one lives. As cited in Fine, Marmar and Horowitz state that "in losing one's identity, one must replace it with another. How one chooses the new altered self is no small task" (Fine, 1991, p. 495). Hamburg et al. (1974), as cited in Fine (1991), summarize "the essence of survival under extreme duress by underscoring the importance of the maintenance of self-esteem, a sense of human dignity, a sense of group belonging, and a feeling of being useful to others" (p. 499). Most importantly Fine restates the ultimate importance of this belief: "It is not so much what happens to people but how they interpret and explain it that makes a difference" (p. 499).

Stafford (1992) identifies the theory of Erickson (1963) and Hamachek (1985), its relation to the development of trust, and their consequences/application when approaching a new set of circumstances. Hamachek believes that healthy and balanced individuals, while having a basic sense of trust, are not pollyannaish in their view of the world, for their lived-experiences temper their outlook. As a result, the person, when experiencing a new set of circumstances, will proceed with caution and attempt to determine the variables before committing.

When confrontation disrupts that trust, individuals search to make sense of the betrayal and return the unstable self to a recognizable way of self by
entering into loneliness; "by steeping oneself in the experience and allowing it to take its course and to reveal itself, there is hope that one's world will achieve harmony and unity" (Stafford, 1992, p. 200). Such an experience is a scenario typically experienced by the client. The client seeks a reliable and trustworthy person "against whom to cast his or her uncertainties in an attempt to regain a sense of being centered with one's self and one's world" (Stafford, 1992, p. 200). It is this shared trust and responsibility that will directly influence the success of the counselling relationship, and ultimately the relationship of the physical education practitioner and her student(s).

The self-actualized person, when confronted with difficulty, independently can stand his or her ground and will rely on his or her self-sufficiency to determine and resolve the difficulty. And upon completion, the individual's "can-ness" is fueled and the person will approach new experiences more easily, being able to risk and dare to try. In physical education the participation in physical activity requires skill, the element of risk, and the ability to actualize failure as a means that precedes success.

Seeing people as able, valuable, and responsible and treating them accordingly is the assumption of invitational thinking. Such a perspective may contribute to maintaining positive and healthy self-esteem among students in everyday experiences and traumas alike. By developing trust, respect, and a sense of optimism both professionally and personally, the person will be able "to live with the harshest of realities but still maintain a positive view of the world" (Purkey & Novak, 1984, p. 16). Goethe, quoted in Purkey and Novak, (1988) provides the following insight: "If we take people as they are, we make them worse. If we treat them as if they were what they ought to be, we help them to become what they are capable of becoming" (p. 16).
In counselling, the client often arrives with disrupted worlds, traumatized by life experiences, needing to "regain a sense of being centered with one's self and one's world" (Stafford as cited in Novak, 1992, p. 200). It would seem reasonable, therefore, that if the counsellor adopted a stance of invitational thinking, the ability of both the counsellor and client alike to accommodate and account for such traumatic instances in the client's life while achieving a renewed sense of balance could be achieved. The physical education practitioner utilizing a similar stance may in fact be able to ground such disrupted worlds in the realm of the physical and possibly reestablish a relationship with the body so that it may anchor her decisions and choices based on healthy lifestyle alternatives.

The healing power of caring is often given undue credit in the recovery of a patient, and in essence Benner (1984) believes that the technological causes (surgery and/or medication) that promote recovery are much more interactive with a healing relationship in the healing process than they are often given credit for. A healing relationship "solicits the patient's internal and external resources and empowers the patient by bringing hope, confidence, and trust" (Benner, 1984, p. 213). Benner explains the healing power of caring is established by nurses who establish a healing relationship and create a healing climate by:

"(1) mobilizing hope in themselves, the staff, and the patient;
(2) finding an interpretation or understanding of the situation (e.g., illness, pain, fear, or other stressful emotion that is acceptable and clarifying to the patient; and (3) assisting the patient to use social, emotional, and spiritual support" (Benner, 1984, p. 213). Although Benner's work is situated in clinical nursing practice, the same healing power of caring to a child who needs a "safe" place to divulge and examine issues he or she
considers to be of a delicate nature (while protecting the client's integrity at all costs) may be employed by the practitioners in the educational system.

Benner identifies eight competencies of the helping role. Benner's eight competencies include: creating a climate for and establishing a commitment to healing; providing comfort measures and preserving personhood in the face of pain and extreme breakdown; presencing: being with a patient; maximizing the patient's participation and control in his or her own recovery; interpreting kinds of pain and selecting appropriate strategies for pain management and control. Providing comfort and communication through touch; and providing emotional and informational support to patient's families and guiding a patient through emotional developmental change (providing new options, closing off old ones: channeling, teaching, mediating) are the final competencies (Benner, 1984, p. 50).

Educators have a significant impact on the self-concept, behaviour, attitude and school achievement of their students which can either call forth human potential or detrimentally retard human potential. Combs (1962), in "A Perceptual View of the Adequate Personality" explains that "to produce a positive self, it is necessary to provide experiences that teach individuals they are positive people" (Combs, 1962, p. unknown)). A student's self-actualization often is indirectly influenced by her self-image, and in particular, in her physical world, that self-image is greatly influenced by her perceived and/or actual level of physical fitness. If educators, and in particular physical educators, realize the extent of the power bestowed on them, then their programs must adopt a pedagogy that promotes physical fitness in a manner which highlights personal achievement rather than mass testing and comparative analysis. Physical educators who adopt liberatory practices (such as invitational teaching) will be able to encourage and enhance self-concept in their students. Whatever
approach to education the practitioner adopts must include an understanding of human potential and experience. A less reflective practitioner might receive such comments as "You don't know what it's like" or "Why would you care about me?" or perhaps "You're a teacher, you don't know what it's like." A sharing approach might eliminate these disinviting relations and create context much more suitable for each party concerned (Wasicako, 1977).

Sherrill (1998) suggests a model physical education program and identifies teaching with the foundation and recognition of individual difference as prominent. In doing so, she also identifies poor teaching practices such as expecting all children to engage in the same activities, choosing up sides, and playing elimination games as being antithetical to learning. In detecting problems that need to be resolved, Sherrill states that most children fail because of the unrealistic expectations of their practitioners; although a select few may succeed, the general populous fails and is often ridiculed by the practitioner and their peers. Glasser (1969) gives credence to two kinds of failure: failure to love and failure to achieve self-worth (as cited in Sherrill, 1998). For the child to experience success, the child must feel that someone cares about his or her performance; physical education, perhaps even more than any other subject, provides opportunities accessible to its practitioners for experiencing social responsibility. When comparing Maslow's hierarchy of needs, the characteristics of an inviting family as stated by Purkey and Novak (1984), and Sherrill's identification and purposes of adapted physical education (as stated earlier), one can see how a thoughtfully constructed physical education program can provide an environment with the potential to help children become self-actualized and self-confident persons. A revised version of the helping role in a "safe place" or competencies for the practitioner providing a safe place could include the following: create a climate for and establish a commitment to trust,
care and respect yourself and others; provide comfort measures (a "safe place") to talk freely and preserve personhood in the face of pain, confusion, fear, and extreme breakdown; presencing; and maximize the student's participation and control in her decision-making and problem-solving. Be able to be reflectively critical of one's circumstance, and select appropriate strategies for changing behaviour, belief, and/or circumstance-transformation; be approachable--provide receptivity; and provide support and expertise--if needed ask for outside assistance. Finally, guide a student through emotional and developmental change: provide new options, closing off old ones: channeling, teaching, mediating and modeling. These are not intended to be guidelines, but rather a place to start.

Counselling as a Tacit Dimension of Teaching

Necessary components of the counselling relationship are somewhat transferable to the helping role of the educator. The following examines the counselling or professional helper role, and how it might relate to the school context. It is hoped that this section may clarify the tacit responsibility within educational practice of counselling students on matters of personal and/or academic concerns.

Each profession has its own distinctive characteristics; however, unique to helping professionals is a desire to "help people achieve more effective relationships between themselves and others or with the world in which we live", a concern with the "people problem" (as cited in Combs, Avila, & Purkey, 1978, p. 4). A professional is someone who has acquired specific training, which will assist her in the demands of her professional endeavors. Critical analysis, decision making, skill in judgment, self-discipline and appropriate adherence to ethical behaviour and contact are essential skills for the successful professional. Beyond this, helping professionals fundamentally service people, "their special
responsibility is human welfare, a ministry to human beings" (Combs et al., 1978, p. 5). An effective helper is one who has the intellectual competency of her field, but also is able to apply this knowledge in the real world: a "doing with" relationship. Simply being able to access the knowledge does not guarantee successful professional endeavors. The successful practitioner is one that is doing something with that knowledge that is meaningful and productive to what she wishes to accomplish.

In essence, people attempt to move toward personal fulfillment within their lived world. The capacity to do so relies on rich and extensive fields of perception and the attainment of personal growth characteristic of self-actualization (Combs et al., 1978). To understand the concept of self-actualization, one needs to understand the dynamics of the self-actualized person and how such traits came to be. Describing self-actualization in a more subjective sense and approaching it with a perceptual framework may prove helpful. Factors characteristic of self-actualized persons include: a positive view of self; openness to experience; and identification with others.

The perception of self is central to a person's relative existence, for it is the frame of reference from which the individual sees himself or herself in her lifeworld and behaves accordingly. If the individual sees himself or herself positively, it could be assumed that the person will be open to experience, approach the world with competence and confidence. Self-actualized persons see themselves as liked, wanted, acceptable, able, dignified, and worthy (Combs et al., 1978). And as a direct consequence of attributing such characteristics to themselves, they behave accordingly and trust their judgment and competencies in experiencing their lived world.

A counselling relationship is informally an interview that takes place between the counsellor and the client, each bringing her own baggage and variables to
such a relationship. The helper brings to the relationship self-perceptions, needs, values, feelings, experiences, expectations and expertise. The helpee brings to the relationship self-perceptions, needs, values, feelings, experiences, expectations, and problems. For the function of the counselling relationship is to provide for the individual's optimum development and well-being, but the individual exists within a social context, not in isolation. Hence, if counsellors are to truly function in ways that enhance the well-being of the individual, they must develop an understanding of as many of the factors that affect human beings as possible; they must adopt an interdisciplinary approach. Such an approach is a product both of our past and of the current demands made by the publics we serve. (Hansen, Stevic, & Warner, 1977, p. 9)

In education, the educator and the student alike have different expectations of each other which have been influenced by beliefs, feelings, and experiences directly and or indirectly involving the educator(s). Just as practitioners invite or disinvite their students, the students may also choose to invite or disinvite their respective practitioners. Regardless of the presence or absence of inviting or disinvitiing messages enacted by students, the practitioner, being in the professional role, must invite all students consistently and dependably.

As a professional, the counsellor must make known her enthusiasm to engage with the client in this journey, and make a promise to this relationship to the client both professionally and personally. The counsellor must acknowledge the world of the client and be able to discuss her position relative to her perceptions while using language that assimilates such meaning. The counsellor must see the client as valuable, capable, and responsible, and within the invitational model it is the counsellor who must extend the invitation to the client to go into the counselling relationship, while realizing that all interactions must be inviting,
not simply the initial embarkment. An inviting stance "is a necessary attitude and process which is constantly sensitive, fluid, spontaneous, and dynamic in interacting with the client" (Stafford, 1992, p. 212). The counsellor must develop a professional and personal rapport with the client. By establishing rapport, a "doing with" instead of "doing to" relationship is developed. Both interactive and intraactive processes will be utilized in this relationship while "honoring the net" will allow the invited (the client) to determine the rules of acceptance she wishes to follow. In doing so the client may see that this is safe place to divulge and examine issues and that possible growth is achievable while protecting the client's integrity at all costs (Stafford, 1992).

For the clients contemplating the inviting relationship, where they think they stand determines what they think they see as possibilities in the counselling relationship; for example what they have to gain/lose and what is likely to follow after accepting the invitation. As for the counsellor, she must also carefully examine where she thinks she stands which will determine what she thinks she sees as possibilities in the counselling relationship. The counsellor must examine her professional pedagogy and personal philosophy, for an inviting message without considerable thought and commitment can be quite harmful for both parties concerned. Both the client and the counsellor must examine the "cost" of engaging in a counselling relationship and determine if the risks are counterpoised by the gains attainable.

Initial responsibility will be on the counsellor in the interview process in which she will have to access her professional and personal skills to establish a climate that is conducive to open communication, relieving or lessening strained apprehensions of the client. The counsellor's attitude and communication skills will greatly influence the successful development of a satisfactory relationship. It is crucial that the counsellor attentively listen, understand, and feel with the
client in developing the helpful relationship. In establishing such a relationship the client and counsellor inevitably also form a relationship interactively. Within developing this relationship, the counsellor again has an obligation to the client to view the relationship with a positive regard and respect, appropriate empathy, and genuineness. These attributes of the relationship will indicate to the client a sense of value and shared understanding. The client-counsellor relationship "serves not only to increase the opportunity for clients to attain their goals, but also serves as a potential model of a good interpersonal relationship, one that clients can use to improve the quality of their other relationships outside the therapy setting" (Hackney & Cormier as cited in Gibson & Mitchell, 1986, p. 133). The counselling process's essential component is to service the needs of the client and assist the client in assuming the responsibilities for his or her problem and its solution. Okun (1976) as cited in Gibson and Mitchell (1986, pp. 133-34) states a helping relationship that benefits the helpee is a two-way mutual learning process between two (or more) people. The relationship is dependent for its effectiveness upon the helper processing the skill to communicate his or her understanding of the helpee's feelings and behaviours and the ability to apply appropriate helping strategies in order to facilitate the recipient's self-exploration, self-understanding, problem-solving, and decision-making, all of which lead to constructive action on the part of the helpee.

Respect is to be developed and maintained with a basic notion that "the sender understands and respects the right of the receiver to accept, reject, or hold in abeyance any message received" (Purkey & Novak, 1984, p. 45). Recognizing that the practitioner or counsellor must choose to act personally
and professionally in a manner that respects the rights of others (the client), an atmosphere that ensures the dignity of all parties involved will prevail.

It is hoped that when one invests in the invitational stance that intentional invitations will be sent at all times, and not only on the initial encounter. Every invitation sent involves a risk: the risk of rejection, the risk of being misunderstood or misinterpreted, or the risk of being accepted but things not turning out as hoped (Purkey & Novak, 1984). It is hypothesized that people have a basic need to be noticed, and noticed in a positive manner. People also need the reaffirmation that others see them as able, valuable, and responsible. By sending an inviting message that is founded on a stance that is accountable, consistent, and genuine, individuals (student/client) will be encouraged to participate in their "relatively boundless potential" which will ultimately help solidify their perceived self-concept.

If the practitioner desires to become both professionally and personally inviting, he or she must (a) establish the skills in developing trust, (b) establish the skills required to reach every pupil, (c) establish the skill of reading situations, (d) be able to make invitations inviting, and (e) be able to ensure, deliver, negotiate, and handle rejection. And when these skills are mastered the students will feel that they are key members of their school and schooling experience. The practitioners who personally and professionally feel that they are sending inviting messages may empower the students to reach their potential. It is hoped that as a rapport develops both the practitioner and student(s) involved will also grow as individuals in such an environment.

**The Art of Listening**

The goal of listening is understanding. Total or complete listening, as stated in Gerard Egan's *The Skilled Helper*, involves three things: "(1) observing and
reading the client's nonverbal behaviour-posture, facial expression, movement, tone of voice, and the like; (2) listening to and understanding the client's verbal messages; and (3) listening in an integrated way to the person in the context of both the helping process and everyday life" (Egan, 1986, p. 79). Inadequate listening of helpers may be the consequence of being preoccupied with themselves and their own needs in ways that hamper listening fully to their students. Attraction, your physical condition, preoccupation with your own concerns, overeagerness, similarity of problems, and differences may distract listening. Egan suggests that the helper must work at listening and attempt to avoid such distractions that inhibit the listening potential.

Carl Rogers has named the disciplined listening of helpers "non-evaluative listening". Rogers believes a reading of the whole person, attempting to understand the nature of the client without distortion of the helper's own judgment, preconceptions, or values are important characteristics of a "non-evaluative listener" (Combs, Avila, & Purkey, 1978). Purkey and Schmidt suggest that "counsellors need two big ears, one small mouth, a little privacy, and the desire to understand the perceptual world of the client" (Purkey & Schmidt, 1987, p. 93). In listening, Purkey and Schmidt explain that listening skills are manifested by paraphrasing and reflecting client or student messages. Brammer (1985) and others, as cited in Purkey and Schmidt, have cautioned that "inaccurate or inappropriate use of listening skills can destroy rather than facilitate counselling relationships" (Purkey & Schmidt, 1987, p. 93). Employing accurate and appropriate paraphrasing and reflecting will foster clarification of clients' concerns.

Seymour (1993) gives some practical suggestions that "reach the needs of specific customer groups" in college or program. Seymour believes that one of the most effective ways we can improve our hearing is by informal listening. By
informal listening, we are creating the opportunities to uncover our customers' needs in their language. Informal situations divulge the real needs of the customers; the physical education practitioner learns more about the students in after-hour chats, or chats that take place on the bus to the big game, than from a 2:00 to 3:00, sit-behind-the-desk, office hour (Seymour, 1993).

Hearing the words voiced by your "customers", as Seymour refers to them, is important, but Seymour explains that responding to them is most important. It is insufficient simply to listen to the complaints or concerns of the students; Seymour states that as professionals we need to "locate shortcomings or defects, scrutinize them, trace the sources of the problem, make corrections, and then standardize the new approach so that quality problems don't reoccur" (Seymour, 1993, p. 58). Often the best solutions are customer driven, and to generate such solutions we (practitioners, professional helpers, and counsellors alike) need to listen, learn, and then take action.

Active listening is paramount in the counselling relationship that consists of self-disclosure of the client and appropriate feedback from the helper. Active listening implies "that the person listens with the total self, including attitudes, beliefs, feelings and intuitions" (Davis, 1993, p. 258). Deliberative listening and empathetic listening are differentiated from active listening. Deliberate listening implies the listener is "actively engaged in trying to understand ideas, standing ready to agree or disagree, criticize, summarize or conclude" and the empathetic listener "is focusing on feelings, trying to understand the speaker's comments and feelings from the speaker's point of view and environment" (Davis, 1993, p. 258). When listening is poor, the listener loses objectivity, or is preoccupied with preparing answers before full disclosure is given, or is distracted and allows personal prejudices to interfere with understanding; if active listening is occurring the feedback is likely to be more appropriate and useful. The good
listener concentrates on listening, avoids interrupting the speaker, demonstrates interest and alertness, demonstrates patience, provides clear and unambiguous feedback, seeks agreement, searches for meanings, and avoids getting stuck on specific words.

**Preadolescence: The Transition Years**

Adolescence is generally considered to be an awkward, transitional phase of life. It is the "period of transition from childhood to adult status, a time ripe with possibilities to become a fully functional and capable individual. It is time when personal limits are explored and lifetime attitudes and patterns of living begin to be established" (Luke & Sinclair, 1995, p. 31). It is for this reason that the researcher chose a sample that was composed of children at such a phase (the seventh and eighth grades). It is in this phase of life that the adolescent questions and affirms her sexual orientation, personal beliefs, values, and attitudes, and tests the boundaries that keep her in childhood and lead her to adolescence. Dealing with awkward physical and maturational development, the adolescent often needs reassurance and a place to discuss this often somewhat challenging time of changes with an adult. What is of interest is, with whom do they converse and why? Perhaps by investigating the junior high school culture a better understanding of their worlds, their perceptions, their difficulties, and ultimately their story will be uncovered.

Corso and Stewart (1995) in the article entitled "Middle School Successes" emphasize the importance of providing and planning a program that is student oriented, while

"approaching their subject matter by using: the cooperative, not competitive, approach, lead-up games, not straight drills, variety, not
simple repetition, process, not product, assessments, individual improvement, not innate ability, as a measuring stick, student-directed, not practitioner-directed, activities, and inclusive, not exclusive, environments" (p. 26). Corso and Stewart suggest that children in middle school are at a "fragile age psychologically" and usually in the transitional phases of physical and maturation development; thus it is "imperative for middle school practitioners today to understand the importance of increasing students' self-confidence and encouraging them to learn that they possess physical skills on which they can improve" (Corso & Stewart, 1995, p. 26).

For preadolescents dealing with the awkward physical and maturational developments that accompany this age, the preadolescent often needs reassurance and a place to discuss this often somewhat challenging time of changes with an adult. Decency, mutual respect, and a concern for others, Beller and Stoll (1995) stress, are imperative in the professional lives of practitioners in our education system today. Kekes (1989), as cited in Beller and Stoll, defines it as a blend of "spontaneous goodwill, casual friendliness, a spirit of mutual helpfulness" (p. 25). Practised from a reversible stance, decency attempts to appreciate the uniqueness of the human experience and "values what others have to say and what they stand for ... even if we disagree with their beliefs or words ... we recognize others as equals and encourage them to share opposing viewpoints" (Beller & Stoll, 1995, p. 26).

Beller and Stoll (1995) state that "oftentimes in society, we assume that people will be confidential, either by their position (such as an administrator or department chair) or the fact that the conversation is held in private" (p. 14). This is of particular significance for those students that entrust their personal matters and/or concerns with a practitioner behind closed doors. Since the
student is assuming confidentiality, it's our personal and professional responsibility to ensure such.

The quality of a practitioner's professional relationships should be in question, and critical reflection may reveal needed transformation and reevaluation. If we expect others to treat us with decency, respect, and concern then it only seems logical that the concept of reversibility: "treating others as we would hope to treated" (Beller & Stoll, 1995, p. 26) is directly related to our professional and personal beliefs, actions and pedagogies.

**Summary of The Dominant Themes of the Related Literature and Their Relation to The Question (What Are Safe Places?)**

This section connects the prominent messages of the literature with the research question, What are safe places? The prominent messages include:

1. As practitioners in the 'helping role', we must be able to assist students through the traumas and triumphs of life;

2. Necessary components of the counselling relationship are transferable to the helping role of the educator;

3. As human beings we need to feel loved, cared for, and listened to; and

4. The preadolescent needs reassurance and a place to discuss this often somewhat challenging time of changes with an adult.

As human beings we need to have feelings of love, belonging, worth, and competence, and we need to feel that we are cared for and listened to; perhaps this is the heart of the question, what are safe places? As an adolescent, travelling through the awkward transitions of this phase of life, needing reassurance and a place to discuss this somewhat often challenging time of changes with an adult, may establish the need for and premise of what a safe place is. A practitioner that is attuned to the needs, interests, capabilities,
thoughts, and understandings of their students may have a greater sensitivity and awareness of when things are not "quite up to par" with their student(s). Being perceptive and caring, the practitioner may be able to offer a needed shoulder, hug, or nonjudgmental ear. Many times, students just need to know that someone cares, and that someone cares enough to notice. The counselling framework may be able to provide welcoming grounds for open and free discussion and for the establishment of trusting relationships.
CHAPTER THREE: METHODOLOGY

Introduction

This chapter unfolds in the following manner: First I will identify the research orientation, provide a description of the overall research design and design features, including sampling strategies, and data collection protocols and processes; next I will provide a detailed account of critical incident reporting and understanding critical incident data; finally I will describe the process of data analysis, of how I organized and analyzed the interviews and critical incidents in order to arrive at some distillation of indigenous (i.e., insider-generated) patterns. The specific and general descriptions of Coauthor One and Coauthor Two are stated and the process of transforming anecdotal material is explained.

Research Orientation

In this study, I used a phenomenological orientation to inquiry; the content and thematic analysis are informed by the phenomenological existential themes of lived body, time, relation and space. Constitutive elements of what makes a safe place are explained through these themes. Phenomenology concerns lived-experiences—how we construct meaning in our "lived" world, through dimensions which are common to all human experience (Giorgi, 1985; van den Berg, 1972; van Manen, 1990). In this study, I investigated the lived-experiences of 2 coauthors' critical incidents which disclose the particulars of a safe place. I look at the "whole" experience through the lived body experiences, lived time experiences, lived space experiences, and lived relation experiences of my coauthors, 2 students who sought a safe place.
Overall Design and Design Features

The overall design is narrative description, using as data tape-recorded accounts of critical incidents from purposeful, intensity sampling (i.e., 2 informants who manifest the phenomenon under study with intensity and who willingly participated in the many phases of the study over a prolonged engagement with the researcher). Narrative description allows the researcher to present anecdotal material in a descriptive quasi-story format while honoring the language and experiences of the informants.

The phenomenological orientation guides both the data collection (use of critical incidents within first-person, first-hand accounts of lived experience), and the data analysis (the use of lived body, time, relation, and space as the overarching typologies used by the researcher to describe the informants' experiences and disclose the indigenous typologies).

Other features which make the study distinctively qualitative in its approach include several from Quinn Patton's (1990) description of the features of qualitative inquiry, including: inductive analysis, holistic perspective, thick description, personal contact and insight, unique case orientation, empathetic neutrality, and design flexibility.

Coauthors

Informants were sought from the grade 7/8 population at an area school on a volunteer basis. The sample included 2 persons. If any reason or justification of the selection of these particular persons could be given, it would simply be that the researcher, from observing and interacting with these persons, felt that they would be willing to participate in such a project and had the appropriate sensibility to (a) write such critical incidents, (b) be interviewed, and (c) participate in the ongoing, unfolding nature of the study.
Conclusion 1

In conclusion, the results of our study suggest that using renewable energy sources reduces greenhouse gas emissions and has positive environmental impacts. Further research is needed to explore the long-term effects of renewable energy on the environment and society.

Conclusion 2

Our findings indicate that implementing sustainable practices in the workplace can lead to significant reductions in energy consumption and costs. Encouraging employees to adopt eco-friendly behaviors is crucial for achieving these goals. Additionally, investing in energy-efficient technologies can provide a long-term solution for reducing energy consumption and promoting sustainability.
This study uses a purposeful sample. Purposeful sampling is a sample which fulfills the purpose of the study. Criterion sampling is a strategy within purposeful sampling. Criterion sampling would imply that the sample would have to meet certain criteria, in particular that they are presently enrolled in junior high school, in school now, have had a critical incident involving disclosure, and are willing to talk about the incident. The two coauthors are also intense or extreme examples of the phenomenon under study.

The study's two informants' critical incidents are quite unique; however, common patterns emerged across cases. Although both informants were the same age and gender, their socioeconomic and family backgrounds were quite different. Both informants met the criteria particular to this study and were willing to disclose their stories.

**Data Collection**

Data collection was in the form of a guided format interview and critical incident(s) reported by the coauthors. With reference to the interview guide, a number of considerations pertaining to what questions to ask, how to sequence questions, and how to word the actual questions were developed prior to the interviewing process. Critical incident reporting was guided by Benner's (1984) guidelines.

**Interviewing**

Quinn Patton (1990) identifies six kinds of questions that can be asked of people within interview settings. They include: experience/behavior questions; opinion/value questions; feeling questions; knowledge questions; sensory questions; and background/demographic questions. Questions were asked such as: What does the word "safe" mean to you? What are the characteristics of
someone you feel safe around? If you needed someone to talk to about personal matters that you considered to be of a delicate nature who would you talk to? Would you feel safe talking to a practitioner about personal matters? And if so can you tell me why or why not? What is a "safe place"?

By asking these six kinds of questions the researcher is more able to deepen her understanding of the research question and develop a broader framework from which to base her comprehension and knowledge of this experience. In the study the informants were asked questions ...such as, "What does it mean to be safe?" (noncontroversial present experiences) and then were later asked, "What was it that made you feel safe with a particular practitioner?" (opinions, feelings), and finally, "What are the consequences of not having a safe place in your school or home?" (knowledge).

Sequencing of questions generally entails beginning with questions about noncontroversial present behaviours, activities, and experiences. After some experience or activity has been described, then questions pertaining to interpretations, opinions, and feelings about the behaviors and actions described may be asked. "What does it mean to trust someone?" and "Do you think this person cares about your welfare?" were questions asked in the study's interview. Knowledge and skill questions can then be ascertained once some rapport is established (Quinn Patton, 1990).

Questions as to future orientation should be preceded by present and past questions. Since future-orientation questions are more likely to create uneasiness and speculation on the part of the informant, past and present questions should form the framework from which to build (Quinn Patton, 1990). One of the final questions asked in the study was, "Would you talk to this person again?" Asking this question earlier, the researcher might miss pertinent information pertaining to present and past experiences. Background and
demographic questions should be placed randomly throughout the questioning, as they can be boring and, if personal, often uncomfortable for the informant.

As to the wording of questions, such things as making sure of the clarity of questions, asking truly open-ended questions, avoiding dichotomous response questions, ensuring the usage of singular questions, avoiding asking "why", asking neutral questions, and devising role-playing and simulation questions are also considered as guides to question construction (Quinn Patton, 1990). (See Appendix A.)

Data were collected via video tape, recorded and transcribed interviews, note-taking during interviews, and through reporting of critical incidents.

Critical Incidents

A critical incident is an incident in which you feel your presence really made a difference in how the experience unfolded or an incident which made a difference in how your life/attitudes unfolded, either directly or indirectly (Benner, 1984). Within a critical incident certain descriptors must be included as to the context of the incident so they can later be examined. Through critical incident reporting, personal data (a detailed critical incident from one's schooling experience in which you approached a practitioner about a matter which you consider to be of a delicate nature) can be addressed. As a result of this information, the lifeworlds of the informants and their experience will be transferable not to claim representativeness, but to express what these data may say about the experience and the meaningfulness of the experience.

The following lists what constitutes a critical incident and what to include in describing a critical incident.
What constitutes a critical incident:
- an incident in which you feel your presence and/or intervention really made a difference in how the experience unfolded, either directly or indirectly, or one in which the incident made a difference
- an incident that went unusually well
- an incident in which there was a breakdown (i.e., things did not go as planned)
- an incident that is very typical and ordinary
- an incident that you think "captures the quintessence" of what a safe place is all about
- an incident that was particularly demanding.

What to include in your description of a critical incident:
- the context of the incident (where, when, time of day, surroundings, others, etc.)
- a detailed description of what happened
- what made the incident "critical" to you
- what your concerns were at the time
- what you were thinking about as it was taking place
- what you were feeling during and after the incident
- what, if anything, you found most demanding about the situation.

Informants were mentored as to what constituted a critical incident, what to include, and were given examples of critical incidents of "being afraid in the dark" from which to deepen their understanding of and comfort with writing about critical incidents.
Data Analysis

Data were analyzed in a "layering approach" drawing upon regularities, irregularities, and similarities. As the researcher I went through each critical incident and interview from each informant and developed a chronology or a life story which described the informant's situation in a sequential, intelligible fashion.

The content categories that guided the analysis include: key events (critical incidents); meanings (ways of thinking about people and objects; definition of the situation); relationships (people, actors); settings (context); perspectives (general orientation to world; way of thinking: attributes; meanings); and strategies. These categories are in no particular order of significance, and in some critical incidents not all of these categories may apply. I also used the phenomenological existential themes in an ongoing way.

Noticing regularities and irregularities is part of developing themes or patterns from the stories. Language is significant in that one notices and appreciates the key phrases and terms of the informants, the "insider's language". From the use of content and phenomenological typologies, I was able to discern the patterns and salient features of the coauthors' stories, or the themes/typologies indigenous to the coauthors.

Having worked through the chronologies, categories, content and recurring regularities, I then organized the recurring regularities/irregularities into lived body, lived space, lived time, and lived relation themes. I did a within-case (critical incidents and interview) content analysis, then moved to cross-case thematic analysis.
The Particulars of Data Analysis-An Example for Lived Body

The particulars essential to data analysis for the dimensions of Lived Body, Lived Time, Lived Relation and Lived Space include a) determination of data relevant to the existential theme b) analysis of the data as to its emergent patterns within each existential theme, "Patterns of Lived Body", and its organization, and c) "Exploring and Developing the Patterns of Lived Body". (Please note that Lived body is chosen as an example simply as it is the first theme analyzed). Each existential theme was analyzed in this manner.

a) **Determination of data relevant to the existential theme**

In analyzing an interview the dimensions of lived body, lived time, lived relations and lived space present themselves. Each interview is analyzed as to the saliency of each dimension, and each dimension is than related to relevant segments taken directly from the interview. Segments relevant to Lived Body are listed as "Lived Body-Co-Author One" or "Lived Body-Co-Author Two. The same procedure is applied to each dimension. It is possible to have segments listed in more than one relevant dimension. Data taken from the interview of Co-Author One relevant to Lived Body included: "-there are certain teachers that she feels more comfortable with", and "-feel uncomfortable with some teachers-not really that nice and they just give her a weird feeling". Each of these segments implied a "bodily feeling"-being comfortable or uncomfortable; thus, they applied to the dimension of Lived Body. They could also be placed in a category of Lived Relation since they do involve a person with others.

b) **Analysis of the data as to its emergent patterns within each existential theme, "Patterns of Lived Body"**

Once each dimension has been temporarily separated, patterns can than be discerned from the data analysis. 'Being Comfortable', as listed in Lived Body is a pattern of Lived Body, and becomes "The Need To Be Comfortable-The Choice
To Disclose. This pattern will than be accompanied by the subsequent segments of Lived Body relevant to this pattern.

c) "Exploring and Developing the Patterns of 'Lived Body'"

Each dimension's patterns are "Explored" and "Developed". 'Exploring' patterns attempts to understand the pattern and its relevancy to the lived dimension. The lived body pattern "The Need To Be Comfortable-The Choice To Disclose" when explored as to its relevancy to 'lived body' determines that there is a relationship between comfort and disclosing, and that it is based on an intuitive and/or factual/experiential basis. When the pattern is "Developed", and we understand the patterns specific relevance to a "safe place", it is determined that being comfortable is important to disclosure. If the Co-Author is comfortable, then the likelihood of disclosure increases and if the Co-Author is uncomfortable then the likelihood of disclosure decreases. Developing this pattern the researcher is enabled in deepen her understanding of "A Safe Place".

Each dimension is analyzed in this fashion for each interview. Upon the completion of the analysis of each interview the researcher is then able to determine the similarities or irregularities of the interviews. A brief, yet succinct synthesis relevant to the dimension, and an overview of the patterns of each dimension are provided (relevant to the analysis of both interviews-Appendix I).

The dimensions of lived body (corporeality), lived time (temporality), lived human relation (relationality) and lived space (spatiality), when applied to describing and interpreting the human experience allow the researcher to study lived-experience which "...aims to come to a deeper understanding of the nature or meaning of our everyday experience; it attempts to gain insightful descriptions of the way we experience the world" (Connolly, 1990, p 47).
In conclusion, a well-designed framework can be very effective in organizing and understanding the complex relationships within a domain. By incorporating the principles of modular design, systematic development, and rigorous testing, it is possible to create a robust and scalable system that can be easily updated and maintained over time. This approach not only ensures the technical feasibility of the system but also enhances its potential for long-term success.
Through the analysis of the interviews of these two co-authors in their decision to choose to disclose to a practitioner about a matter of a delicate nature, patterns could than be discerned from the analysis of the data set. By examining further these patterns within their contexts, we also gain some insights into pre-adolescence. The existential themes (lived body, lived time, lived relation and lived space) are the sites not only for understanding the lived-experience of the child seeking a "safe place" but also for revealing the necessity for such places.

**Critical Incident Reporting**

This section provides a summary of the responses to questions regarding the critical incidents of the coauthors. Before such is documented it is imperative that the reader understand (a) what it means to be a coauthor, (b) what a critical incident is, (c) how the researcher analyzes and utilizes critical incidents in qualitative inquiry, and (d) the implications of a coauthor choosing not to submit a written critical incident to the study. The following will attempt to clarify and inform the reader as to the usefulness of critical incident reporting and its analysis to the study.

What does it mean to be a coauthor? A coauthor is just that, a person whose voice, experience, and story significantly contribute to the understanding of and interpretation of the question at hand. In this particular study the coauthors were 2 junior high school students whose stories contribute to the understanding of a safe place.

The coauthor was asked questions pertaining to a critical incident she had experienced (a time when she talked to a practitioner about a personal matter) and she was asked to write a critical incident that included particular details in its description. In describing her critical incident, whether orally or written, the
Coauthor was asked to tell the researcher about a time when she talked to a practitioner about a personal matter. She was asked to recall the events that led up to this decision. In telling her story, the coauthor was asked to describe the characteristics, features, or indicators which led her to believe that she could trust this practitioner (i.e., what makes this a safe place). In the description of her critical incident the coauthor was asked to include the context of the incident (where, when, time of day, surroundings, others, etc.), a detailed description of what happened, what made the incident "critical" to her, what her concerns were at the time, what she was thinking about as it was taking place, what she was feeling during and after the incident, what, if anything, she found most demanding about the situation, and what she found particularly satisfying about the incident.

Critical incidents, in their analysis, were first transcribed verbatim and then each critical incident was analyzed as to what is called a "Specific Description" and a "General Description". The specific description gives the "specifics" of the critical incident, those being the overall feeling, mood, experience(s) related to that particular critical incident. The general description attempts to pinpoint the general "characteristics" particular to the question the study attempts to understand: "What is a safe place?" The critical incident is often a "keyhole" to the beginnings of what makes a situation "critical" and in this particular study, the events that precipitated the need to find a safe place.

In this study, Coauthor Two chose to not submit a critical incident "report". This choice has implications for the study. A critical incident report is a written account that is transcribed and analyzed by the researcher, thus entitled "Critical Incident Reporting". Coauthor Two did participate in describing her critical incident in her interview; thus there is critical incident "recording". Verbal record is accounted for via the transcribed interview of this coauthor;
however, her written story of her critical incident (report) is not. A written account would perhaps (a) clarify, (b) contextualize, and (c) give the reader a personalized interpretation of the critical incident in the Coauthor's own written words.

Coauthor Two stated in a phone conversation that she "just never got around to it" and she later stated that "her Mom said she was finished with the study." Hence, the critical incident given in oral form was counted as the critical incident reporting, and was also considered in the interview analysis.

**Coauthor One**

The following section provided a summary of Coauthor One's response to questions regarding critical incidents. The reader is asked to reconsult the introduction section for a description of critical incidents, and Appendixes B and J for the complete questions and responses.

*Tell me about a time when you approached a practitioner about a matter which you consider to be of a delicate nature. Describe the characteristics, features, or indicators which led you to believe that you could trust this practitioner (i.e., what makes this a safe place).*

(Reference: Section D of Appendix B: Critical Incident Recording)

**Specific Description of Response**

Coauthor One's memory of this particular day and its events are so vivid that it seems like only yesterday. Her family and her cousin's family were in Ottawa at a hockey tournament; her brother and her cousin played on a summer hockey team. Her cousin and she were having a great time hanging out at the tournament. By her mom calling home, they learned that her cousin's father and brother had been killed in a car accident. The son had fallen asleep at the
wheel and a milk truck hit them. The father died instantly, and the son would pass on later, before his family could be home. Unable to watch it on the news in attempts to remember them as they were before this tragedy, the impact of the day's horror would hit the next day at school. Having never dealt with something so tragic and so severe, their deaths seemed inconceivable; however, she had to face the music.

It hit her during French class; they got to talking about a boy who had committed suicide at school. She then realized that her cousin and his father were gone. Overcome with emotions, she ran to the bathroom, aware that her class had watched her emotional display. A few moments passed and a classmate came to ask her what was wrong. She told her classmate what was wrong; her classmate listened and it helped somewhat. Disheartened that only one person came to her side, knowing that many of her classmates came to the aid of another classmate, she wondered why others wouldn't empathize with the severe nature of her tragedy. The deaths instilled a great void in her. Unaware to her, back in class, some people asked what was wrong; she felt they didn't care and no one would understand.

After class was over, her French teacher took her outside and asked her what was wrong. When she told him he asked if she wanted to talk to the Principal. Unsure, and feeling kind of silly about confiding in a practitioner, she decided to talk to her Principal. The French teacher said he was nice and that it might help. She needed someone to talk to, anyone. The Principal took her to the speech room, and explained that the sadness and anger would pass. He shared a story about his father's death, made her laugh, and helped her deal with her emotions.

Dealing with death was challenging; dealing with a double loss was hard.
Visions of the visitation and seeing a truck pass her on the highway instill the reality of this tragedy. She misses them, and with the help of her Principal she is able to understand that death is a part of life.

**General Description of Response**

Coauthor One's cousin's father and his son were killed in a tragic car accident. Having never dealt with something so tragic or severe, their deaths seemed inconceivable. This was to be a critical incident in this Coauthor's life. Realizing the finality of the death of her cousin and his father, Coauthor One became overwhelmed with emotion, and ran to the bathroom, aware that her class had watched her loss of control; control of her world and her experiences seemed lost. Disheartened that only one person came to her side, Coauthor One wondered why others could not empathize with the severity of her tragedy. Coauthor One needed someone to listen, and more importantly, someone who genuinely cared and would understand her tragedy.

Her French teacher asked her what was wrong and suggested that she talk to her Principal, leaving the decision up to Coauthor One. Unsure, and feeling kind of silly about confiding in a practitioner, she decided to talk to her Principal. She just needed someone to talk to--anyone. The Principal took her to the speech room, and explained that the sadness and anger would pass. He shared a story about his father's death, made her laugh, helped her deal with her emotions.

**Coauthor Two**

The following section provides a summary of Coauthor Two's response to questions regarding critical incidents. Coauthor Two decided not to write a critical incident, hence this critical incident reporting was taken directly from the interview. The reader is asked to reconsult the introduction section for a
description of critical incidents, and Appendixes B and J for the complete questions and responses.

Tell me about a time when you approached a practitioner about a matter which you consider to be of a delicate nature. Describe the characteristics, features, or indicators which led you to believe that you could trust this practitioner (i.e., what makes this a safe place).
(Reference: Section D of Appendix B: Critical Incident Recording)

Specific Description of Response

Coauthor Two's parents are divorced and her Dad lived with another woman and her child for a while. This woman was mean to Coauthor Two and her brother and felt that Coauthor Two's Dad did not love her as much when his kids were visiting on weekends. Coauthor Two told everyone about how mean her father's companion was. The woman subsequently left and now her dad is on his own and is himself again.

Coauthor Two began thinking about "all the bad stuff that had happened", her parents' divorce, this woman moving in, about the fight between her and her friends, among other bad memories. Coauthor Two got depressed, and the magnitude of her sadness hit her when trying to find a place to sit at lunch. No one wanted her to sit with them, so she sat by herself and ate her lunch. She put her head down and cried; no one wanted her, why would she want to go on. Other kids tried to console her; however, she told them to go away. She just wanted something to take away the pain. Her teacher came over to Coauthor Two and asked if she wanted to talk. They went to the office and her teacher suggested that Coauthor Two talk to her "counsellor". Coauthor Two felt really comfortable talking with her counsellor as they had talked before and she
trusted her. Coauthor Two needed someone to talk to and someone who would listen.

**General Description of Response**

Coauthor Two is overwhelmed by the cumulative convergence of emotions associated with divorce and other family events. Feeling this emotional onslaught at school while searching for a place to sit, she succumbs to despair and feelings of isolation even in the midst of her friends and acquaintances. An attuned and sensitive teacher provides an "open space" (an opportunity) for Coauthor Two to receive the help she needs from someone she trusts.

**Data Analysis: The Process of Transforming Anecdotal Material**

In this study I used two sites of data collection—critical incidents and interviews—which produced powerful and personally meaningful information, both for the coauthors and myself. In this section I describe the processes I undertook to organize and make sense of the data, all the while honoring the voices of the coauthors and being guided by the research question.

A strategy of "reduction" was used within the lived body, lived time, lived relation, and lived space dimensions comprising the phenomenological existential typologies which guided the analysis of the interview data. Reduction is a process of locating, then rephrasing an informant's expression(s) in a gradual, sequential connection to the research question. For example, I read an interview focusing only on those phrases or units of language which seem to be concerned with the lived body (e.g., crying; fear, or other emotional or physical experiences). Having identified these lived body (LB) phrases, I return to each of them, and proceed through a process of rephrasing in order to connect them to the research interest or phenomenon under study, in this case, what makes a safe place. A
lived body phrase such as "I ran out of the classroom and cried in the bathroom" might be paraphrased as "I left the room quickly in order to cry in a more private place" and then further connected to a "safe place" by paraphrasing as "Sometimes it is important to have privacy during intense emotional times". All the lived body phrases would be analyzed this way; then I would return to the data set, find all the phrases which seemed to be concerned with lived time, and go through the same process. Then I would repeat this process with lived relation and lived space.

At the conclusion of this process, I then look for patterns across the lived body, lived time, lived relation and lived space dimensions which relate to each other and which also relate to the phenomenon of a safe place. Having completed one interview, I then repeat the process with the other interview. Thus I have performed two within-case analyses; I then look at related and resonant patterns across the two interviews—a cross-case analysis. The procedural details of the aforementioned data analysis processes can be seen in Appendixes E, G, and I.

I have already described the critical incident distillation from anecdote to specific description to general description, but it is important to note here the parallels between sequential rephrasing of a phrase and sequential rephrasing of an anecdote. The process is the same, only done on a larger scale. Using two data sources, and two similar yet varying data analysis strategies, I am able to "cross check" the emergent themes (i.e., check one theme against another out of different and separate analyses). Also, as mentioned earlier, the coauthors were consulted in an ongoing fashion about their resonance with the emergent themes.

These processes of data analysis—sequential rephrasing and connecting to the phenomenon under study buttressed by cross case comparison and member
checking with the coauthors—have yielded the following emergent themes which seem to be constitutive of a safe place: comfort, control and choice; respect and regard; felt sense; urgency; and nonjudgmental listening. I discuss these further in the next chapter.
CHAPTER FOUR: FINDINGS AND INTERPRETATIONS

Results of Interview Analysis: The Lived-Experience--Dimensions of Corporeality, Temporality, Relationality and Spatiality and Their Relation to a Safe Place

This chapter identifies the constitutive elements of a safe place, and describes "The Space Between Us", a working model of the constitutive elements of a "Safe Place". From the constitutive elements a working model is presented. How this working model relates to the review of related literature and to "safe places" will be discussed at the conclusion of this chapter.

The constitutive elements distilled out of the analysis of critical incidents and lived body, time, relation, and space are: comfort, control and choice; respect and regard; felt sense; urgency; and nonjudgmental listening.

What Are The Constitutive Elements Of Lived Body, Lived Time, Lived Relations And Lived Space Patterns?

What are the constitutive elements? What elements can be removed/discarded without altering the characteristics/features/indicators of a "Safe Place", and what elements must remain that in order for a meaningful understanding of a "Safe Place" to exist? In order to suggest the overarching constitutive elements, similar patterns must be present across all four Patterns-Lived Body, Lived Time, Lived Relations, and Lived Time.

Upon examining the four patterns (Patterns of Lived Body, Patterns of Lived Time, Patterns of Lived Relations and Patterns of Lived Space), and removing elements that do not alter the characteristics of a "Safe Place" or that are not found in all four patterns, the following are the constitutive elements of a "Safe
Place": comfort, control and choice; respect and regard; felt sense; urgency; and non-judgemental listening.

The Constitutive Elements -Lived Body, Lived Time.

Lived Relations And Lived Space Patterns

<table>
<thead>
<tr>
<th>Constitutive Elements</th>
<th>Patterns Of Lived Body</th>
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<tbody>
<tr>
<td>Lived Time, Lived Relations &amp; Lived Space</td>
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<tr>
<td>• Comfort, Control &amp; Choice</td>
<td>LB, LT, LR, LS</td>
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<tr>
<td>• Respect &amp; Regard</td>
<td>LB, LT, LR, LS</td>
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<tr>
<td>• Felt Sense</td>
<td>LB, LT, LR, LS</td>
</tr>
<tr>
<td>• Urgency</td>
<td>LB, LT, LR, LS</td>
</tr>
<tr>
<td>• Non-judgemental Listening</td>
<td>LB, LT, LR, LS</td>
</tr>
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Comfort, control and choice are constitutive elements of Lived Body, Lived Time, Lived Relation, and Lived Space. The need to be comfortable; being comfortable in one's environment, characteristics of someone you feel safe around, responding to an intuitive feeling-a 'gut feeling', coping with one's lived experiences-the need to disclose, what will others think?, and the affective domain-the need to repress it, are patterns of Lived Body in which the constitutive elements of comfort, control and choice are expressed. Patterns of Lived Time that express the constitutive elements of comfort, control and choice include patterns such as: trust and its relationship to time; knowing; in times of disclosure-choosing who to talk to; disclosure-the particulars; and talking to a practitioner-prior experience. Safety in numbers, indicators of someone you feel "safe" around, trust, comfort and respect, confidentiality, and anxieties with getting help-what will others think? are patterns of Lived Relation that express the constitutive elements of comfort, control and choice. And being
approachable, feeling safe and comfortable in one's lived space, safety in numbers, disclosure and its relevance to lived space, are patterns of Lived Space that express the constitutive elements of comfort, control and choice (See Appendix I for Lived Patterns of Body, Time, Relation and Space).

Through the analysis of the stories, the indigenous strategies and/or beliefs the informant consciously or unconsciously utilized in determining a safe place could be discerned from the data analysis. By examining further these concepts within their contexts, analysis revealed possible adaptations and strategies that are central to the lifeworld of the informant.

"The Space Between Us"

The following describes "The Space Between Us", a working model of the constitutive elements of a "Safe Place". Figure 1, entitled "The Space Between Us" illustrates the components of this model.

A safe place involves two parties, one seeking a safe place and another who provides the safe place--in this study, the student and the practitioner. The student, with urgency, seeks a safe place to disclose personal information. In this urgency the student is confronted with issues of control (being in control of emotions, choices of disclosure, and repercussions of not being in control), comfort (the need to be comfortable in the place of disclosure, comfortable with the practitioner she discloses to, being comfortable with herself and being able to confide in another), respect (unconditional respect and regard from the practitioner), felt sense (an intuitive feeling of goodness and/or trustworthiness of another--confidentiality), and nonjudgmental listening (the ability of another to be nonjudgmental in listening to disclosure). These are the constitutive elements of a Safe Place.
The practitioner providing the safe place will also have an awareness of such issues. Will she feel comfortable in having students disclose personal information? Will she be able to provide a comfortable place? Is there a comfortable space between herself and her students? These are questions that the practitioner will ask herself. A felt sense (an intuitive ability to foresee, be aware and/or recognize a child in need of a safe place), respect and regard (for herself, her students, and respect and regard of her by her students), and nonjudgmental listening (being able to refrain from passing judgment on her students in disclosure) are other issues the practitioner must be aware of and reflect on. For both the student and the practitioner, a felt sense is co-constituted between them, and although each brings a sensibility, each also contributes to a felt sense that may either foster or inhibit disclosure. For the student the choice of disclosure, although generally in a time of urgency, is made when she is in control, is comfortable, has a confirming felt sense, and trusts the practitioner. The Space Between Us is that co-constituted space between the student and the practitioner where the safe place becomes possible.

Describing the Unfolding Sequence of the Space Between Us

The student (a preadolescent) reaches a crisis (often identifiable as the critical incident). With urgency (implies immediacy--a need for action and hence, decision) the student deliberates her decision(s) and chooses to act on behalf her need to find a safe place and ultimately, to self-disclose. With these decisions in mind, the student must then find a safe place within which to disclose.
Figure 1. The space between us.
In a safe place the student is in control, is able to make choices, feels comfortable, and has someone (the other) to whom she can disclose personal matters. Acknowledging a felt sense (an intuitive feeling of goodness and/or trustworthiness of the other) and having awareness of the other's respect and regard (in having a high respect and regard the "other" offers a "safe place" to talk freely and preserves personhood in the face of pain, confusion, fear, and extreme breakdown) are necessary components that either evoke a sense of trust or disallow the possibility of the Space Between Us. The student seeks a trustworthy person "against whom to cast his or her uncertainties in an attempt to regain a sense of being centered with her self and her world" (Stafford, 1992, p. 200). This nonjudgmental other listens to the "whole person" without distortion of that person's own judgment, preconceptions, or values (Combs et al. 1978). It is this shared trust and responsibility that will directly influence the choice to disclose and the establishment of the Space Between Us.

The "other" must also acknowledge her felt sense of the student, be aware of her respect and regard for the student and the situation at hand (the critical moment), and be comfortable and sure of her choices in offering a safe place. If this felt sense evokes a trusting relationship between the other and the student, the other, utilizing nonjudgemental listening, can then establish the grounds for self-disclosure and a safe place.

**Discussion**

Since we as humans are susceptible to traumas and triumph, Fine (1991) hypothesized that a recurring cycle of disruption and reintegration occurs in order to adapt to internal and external change. Life's events continually challenge and test "the durability of the balance we try to maintain" (Fine, 1991, p. 494). It is believed that the most stressful occurrences are those that disrupt our personal assumptions about ourselves and the environment (world) in which
we live. And often we are in need of a "safe place". The Space Between Us is that space between the student and the practitioner where the safe place becomes possible.

In times of crisis and/or in times of need the student, often in urgency, is in need of someone to listen; the student looks for a safe place. The adolescent student dealing with awkward physical and maturational development often is needy of reassurance and is looking for a safe place to discuss these changes. Corso and Stewart suggest that children in middle school are at a "fragile age psychologically"; thus it is "imperative for middle school practitioners today to understand the importance of increasing students' self-confidence and encouraging them to learn that they possess physical skills on which they can improve" (Corso & Stewart, 1995, p. 26).

The student seeks a safe place to disclose personal information. As a consequence of this urgent need, the student is confronted with these issues of control, comfort, and respect; acknowledging a felt sense and non judgmental listening. Each of the issues has its own idiosyncrasies and choosing whether to disclose personal information is influenced by the decisions made concerning each issue.

In participating in physical activity, one is continuously confronted with changing circumstances and variables. Physical activity provides an excellent site in which decision making decisions which involve moral thinking--may contribute to children's moral development (Wilson, 1987). By providing the opportunity for participants to share in the decision making in sport, participants learn to become internally controlled, and therefore become increasingly responsible and independent. Decisions have consequences and the participants perceive that they are the "origin of their own behaviours and thus are responsible for the outcomes of their actions" (Martens as cited in Cahill &
Pearl, 1993, p. 14). When children are denied this freedom, they often do not accept responsibility for their actions, whether positive or negative, and blame external factors for their behaviour.

Choosing to disclose is often the first decision made when seeking a safe place. Being in control of this decision is of the utmost importance to the student. Deciding whether to disclose and to whom to disclose is dependent on the "what, where, and when" of personal matters. The immediacy of time often determines whether a child just needs someone to talk to; for example, in the transformative moment when the child desperately needs someone to talk to, or in times of need which have sufficient time to seek out a safe person and a safe place to disclose.

Generally speaking, each child has an individualized "order of persons" to which she will disclose personal matters. This order of persons is particular to the what, when, and where of the personal matters under concern. If, for example, the critical incident pertains to something to do with school, occurs during school hours and on school grounds, then a child may choose to disclose to her teacher, perhaps her home room teacher, or a particular practitioner deemed "safe". If the what, when, and where of the personal matters revolve around her home life, then the order of person selection may be significantly different. Only in times of desperation, when the child is grasping for anyone to talk to, may the child talk to a person that she would not normally approach in times of need.

Choosing whom to disclose to and where disclosure takes place, can ease the strains associated with disclosing personal information. Disclosure often is reflective of finding a practitioner who genuinely cares, is approachable, and confidential. The practitioners who have high respect and regard for their students and who offer a "safe place" to talk freely and preserve personhood in the face of pain, confusion, fear, and extreme breakdown are often those practitioners who provide safe places.
Over time, how a child interprets the events and happenings of the past and present will ultimately influence decisions around disclosure. Prior experiences in disclosure can be influential in future decisions to disclose. Prior experiences can be regarded as confirming and reassuring, or can be devastating and can inhibit future decisions to disclose.

Associated with this need to be in control, and in control of the decision to disclose, are the need to be in control of one's emotions and the repercussions of not being in control. This locus of control and its associated needs are often reflective of the student's perception of self. The perception of self is central to a person's relative existence, for it is the frame of reference from which the individual sees himself or herself in his/her lifeworld and behaves accordingly. If the individual sees himself or herself positively, it could be assumed that the person will be open to experience and approach the world with competence and certainty. Self-actualized persons see themselves as liked, wanted, acceptable, able, dignified, and worthy (Combs et al., 1978). And as a direct consequence of attributing such characteristics to themselves, they behave as such and trust their judgment and competencies in experiencing their lived world. Physical educators that see their students as able, valuable, and responsible and treat them accordingly (the assumptions of invitational thinking) may be able to maintain positive and healthy self-estees among their students in regard to everyday experiences and traumas alike (Purkey & Novak, 1988). If the person sees himself or herself as able, valuable, and responsible, the ability to find meaning and resilience would be strengthened. By developing trust, respect, and a sense of optimism both professionally and personally, the student will be able "to live with the harshest of realities but still maintain a positive view of the world" (Purkey & Novak, 1984, p. 16). The physical education practitioner utilizing such a stance may in fact be able to ground such disrupted worlds in the
realm of the physical and possibly reconnect (and in some instances connect) the body back to that individual so that it may govern her life's journey and anchor her decisions and choices based on healthy lifestyle alternatives.

Students seek a reliable and trustworthy person "against whom to cast his or her uncertainties in an attempt to regain a sense of being centered with one's self and her world" (Stafford, 1992, p. 200). It is this shared trust and responsibility that will directly influence the choice to disclose, and ultimately the establishment of the Space Between Us.

Trust had a direct relationship with time when the coauthors were deciding whether to disclose personal matters to a significant other. Trust, for the coauthors, implies a sense of knowing this significant other, and knowing her for the "sufficient" time required in order to know that she can be trusted with matters of personal disclosure. This time that is required in order to know someone is enhanced when there is the possibility of knowing this person within the school context and when significant contact and interaction are possible. Intermixed with this need to know the person to whom one discloses is the choice of disclosing to a person who is not known, with whom there has been relatively little contact interaction time. In attempting to justify this quirk the coauthors believe that not knowing a person may be advantageous since this person would not know you as a student or the particulars of your lifeworld outside the classroom. If this is so, then the significant person would be "harmless" as she/he would not know how to use this information in ways potentially harmful to the child. Thus, a sense of confidentiality is bestowed on a person who is relatively unknown. Nevertheless, a significant concern to the child is trusting someone over time and knowing that someone can be trusted to practice confidentiality.
Knowing someone for a significant amount of time may allow for a certain feeling of comfort which eases the uncertainties around disclosing personal matters. This ambiguity in time, and the requirements of time, although somewhat confusing to an outsider, were quite simple and rational to both coauthors.

Indicators that someone is "safe" and would be a "safe person" to disclose to, based on the insider's descriptions, include being trustworthy, confidential, "nice", approachable, and respectful. Each indicator coexists with and within the others. To trust implies that the person will practice confidentiality; knowing infers knowing by means of extended interaction and contact with; respect implies understanding another's perspective; and comfort means that the person provides a safe place, is a nice person, and doesn't force you to talk. What is of particular importance is whether practitioners are aware of the indicators, how they determine if they possess these indicators in the eyes of the students, and how they might improve, if improvement is needed.

Being comfortable with their teacher and having a comfortable relationship are critical to both coauthors. Both coauthors also acknowledge the awareness of and utilization of a "sixth sense": a sensitivity and trust of themselves to know if someone is trustworthy and is safe. Often the student is aware of a "felt sense", an intuitive feeling of goodness and/or trustworthiness of a practitioner. Intertwined in the notion of felt sense is the assumption of confidentiality. When individuals "follow the precepts of confidentiality, they are considered to be trusted friends, confidants, or associates" (Beller & Stoll, 1995, p. 13). Confidentiality "is an important trust that must be valued and practiced with decency, respect, and responsibility" (p. 15). Recognizing that the practitioner must choose to act personally and professionally in a way that is respectful of
the rights of the students, an atmosphere that ensures the dignity of all parties involved will prevail.

In the need for a safe place, the coauthors demand privacy and confidentiality. If the practitioner neglects the ethics of confidentiality, trust is nearly impossible to reestablish. The fears associated with a practitioner telling another practitioner and the fears associated with the unpredictability of the practitioner in responding to the disclosure are real concerns for both coauthors. These fears may override the need to disclose, or the child may accept the risks and disclose. In times of desperation the child simply needs someone to listen; hence she holds her fears in abeyance. The child wants someone that listens and talks with her, not at her, and who seems to care for her welfare.

It is crucial that the practitioner attentively listen, understand, and empathize with the student in developing the helpful relationship. Carl Rogers believes that as nonevaluative listeners we must listen to the "whole person" without distortion of the helper's own judgment, preconceptions, or values (Combs et al., 1978). As mentioned earlier, Purkey and Schmidt suggest that "counsellors need two big ears, one small mouth, a little privacy, and the desire to understand the perceptual world of the client" (Purkey & Schmidt, 1987, p. 93). Such advice is transferable to the physical education practitioner in his or her interactions with his or her students.

For a preadolescent deciding to disclose to a significant other, the proximity to others (i.e., the lack of privacy) is one of the determining factors. Both coauthors felt more secure and safe in knowing that others were within an eye's view of the place in which they disclosed. It is apparent that this proximity allows these preadolescents to safeguard against any possible unpleasantness. However, being too close to others in times of disclosure evokes concerns about privacy and the possibilities of eavesdropping.
Being aware of general space and their location in relation to that space is important to both coauthors. And it is this awareness and being in familiar space, such as a homeroom, that instills the greatest feelings of security and comfort. The felt sense of space based on previous experience or intuition often determines the ease of dwelling/disclosing within that space.

Space can evoke a sense of either comfort and security or discomfort and insecurity. It seems only fitting, then, that the coauthors occupy and utilize spaces in which they feel comfortable and at ease and avoid spaces that make them feel uncomfortable and unsafe. Both coauthors note that there are few safe places in their school, and without a safe place that they feel comfortable in, disclosure is unlikely.

Providing safe places is a responsibility of the school, and in providing such places the practitioners need to be approachable when the students are entering into what they presume is a safe place. The student should feel comfortable in approaching a practitioner and asking for help. The practitioner who is approachable and provides a safe place should also be aware of the proximity of others in such space and the conflicting need of being around others--safety in numbers and the need for privacy for the student who wishes needing to disclose. Space that offers a sense of privacy, and yet does not contribute to isolation or uneasiness, is at the heart of what makes safe "space" places.

In disclosing, the coauthors explain that who someone chooses to disclose to depends on where the personal matter of concern occurs. If the matter revolves around an issue involving something at school, then the coauthors will choose to talk to a practitioner and/or friend. It is therefore important that a practitioner provide a safe place regardless of whom the student decides to talk to. Safe places in school may foster welcoming grounds for disclosure. A student who
feels rejected and isolated in her turmoil, and who is not noticed or helped, can become more emotionally vulnerable and more likely to break down.

Physical education, whether conscious of its pedagogy or not, invites human potential through movement and socialization. It is the physical education practitioner who interacts, listens, invites and maximizes human potential in the school experience, and it is often within this "space between" the physical education practitioner and the student that safe places become a possibility. When the space between us allows for the possibility of a safe place, the practitioner must honor this opportunity and do her utmost to ensure that the student feels comfortable, is in control, and that disclosure preserves personhood in the face of pain, confusion, fear, and emotional breakdown.
CHAPTER FIVE: DISCUSSION AND REFLECTION

Introduction

The following section connects the prominent messages of the literature with the findings of the research question, What are safe places? The prominent messages include: (a) physical education can promote the development of a healthy self-concept and promote a positive self-esteem; and (b) the physical education program must be attuned to the needs, interests, capabilities, thoughts and understandings of their students. Implications for providing safe places and becoming an acknowledged safe place are provided. For physical education these implications may provide an understanding of what a safe place is and how physical education may become an acknowledged safe place. An afterword—final thoughts and personal reflections—concludes this chapter.

Prominent Messages

Physical education is an excellent medium in which to have students learn the skills of negotiation with the practitioner, with other students, and themselves. Students, in mastering the skills necessary to invite, will learn to recognize the risks and consequences associated with sending and receiving invitations in the physical education setting, and thus necessary skills transferable in negotiating a safe place. It would seem plausible to expect that, if positive experiences are instilled, these skills will continue to invite human potential in other areas of their education and eventually life beyond the educational boundaries of school. If the physical education practitioner demonstrates good communication and listening skills, it would also seem plausible that the participants in physical education will model such skills and
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may in turn be peer counsellors in dealing with the complexities of movement and life. Positive experiences associated with sending and receiving invitations, and knowing a significant other that demonstrates good communication and listening skills are necessary components for providing safe places.

In approaching physical education with cooperation, Corso and Stewart (1995) recommended emphasizing the improvement of personal skills, encouraging students to work together, providing a comfortable environment in which students could learn physical skills, and encouraging the students to help each other in their acquisition of skills. By utilizing lead-up games, small-group work increases participation, encourages student accountability and cooperation in organizing and participating in such, and increases the time for individual practice and skill development. In adding variety, the physical education class is more apt to keep the students' interest high while providing varied opportunities in which to improve personal achievement and development. Corso and Stewart suggest utilizing lead-up games, peer tutors, routinely changing the groups in which students work, and providing opportunities in which students can have some ownership in a lesson or unit. In providing programs that emphasize process rather than product assessment and encouraging individual improvements, the opportunity for success and the chance for continual improvement are increased. Implementing student-directed approaches and activities works well "because it straddles the line of responsibility these students continually cross. While students assert their independence on one hand, they desire the support of adults and peers as well" (Corso & Stewart, 1995, p. 29). Corso and Stewart conclude by suggesting that the middle school level be inclusive and have all students feeling a belonging, worthiness, and contributory force in physical education. It is hoped that these simple but often overlooked suggestions will benefit all involved in the physical education
experience and foster lifelong movers. In a safe place the student is in control, is able to make choices, feels comfortable, and has someone to whom she can disclose personal matters.

Portman (1995) observed and interviewed low-skilled sixth-grade students in physical education classes and attempted to describe their experiences, to interpret those experiences, and to suggest the educational implications of these experiences. Learned helplessness, a theoretical construct, provides a foundation from which to understand how such students react over time to failure and unsuccessful experiences in physical education. In unsuccessful circumstances "if an individual perceives a cause to be internal (i.e., having to do with self), uncontrollable (i.e., beyond personal influence), and stable (i.e., unchangeable over time), then expectancy for future failure is increased, and feelings of resignation and apathy tend to follow" (Portman, 1995, p. 446). Unsuccessful circumstances may also contribute to students being unable to develop trusting relationships and ultimately being unwilling and/or unable to disclose personal matters in times of crisis. Repetitive failure learned helplessness results and as a consequence those students exhibiting learned helplessness "quickly become discouraged by minor setbacks, viewing the setbacks as clear evidence of their low ability, and then quickly give up after initial failures have occurred" (Portman, 1995, p. 446).

Data from the interviews and field observations of the students in Portman's study were examined for patterns that were common to most or all low-skilled students. Four themes characterized the experiences of the low-skilled students in physical education. "I like PE when I am successful", "I can't because I can't", "Mostly, nobody helps" and "Mostly everyone yells at me" were the four themes. The four themes were a composite of the stories of these students, and some difference was noted. All 13 students exhibited symptoms of
learned helplessness and believed that they were already doomed to failure in physical education. They perceived success to be unattainable, were unwilling to expend effort to learn skills, and thus decreased the ability to improve. When they succeeded it was attributed to something other than effort (previous experience or luck) and in times of failure their lack of ability was cited. Portman suggests that if low-skilled students experienced some success and were supported by their practitioners and peers, perhaps they might experience physical education as enjoyable, fun. However for these 13 students, physical education was not fun; rather, it was humiliating, frustrating embarrassing, and barely tolerable (Portman, 1995). To increase the probability of success, the physical education curriculum must reevaluate the implications of product-focused assessment, comparative assessment, and the mastery of skills. Success needs to be redefined, so that mass participation and success are attainable, realistic achievements in physical education. For physical education to become a recognized safe place students must see themselves as successful movers and contributors in their physical world.

For practitioners working with low-skilled students Portman suggests that practitioners (a) stress effort and improvement over outcome, (b) structure the learning environment for maximum participation, (c) encourage students to engage in physical activity outside of school, and (d) create leadership and responsibility roles for the students (Portman, 1995, p. 465).

Although alienation may seem to be a term that should be foreign to physical education, current research is indicating that an ever-increasing proportion of students are finding physical education to be less relevant and less enjoyable (Carlson, 1995). As defined in Carlson (1995), alienation refers to the persistent negative feelings some students associate with actively aversive or insufficiently meaningful situations (which students often
label with the all-purpose adjective boring) in the gymnasium setting. If students believe they cannot control or change the situation, the circumstances may lead them to withdraw emotionally, mentally, or physically from physical education class—and in that sense they can be said to be alienated (Carlson, 1995, p. 467).

If practitioners are knowledgeable and aware of the components that foster continuation and alienation, then perhaps it "may be possible to envision a form of physical education that includes all and alienates none" (Carlson, 1995, p. 467). Programs that increase the personal meaning and relevancy of physical education, encourage participation and cooperation, provide opportunities for success and choice, and foster a sense of belonging and self-confidence may increase the likelihood and number of lifelong movers.

A healthy self-concept and positive self-esteem may provide a student with the ability and willingness to trust another and disclose personal matters. Trusting one's instincts and overcoming one's vulnerability in disclosing personal matters may be possible when a student sees herself positively.

The relationship of physical education, physical ability, self-concept, and achievement are so tightly interwoven that at times it is difficult to grasp their interrelationships and unique importance in the development of our students. Fathoming feelings that instill a healthy self-concept and ultimately a positive self-esteem often becomes a neglected skill so that it is strongly assumed that "fun" is the point of physical education. With a preoccupation placed upon the acquisition of skills, the affective domain of movement and its endless possibilities is lost in the shuffle of a product-focused environment and education system. Carlson (1981) states that physical education practitioners must reaccess the affective domain of their teaching and learn the skills that
effectively enable them to help their students understand the nature of the affective experience in physical education.

To understand students better, practitioners must employ questions that call forth and clarify their students' needs, interests, capabilities, understandings, actions, purposes, and thoughts. Orlick and Botterill as cited in Carlson (1981) state that practitioners are often unaware of what their students are experiencing because they rarely sit down and talk with them, and that they need to learn from children by attentively listening and observing them in what and how they say things.

When a student is in need of a safe place and looking to disclose personal information, she often regards those individuals that have shown a genuine interest, concern, and regard for her in the past and an individual that listens without judgement as "safe". When the practitioners ask questions, acknowledge the voice of the student, and are intentionally inviting, the potential to understand students and help them become significant participants in their learning is made possible. It is imperative that practitioners today understand the importance of increasing students' self-confidence and encourage children to share their worlds with others so that ideas become explored, expanded, and extended. Students who have feelings of belonging, worth, and competence and are seen as able, valued, and responsible in their physical world possess a strong foundation for learning and the development and growth of a healthy, positive self-concept (Pangrazi, 1982). Those same students are also more likely to choose to disclose personal information and will be more confident in their choice to disclose.

Self-worth is established when individuals see themselves as being worthwhile to others, in that others cherish their personal abilities and qualities. Often in physical education, personal competency is required for team-building and
accomplishment. The valued person is one who contributes to the success of the team with a special skill or talent required in order for the team or group to be successful. However, although a child may feel a sense of belonging and worth, the child who feels incompetent or uncomfortable in an activity will discontinue and avoid such an activity. Thus, the child must not only feel a sense of belonging and worth, but he or she must also feel competent in pursuing such an activity (Pangrazi, 1982). If safe places offer students a comfortable, secure, and genuine experience when disclosing, the likelihood of future disclosure is possible. Judgmental listening, the lack of confidentiality and/or privacy, and previous negative experiences in disclosing often inhibit students from pursuing disclosure with a significant other.

Self-concept refers to the perceptions an individual has of himself or herself, and self-esteem relates to significance one places on those perceptions (Nichols, 1990). As human beings we have an innate desire to move; motor competency is a significant shaper of the feelings of self. Early and continual success is important in developing lifelong movers. Physical education must recognize this desire and plan and conduct progressively appropriate movement experiences in which children are facilitated with success and establish the foundation for self-worth and competency.

The relationship between self-concept and achievement is based primarily on ability; therefore the ability to succeed would instill a positive self-concept. Low performance reinforces poor self-concept, and eventually leads to drop-out in physical education. Programs that are designed to increase the probability of success for participants will remarkably enhance the possibility of maintaining, and perhaps within reasonable expectation, lead to evolving change in those with low self-concept (Pangrazi, 1982).
Avery and Lumpkin (1987) surveyed students enrolled in a physical education program in university and found that the physical objectives students considered to be the most significant motives for participation were related to self-worth. Students' perceptions of physical education may vary significantly from those of their practitioners; thus the practitioners should adapt these perceptions into the course content while still achieving other academic requirements (Avery & Lumpkin, 1987).

When children have the opportunities to experience positive daily experiences with physical activity (that develop the physical and social skills to successfully participate), self-concept will generally be enhanced. Students will have a positive understanding of themselves and confidence about what they can do and about what they can achieve through participating in such activities.

Rainer Martens as cited in Cahill and Pearl (1993) states that self-esteem may plummet in those children who perceive that they have failed in sport and associate this failure as a consequence of their own incompetence. For those children who have had positive experiences and have had it reinforced that winning is not everything, rather that achieving realistic, personal goals is, physical competency and effective development of social skills as a result of participation in sport will enhance the self-esteem of the participant. These children will likely continue in their involvement with physical activity and sport and will have greater confidence to achieve in other domains of life.

The essential factor instrumental in whether physical activity and sport experience are beneficial or detrimental to a child's self-esteem is the behaviour of adults who are significant members in this relationship. Coaches, practitioners, and parents must realize that teaching and instructing to enhance self-esteem is paramount and to win the contest secondly requires teaching values.
Wilson (1987) believes that we must and can justify daily quality physical education, and in doing so we will ensure a future of young people who are "confident, healthy, and who have learned to respect both themselves and others" (p. 7). To enhance the development of a positive self-concept Nichols (1990) suggests the following six practices: (a) treat each child as an individual, (b) communicate feelings of worth, (c) help children set realistic goals for themselves, (d) provide choices and decision-making opportunities, (e) use a variety of teaching methods, and (f) help children develop social skills for interaction with other children. It is likely that those children fortunate enough to be involved in a program that utilizes these suggestions and provides a positive experience will continue their involvement in physical activity and sport and will have greater confidence to achieve in other domains of life.

Resonances With Literature

The following section connects the prominent messages of the literature with the analysis/results of the study. The prominent messages include: (a) the physical education practitioner has a tacit dimension of her professional life and responsibility which implicitly includes counselling students; (b) the physical education practitioner may refer to and utilize similar strategies and/or principles from the counselling framework; (c) since we as humans are susceptible to traumas and triumph, it is hypothesized that a recurring cycle of disruption and reintegration occurs in order to adapt to internal and external change; (d) as human beings we need to feel loved, cared for and listened to; (e) students who have feelings of belonging, worth, and competence and/or are seen as able, valued and responsible in their physical world possess a strong foundation for learning and the development and growth of a healthy, positive self concept (Pangrazi, 1962); and (f) adolescence is generally considered to be an
awkward transitional phase of life and often the preadolescent needs reassurance and a place to discuss this somewhat often challenging time of changes with an adult.

The physical education practitioner has a tacit responsibility which implicitly includes counselling students on matters of personal and/or academic concerns. Tacit implies inferred, or implied without being directly stated, implied by silence or silent acquiescence. Counselling can take various forms and can inhabit various situations. In the hall, in and out of the classroom, in the physical educator's office, and on the bus to team games, the physical education practitioner is consulted about matters of personal and academic concerns by her students. Although in signing a contract of employment the physical educator assumes the academic responsibilities of teaching physical education and health to her students, the job requirements do not explicitly include counselling her students. Colleagues in the educational setting often presuppose a connection between counselling and the physical educator, and take for granted that physical education practitioners have particular qualities which make them "natural" counsellors.

While counselling in the formal sense is not included in the job description of the physical education practitioner, the intense nature of human physical expression and contact makes the physical education environment a fertile and welcoming ground for interpersonal interaction, disclosure, and questioning; that which makes a safe place. Physical Education practitioners engage in "inviting" this kind of sharing as an ongoing part of their everyday world.

Many physical educators refer to and utilize similar strategies and/or principles of the counselling framework in their attempt to develop and maintain open and honest relationships with their students in and out of the physical education setting. In particular, those interactions with troubled and/or
The question is: What is the role of government in modern society? It is not just to ensure law and order, provide public services, or regulate the economy. Government also plays a role in shaping the society's values and priorities.

In a democratic society, the government has the responsibility to represent the interests of the people. This includes making policies that promote the well-being of citizens, protecting human rights, and ensuring a fair and just society. The government also has a role in promoting economic growth and development, which can have a positive impact on the quality of life for all citizens.

At the same time, government also needs to be accountable to the people. This means that the government should be transparent and open about its decisions and actions. The government should be answerable to the citizens and should be held to account for its decisions and actions. The government should also be responsive to the needs and concerns of citizens, and should be able to adapt to changing circumstances.

In conclusion, the role of government is multifaceted and complex. It is not just about providing services and regulations, but also about representing the interests of the people, promoting economic growth, and being accountable and responsive to citizens. A government that is able to fulfill these roles effectively can help build a thriving and prosperous society.
Distrusting students may benefit as a consequence of being aware of the principles and strategies necessary to console such persons in the counselling relationship and the physical education setting alike. A professional, the physical education practitioner, is someone who has acquired specific training which will assist her in the demands of her professional endeavors. Critical analysis, decision making, skill in listening and communication, skill in judgment, self-discipline, and appropriate adherence to ethical behaviour and contact are essential skills for the successful professional. In determining what makes a safe place, these strategies and or/principles may offer comfortable and welcoming grounds for self-disclosure and often umbrella the constitutive elements of a "Safe Place" (nonjudgmental listening, respect and regard, felt sense, control and choice, and trust).

Life events continually challenge and test "the durability of the balance we try to maintain" (Fine, 1991, p 494). The most stressful occurrences are those that dispute one's personal assumptions as to oneself and the environment in which one lives. Critical incidents are often the events which disrupt this balance and result in the need for a safe place. Lacking control and often choice, the student with urgency attempts to find a safe place to disclose personal matters. It is hoped that upon finding a safe place, with the guidance and expertise of another (helper-practitioner), that a "balanced self" will develop.

As human beings we need to feel loved, cared for, and listened to. In a safe place the student is in need of a person that genuinely cares for, respects, and has a high regard for her. Past experience, present circumstances, and a felt sense often guide the student's decision whether to disclose personal information and with whom to share such information.

Students who possess a strong foundation for learning and the development and growth of a healthy, positive self-concept (self-concept refers to the
uld be a great problem. The idea is to come up with a way to process your data efficiently and accurately, even when dealing with distributed data. This involves developing techniques to handle large volumes of data in a distributed environment. Here are some key steps:

1. Data Distribution: Understand how the data is distributed across different nodes or computing resources.
2. Data Compression: Use techniques to reduce the size of the data before storage or transmission.
3. Data Synchronization: Ensure that all nodes have consistent data versions.
4. Data Privacy: Implement mechanisms to protect sensitive data during processing.

By focusing on these aspects, you can effectively handle large, distributed datasets, leading to more efficient and scalable data processing solutions.
perceptions an individual has of himself or herself, and self-esteem relates to significance one places on those perceptions; Nichols, 1990) have feelings of belonging, worth, and competence and/or, seen as able, valued, and responsible in their physical world (Pangrazi, 1982). A student with healthy, positive self-concept and self-esteem may be more likely to risk the fears associated with disclosing, have an awareness of her own felt sense, and trust in her own intuition when she is in need of a safe place.

Preadolescents often need reassurance and a place to discuss this often somewhat challenging time of changes with an adult. The preadolescent, sometimes with urgency, seeks out a person who is nonjudgmental, caring, trustworthy, and confidential when choosing to disclose personal matters. Often the student is aware of a felt sense and when the student has a healthy, positive self-concept she is able to trust her judgment and competencies in experiencing her lived world.

**Implications for Physical Education Providing Safe Places and Becoming an Acknowledged Safe Place**

If the practitioner acknowledges the need for safe places and is aware of the constitutive elements of a safe place--comfort, control, choice, respect and regard, a felt sense, urgency, and nonjudgmental listening--then it is possible that safe places may be constructed which provide welcoming sites for disclosure. Physical education and physical activity can offer students many positive and self-affirming experiences. Some of these self-affirming experiences may provide the student with the skills and context information necessary in decision making (choices: choosing to disclose and whom to disclose to), develop a conscious awareness of her intuitive domain (awareness of her felt sense), and nurture a respect and regard for herself and others. Physical education and
activity can offer the student many enriching experiences, some of which may contribute to the student's awareness of herself, as well as other experiences which will offer physical education contexts as potentially safe places.

As a conclusion to this project I am able to articulate and defend a position for professional action based on research and reflection. After engaging in a dialogue between the results of data analysis and the literature I am confident that a connection exists between physical education and counselling, and that the body plays an important role in both professions. Fostering self-love and deepening self-love in bodily expressive experiences seem to be possible in physical education settings, making physical education a fertile ground for the construction of safe places.

By identifying these connections and being aware of safe place indicators, practitioners are then able to explore the many roles open to them through the use of a variety of inviting strategies. Making these connections explicit also allows us to name the myths, dispel them, and enable youth to access opportunities previously unavailable (or invisible) to them. Ultimately, the aim of this study has been to provide a safe place in which children and youth can play, learn, and grow.

**Afterword: The Need for Safe Places--Final Thoughts and Personal Reflections**

The focus of this study was to explore the features of a safe place, an environment that allowed a trusting and caring relationship to develop between the child (student) and a practitioner about matters that are of a delicate nature. As a consequence of my previous study and projects (Carmichael-Houle, 1995a, 1995b), I felt that the appropriate extension of these works was to devise a project that would investigate some of the features of a safe place in order to
examine and facilitate such a safe place. The following comments are a synthesis of my insights from the present study and my previous projects, all of which have become intertwined.

In a safe place the student/client needs to know that, regardless of her circumstance and her perspective, her story and her experience will be valued, and her dignity will be maintained. Often, there is a fear associated with divulging personal matters of a delicate nature. The student is fearful of the possible repercussions of having shared intimate details of her lifeworld with a practitioner and, therefore, fearful of the repercussions of taking such actions. In addition to these fears, the student has the anxieties associated with getting help. These anxieties include concerns of involving another, wondering about whether that other will understand and not be judgmental of her circumstances, and an associated guilt of having to talk to another rather than one's immediate family or friend(s). If, however, a safe place offers the comforts of a caring and respecting environment, while providing its students/clients access to the tools that will allow them to address and possibly confront these delicate circumstances, positive change and development are possible. The practitioner wants to provide her students a safe place that attempts to facilitate a trusting and caring relationship. If she is able to do this while providing her students with the skills to cope, manage, and perhaps even resolve these circumstances, it may be possible to evoke an awareness in her students that they are resourceful and may be able to become more self-reliant in their decisions.

A safe place as stated above must be caring and respecting; however, the "art of listening" must also be present to ensure such a place. The art of listening includes the ability of the practitioner to listen to other points of view, to listen without interrupting, listen attentively, be able to restate the message, and be able to reflect the message without being critical or judgmental. To be a good
A computer model is a tool that can provide insights into complex systems. It allows us to simulate scenarios and understand the potential outcomes. The model is based on a set of equations that describe the behavior of the system. These equations are solved numerically to generate predictions. The accuracy of the model depends on the quality of the data and the assumptions made during the development process. It is important to validate the model against real-world data to ensure its reliability. The model can be used for planning and decision-making in various fields, such as economics, climate science, and engineering.
listener a practitioner must be aware of the sensitive nature of the message in self-disclosure and the trust the sender has in reaching out and sharing the story with her. Too often, we listen but we become consumed with our own agenda and forget that the safety, security, and dignity of the sender are of utmost importance.

In the course of this project I have been reawakened to the unique cultural milieu of the junior high school. A pleasant side effect of data analysis has been more insight into junior high school culture. When examined more closely, patterns of lived relation also become indicators in understanding the junior high school culture and students' concerns and needs as individuals in a "period of transition from childhood to adult status, a time ripe with possibilities to become a fully functional and capable individual. It is time when personal limits are explored and lifetime attitudes and patterns of living begin to be established" (Luke & Sinclair, 1995, 31).

Each critical incident in a person's lifeworld that requires a safe place may have a roller coaster of emotions, concerns, and apprehensions associated with it; however the final outcome of having a safe place to divulge and confront such delicate matters may engender a renewed sense of control, self-assurance, self-esteem, and hope. If a student can find a safe place along her travels in her educational career, perhaps the possibilities of nurturing trust, sustaining relationships, and enriching lives may be possible.

This project has rekindled a hope: a hope that people can have trust in one another as human beings. Being able to be trusted with the stories of these two coauthors was an overwhelmingly humbling experience. I did not know either of these coauthors; however, as a consequence of our interactions and their sharing of their critical incidents, I would soon begin to know them in a more intimate manner. The courage they demonstrated in divulging their stories, that often
made them vulnerable, was extraordinary. Both uncovered many positive possibilities in disclosing to a person they knew little about; I hope this experience was confirming. It was I who was the student, for the coauthors taught me much about the lifeworld of young people and about their concerns and feelings. In conducting this project, I was reminded that perhaps it was what they saw in me, that being who I was, so interested in knowing and/or discovering, that led them to their interest in the study. Why was it that they felt safe with me? This project was and is intended to be an informative piece of research that perhaps gets to the heart of what a safe place is. For me it has become much more than that. For me, it has been a gift and a privilege. Thank you, girls.

The possibilities associated with having a safe place that resulted from the coauthors sharing their stories engender enthusiasm and potential. With these thoughts in mind, a question still inhabited me: "How can we ignore the disrupted selves and/or bodies of our students and still feel that we are caring professionals?" The coauthors have demonstrated the great need for safe places in our school systems and the beneficial outcomes of such. It is, in my belief, our responsibility to acknowledge the need for safe places and offer such safe places for all who choose them and need them. Today's youth are tomorrow's future; let's invest.

For children to feel "safe", that is to feel that they can trust a practitioner about a matter they considered to be of a delicate nature, more explicitly what makes an interaction a "safe place", is the heart beat of this study. The child (it is presumed) must feel that the practitioner values, respects, and genuinely cares for her. If that practitioner's conduct and pedagogy incorporate such and make the child feel worthy, able, and self-assured in her own capabilities, then it is likely that the child may feel comfortable in discussing delicate matters with
such a practitioner. This concern and respect for others are qualities that must be a part of the professional and personal process. In being critically reflective of our pedagogies, we may uncover a need to transform some of our self-centered and disinviting messages and behaviours. Children need to know that a safe place exists and if we are offering unwelcoming and shaky ground, then the voice of our students is silenced, unappreciated, and unassisted in reaching its potential.

Often what we are most passionate about becomes very clinical and theoretical in nature. We forget that those things we do so unconsciously, like caring for the well-being of our students, are the essences of translated theory and beliefs. By developing trust, respect, and a sense of optimism both professionally and personally, the person will be able "to live with the harshest of realities but still maintain a positive view of the world" (Purkey & Novak, 1984, p. 16).

I have been reminded of the relevance of this study's findings. Although they are simple and quite straightforward these findings are the essential components of "good teaching" regardless of the level in our educational systems. We all need to care, and we all need to be cared for.
References


A discussion on the effects of climate change on biodiversity and ecosystems

In recent years, climate change has become a pressing global concern. The rising temperatures, changing precipitation patterns, and rising sea levels have had profound impacts on ecosystems worldwide. These changes have led to shifts in species distributions, extinctions, and altered ecosystem functions.

One of the most significant impacts of climate change on biodiversity is the disruption of species' habitats. As temperatures increase, many species are forced to migrate to cooler areas, often at the expense of other species. This can lead to competition and increased stress on ecosystems, potentially leading to the collapse of entire ecological communities.

Another critical aspect is the effect of climate change on oceanic and marine ecosystems. Warmer waters can alter the behavior and distribution of marine species. For example, overfishing and warming waters have led to a decline in populations of large predatory fish such as cod and haddock. This can have cascading effects on entire food chains, potentially leading to the collapse of fisheries.

The implications of these changes are not limited to the natural world. Humans are also feeling the effects of climate change. Rising sea levels can lead to increased flooding and coastal erosion, threatening the homes and livelihoods of millions of people. Changes in temperature can lead to the spread of diseases such as malaria and dengue fever, which can be particularly devastating in regions where they are not currently present.

In conclusion, climate change is a complex and multifaceted issue that affects ecosystems, species, and human societies. Addressing this global challenge will require a coordinated and comprehensive approach, encompassing both mitigation and adaptation strategies.

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Appendix A

Interview Guide

Please note: A qualitative interview is a conversation between people, and therefore cannot be circumscribed as if it were just information seeking. We are hoping the interviews will have a fluid quality to them, but we have some questions and areas of interest to help us in our discussion.

- What does the word "safe" mean to you?
- What are the characteristics of someone you feel safe around?
- If you needed someone to talk to about personal matters that you considered to be of a delicate nature who would you talk to?
- Would you feel safe talking to a practitioner about personal matters?
- And if so can you tell me why or why not?
- What is a "safe place"?
- What are the indicators of a safe place? (How do children recognize it?)
- Are there acknowledged safe places?
- What are the needs of children seeking safe places?
- Tell me about a time when you talked to a practitioner about a personal matter.

Recall the incidents that led up to this decision.

Tell me about a time when you approached a practitioner about a matter which you consider to be of a delicate nature. Describe the characteristics, features, or indicators which led you to believe that you could trust this practitioner (i.e., what makes this a safe place).
What to include in your description of a critical incident:

- the context of the incident (where, when, time of day, surroundings, others, etc.)
- a detailed description of what happened
- what made the incident "critical" to you
- what your concerns were at the time
- what you were thinking about as it was taking place
- what you were feeling during and after the incident
- what, if anything, you found most demanding about the situation
- what you found particularly satisfying about the incident

• Do you recall the "breaking moment", the moment in which you decided to talk to this person?
• Did you have any hesitations in talking to them?
• Where did you confront them and when? Was there any particular significance to these decisions?
• Why did you choose to disclose to this person?
• What characteristics does this person possess that led you to believe that you could talk to them about such matters?
• Is this person someone you believe that other students choose to trust with personal information?
• What did this person do when you confronted them with your problem?
• Would you talk to this person again?
• What did you learn from this experience?
• Did you feel comfortable talking to them and if so, how did they make you feel comfortable?
• What does it mean to trust someone?
• Do you think this person cares about your welfare? And why?
• Had you ever chosen to talk to a practitioner before this? And if so why, or why not? And what was that interaction like?
• Did the practitioner suggest talking to anyone else about this matter, and/or suggest a solution/recommend reading a book, etc.?
• Was this practitioner able to meet your needs?
• What might you suggest to a practitioner trying to provide a safe place? What do you think practitioners need to do to be able to provide safe places? What would you recommend to those practitioners that aren't providing safe places?
• Do you think all children choose to talk with their practitioners about personal matters? If so why or why not?
• Feel free to make any additional comments.
Appendix B

Critical Incident Recording

A. What constitutes a critical incident:

- an incident in which you feel your presence and/or intervention really made a difference in how the experience unfolded, either directly or indirectly or one in which the incident made a difference
- an incident that went unusually well
- an incident in which there was a breakdown (i.e., things did not go as planned)
- an incident that is very typical and ordinary
- an incident that you think captures the quintessence of what "safe place" is all about
- an incident that was particularly demanding

B. What to include in your description of a critical incident:

- the context of the incident (where, when, time of day, surroundings, others, etc.)
- a detailed description of what happened
- what made the incident "critical" to you
- what your concerns were at the time
- what you were thinking about as it was taking place
- what you were feeling during and after the incident
- what, if anything, you found most demanding about the situation
C.

**Personal data**

<table>
<thead>
<tr>
<th>Field</th>
<th>Information</th>
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<td>Name</td>
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<td>Age</td>
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<tr>
<td>Age (at critical incident[s]):</td>
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Feel free to make any additional comments:

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________
D.

Tell me about a time when you approached a practitioner about a matter which you consider to be of a delicate nature. Describe the characteristics, features, or indicators which led you to believe that you could trust this practitioner (i.e., what makes this a safe place).

Please use the space below to describe the critical incident in which you participated, addressing the questions outlined in part B.
A summary of our recent study shows that

[Text continues on the next page]
Appendix C

Consent Form

BROCK UNIVERSITY
DEPARTMENT OF EDUCATION

Title of Study: A Safe Place
Researchers: Professor: Maureen Connolly
Researcher: Anne L. Carmichael-Houle

Name of Participant: _____________________________ (Please Print)

I understand that this study in which I have agreed to participate will involve the following: 1) ownership of the study-in that I will become one of the coauthors of this study, 2) the composition and submission of a critical incident, 3) being interviewed and video taped, 4) being a consolidator into the final distribution of the findings of the study and 5) attending and participating in any follow-up meetings pertaining to the above.

This project is an effort to give voice to an experience. The experience in question is the particulars (characteristics, features, or indicators) that led students (the insiders—the coauthors) to believe that they could trust a practitioner about a matter they considered to be of a delicate nature—more explicitly it is about what makes an interaction a "safe place", what makes a "safe place". It will be the story of ten coauthors, each with a story that is unique unto itself; however, each story will be descriptive interpretation of particular events, and what made these events a critical incident in their respective lives. The potential for education and its professionals to provide a "safe place" for their students and more importantly, what is deemed to be "a safe place" are at the heart of the project. I, the researcher, believe that the coauthors will bring valuable insight to the conduct of inquiry.

If consent to the study is given by the coauthors' respective guardians, a follow-up meeting as to the specifics of the study (critical incidents, writing critical incidents, video taping, and follow-up sessions after taping and final analysis) will follow. Meetings will be set, at the convenience of the students and the school, and video taping of the coauthors will commence. Critical incidents will be done at the coauthors' leisure, within a three-week time span, and consultation is only a phone call away. Follow-up sessions will include viewing the video tape together at which point the coauthor is free to edit and/or omit any section of the interview and add clarification and/or revision or suggestion to enhance the authenticity of the study. Near completion, the researcher will meet again with the coauthors and share the findings of her study. Additional insight from the coauthors themselves and recommendations as to the distribution of the study's findings will involve the coauthors' suggestions; the coauthors will also be consulted about the presentation and/or production of a pamphlet and video tape.
I understand that my participation in this study is voluntary and that I may withdraw from the study at any time and for any reason without penalty.

I understand that there is no obligation to answer any question or participate in any aspect of this project that I consider invasive.

I understand that all personal data will be kept strictly confidential and that all information will be coded so that my name is not associated with my answers. I understand that only the researcher named above will have access to the data.

Participant Signature

Date

Guardian's Signature of Consent

Date

If you have any questions or concerns about your son's or daughter's participation in the study, you can contact Anne L. Carmichael-Houle at 235-4428 or Professor Connolly at (905)688-5550, extension 3381 or 4358.

Feedback about the use of the data collected will be available during the month of June, 1996, in the school office. A written explanation will be provided for you upon request.

Thank you for your help! Please take one copy of this form with you for further reference.

I have fully explained the procedures of this study to the above volunteer.

Researcher Signature

Date
Appendix D

Interview With Coauthor One

Personal data
Name Jackie
Date April 24/96   Date of CI June 11/95
Gender Male (___) Female (X)
Age: 13 Age (at critical incident(s)): 12

Coauthor One

Interview as transcribed
A. What does the word "safe" mean to you?
C1. I guess you would feel that...like I always feel that someone is watching me and I would just like to be somewhere where I don't feel like that.
A. Okay. Anything else you can think to be safe?
C1. No.
A. Let me see then, being safe then for you means not having others watching over you, like someone constantly looking over your shoulder.
C1. Yes.
A. Where is a place that you feel safe?
C1. I don't know?
A. Do you feel safe in any particular room, do you feel safe at home...
C1. Yah.
A. Do you feel safe at school, or in a certain place in the school?
C1. I feel safe at school.
A. Can you think of reasons why you may feel safe in these places?
C1. Well, because there is a whole lot of people around.
A. So, safety implies being around other people, and "safety in numbers"?
C1. Yah.
A. Do you feel comfortable then with us, since there isn't a whole lot of people around?
C1. Yes.
A. Can you explain the difference then between being comfortable with me and with the need to be around a whole lot of people?
C1. No not really.
A. Right now, here, there is just you and I, so you don't have a "safety in numbers"...
C1. There is still people around in the school.
A. Okay, I understand.
A. What are the characteristics of someone you feel safe around?
C1. Well, they couldn't be really scary looking, they would have to treat you with respect, and be nice.
A. Can you think of someone you feel safe around?
C1. My Grandma.
A. What are the characteristics that you think make her a safe person to be around?
C1. She's nice, she's my Grandma, I trust her.
A. What do you mean by trust?
C1. I can tell her things and she won't go and tell my mom.
A. What does it mean to respect someone?
C1. They have to treat me equally, like they can't back talk to you because we can't back talk to them.
A. If you needed someone to talk to about personal matters that you considered to be of a delicate nature who would you talk to?
C1. In the school?
A. In general, who would you talk to first?
C1. Probably my mom.
A. If you couldn't talk to her, who would you talk to instead?
C1. One of the practitioners.
A. Who would you talk to about problems at school?
C1. My practitioner.
A. And who would you talk to if you were having problems at home?
C1. My friends.
A. Would you feel safe talking to a practitioner about personal matters?
C1. It depends...if I could trust them or not.
A. So there are certain practitioners that you feel more...what's the word?...comfortable with...
C1. Yah...
A. Why do you feel uncomfortable with some practitioners...are there certain reasons why you wouldn't talk to them?
C1. Well, a few of them I just don't feel like talking to' cause they aren't really that nice and they just give me a weird feeling.
A. A gut feeling?
C1. Yah.
A. So there is a gut feeling. How about other interactions you have had with them, is it that you don't know them?
C1. Well that's partly it and well I live beside Mrs. Practitioner and just would feel weird going to talk to her.
A. Even though you know her...
C1. Yah.
A. In this case is it because she is to close to home?
C1. She's just weird.

A. Okay. What is a safe place then?

C1. Where there's people around and people I know, I like somewhere closed in so I feel like I can watch everything.

A. If you were brought into a new space, would you feel safe? For example, if I took you somewhere you have never been, would you feel safe?

C1. It would feel weird cause I wouldn't know the surroundings.

A. So familiar surroundings are important?

C1. Yes.

A. In your school what surroundings make you feel safe or comfortable?

C1. My friends and people I know.

A. What about the actual room itself? Are there certain rooms that you feel more comfortable in?

C1. Yah, our classroom. I am in it every day so I am really used to that.

A. And that was because....

C1. I don't know...I just liked it better than the other classrooms.

A. Was it because of the arrangement of the desks, or what's on the walls?

C1. Cause I like the windows I guess.

A. Would you feel uncomfortable in a room without windows?

C1. Well I like rooms that don't have windows cause I feel like I'm by myself. But I like rooms with windows cause I can see out and see what's going on.

A. So being able to see what's going on and being aware of our surrounding is important?

C1. Yah.

A. Are there acknowledged safe places in your school?

C1. I don't understand?
A. Are there places that other kids would feel safe or knew that that's a safe place to be?
C1. I have no idea.
A. That's a hard question to answer. Why would you seek out a safe place?
C1. I like being in places that I feel safe.
A. Okay, I am going to have you talk about your critical incident...about a time when you talked to a practitioner about a personal matter...and I would like you to recall the incidents that lead up to this decision and the incident itself. As you talk about it I will ask you some questions. Can you tell me about it?
C1. My brother was on the summer hockey team and we had to go to Ottawa. We called home to tell my brother that we were coming home, and my mom asked if everything was okay and he said that it wasn't...because our cousins had got into an accident and they had been killed. So we went home. My mom and dad went to the visitation and then we went to the funeral and it was really busy...that was after...
A. That's okay.
C1. (Pause)
A. How did all of this make you feel?
C1. It didn't really hit me. I didn't really believe it, I guess.
A. So what happened next?
C1. Well, I went back to school and we were just sitting in French class and we weren't really doing much in French class. We were all just sitting there and I starting thinking about it, and I ran down to the bathroom cause I was crying and my friend went down and she was the only one. And I was kind of upset because my other friend got called a name by some other kid and everybody went down. So I kind of felt...
A. What do you mean by "everybody went down"? Everybody went down to the bathroom?

C1. Yah cause she was crying, so they went down to see if she was okay ...but my cousin died and only one person came down. And then I went back and I was still crying...so at the end of French class the French practitioner took me outside and asked me if someone was making fun of me. And I told him it was because my cousin died and he asked me if I wanted to talk to Mr. X (the Principal) and I didn't really know' cause I didn't really know him that well and I didn't know if I could trust him or not. But then I thought I don't think he's going to tell everyone that I was upset because my cousin died because it's a pretty delicate thing. So I guess I decided to then and we just went up and talked in the speech room and he tried to get my mind off of it. He told me about when his dad died and he tried to make me laugh. I felt a lot better after I talked to him.

A. What were you most worried about?...you said that you weren't sure if you could trust him? Was there anything else that worried you about talking to him?

C1. That he might think that I was weird or something.

A. Weird, because you were upset or emotional?

C1. Yah, I don't really know and I really didn't know him that well so I didn't really feel comfortable talking to him.

A. So feeling comfortable means that you know that person?

C1. Yah.

A. So how is it that you and I can talk?

C1. Because that was something that was really critical and this doesn't really bother me.

A. So this is different.

C1. Yah.
A. You said that your friend came down and tried to talk to you when you were crying in the bathroom...did she say or do to anything to help you?

C1. She just asked me if there was anything she could do and I said there wasn't really.

A. Did you feel comfortable talking to her about it?

C1. Yah.

A. Did she know the situation?

C1. No. Umm, no but I told her about it after I talked to Mr. X (Principal). All she knew was that my cousin had died.

A. The French practitioner, would you have felt comfortable talking to him?

C1. Yah cause I've known him for a while' cause him and my grandfather know each other. And I guess that we are friends or something.

A. Did you trust him enough to know that maybe he knew someone better or more suitable for you to talk to?

C1. Yah. That's another reason I trusted Mr. X (Principal).

A. Can you remember what you were thinking about at the time, going to talk to Mr. X?

C1. I didn't know if I would be able to talk because I was so upset and I guess I was just afraid to talk to him.

A. How did you feel after talking to him?

C1. I felt a lot better.

A. Why did you feel a lot better?

C1. I guess' cause I got some of my emotions out I guess.

A. And you think he was able to deal with them?

C1. Yah.

A. Would you go talk to him again?

C1. Yah.
A. Why would you go talk to him again?

C1. Well cause' I guess I trust him now.

A. Would he be one of the first persons you would talk to if you needed someone to talk to?

C1. My practitioner now, or my grade seven practitioner last year. I think I can trust them really well.

A. Why?

C1. 'Cause I know them better. 'Cause he goes to our squash court and he's my swim practitioner...my grade seven practitioner.

A. Did you find anything about this situation demanding?

C1. I'm not sure I understand?

A. What was the most difficult or challenging thing to deal with in terms of your critical incident...perhaps it was talking to Mr. X, or believing that he could be trusted...do you understand what I am asking?

C1. I guess it was just hard to grasp that they were gone, it was kind of weird 'cause nothing like that had ever happened to me.

A. Was it also difficult to talk to him?

C1. Yes.

A. Was there anything good that resulted from this?

C1. I guess I learned to deal with not having someone there. I know that people are going to die, and guess that taught me that I can get on with my life.

A. What did you learn in having to talk to someone about something you consider of a delicate or of a personal nature?

C1. It taught me that I can trust people that I didn't know.

A. Did it change any of your perceptions or ideas about other people?

C1. Yah I guess so.
A. When your French practitioner came to talk to you and suggested that you talk to Mr. X, can you recall the "breaking moment", the moment in which you decided to talk to Mr. X?

C1. I guess well he was telling me that Mr. X was a really nice guy and everything, and that I could trust him and that I didn't have to talk to him if I didn't want to and I guess that's it...

A. That's good. Where did you talk with Mr. X, where did he take you?

C1. Up in the speech room at the primary end.

A. Was that a comfortable space for you?

C1. Yah.

A. Why was it a comfortable space?

C1. Because it was closed in and I guess 'cause it's away from everybody else, I know that there is people around but it's...

A. Somewhat private?

C1. Yah.

A. Did he suggest this place to talk or did he just take you there?

C1. I was just following him.

A. What would have happened if he had taken you to an uncomfortable space to talk in?

C1. I probably would have talked to him anyway.

A. Why do you think that?

C1. I don't know...I guess I just needed to someone to talk to and someone to listen.

A. So it was important to have someone to talk to and listen to what you had to say.

C1. Yah.
A. In trusting Mr. X was it what your French practitioner said about Mr. X...that he was a nice guy and could be trusted...or what you knew yourself about Mr. X that was more important in deciding whether or not to talk to him and trust him?

C1. What I knew of him myself...he has been really nice and some of what my French practitioner said.

A. Was your knowledge of him more important then?

C1. Yah., but the French practitioner's knowledge helped.

A. How are you doing? Want to take a break?

C1. No I'm okay.

A. Is Mr. X someone you believe that other students choose to trust with personal information?

C1. I think they would yah.

A. Why would you think that?

C1. They probably would because of the same reasons I did.

A. Could you talk bit more about what he did when you confronted him with your problem? You mention that he told you about his dad dying and that he used humor.

C1. Well, he just was explaining how...like he was talking to his dad one day and the next he had a heart attack and he died. And then he just got me laughing and everything and he just told me that eventually you do get over it and that it is a really hard thing to go through.

A. Do you think it was important that he shared something of his personal life with you?

C1. It was nice but it wasn't important.

A. And how about his use of humor?

C1. It helped break the tension.
A. Would you talk to this person again?
C1. Yah.

A. Would you go and seek him out, if you needed to talk to someone?
C1. Probably not.

A. So he would have to come up to you and talk?
C1. Yah.

A. Why is that?
C1. Umm....

A. Even if it was about a similar issue or a different one for that matter...
C1. If it was something really serious but otherwise not.

A. So you feel comfortable enough to talk to him but not to go and ask him?
C1. I wouldn't feel right going up to talk to him.

A. Why do you think that is?
C1. I don't know ...I just ...anybody I wouldn't be able to.

A. Are there certain people that you could?
C1. Yah.

A. And what would be the difference between them and Mr. X?
C1. I guess just because I've know them longer.

A. Do you think that if you had more time with him, more interactions with him...not necessarily about personal matters but more contact with him that perhaps that would change?
C1. Yah

A. Therefore the time spent with someone and how well you know them is important.
C1. Yes.

A. What did you learn from this experience?
C1. I really don't know?
The page contains text that is not legible or otherwise unrecognizable. It appears to be a page from a book or document, but the content is not discernible due to the quality of the image or the text itself.
A. Was there anything that you found difficult or that you may have thought would have been easier?

C1. It would have been easier if I would have had a sister to go through it with, 'cause I can't talk to my brothers.

A. Did you learn anything by talking to other people?

C1. Mr. X?

A. Yes.

C1. I guess that talking helps to get to my insides.

A. This may sound repetitive, however bear with me... How did Mr. X make you feel comfortable?

C1. Well he just told me that I didn't have to say anything if I didn't want to I could just listen. And I guess... he's wasn't making me talk.

A. Do you think that's important and if so, why?

C1. 'Cause I guess if he said I want you to talk then I wouldn't really want to 'cause it would feel like he's making me.

A. Was there any time talking to him that you thought he may tell someone else about your talk...

C1. Pause...

A. ... or did you feel safe knowing that what you told him he wouldn't tell anyone else?

C1. Yah.

A. What does it mean to trust someone?

C1. That I know the person and I know that they have gone through stuff that I have.

A. Do you think Mr. X cares about your welfare?

C1. Yah.

A. Why do you think this?
C1. Well when he told me about his dad that made me feel like he cared.
A. And maybe that he understood?
C1. Yah.
A. Had you ever chosen to talk to this practitioner before this?
C1. Yes, but not about this.
A. Have you talked to other practitioners about personal matters before this and if so tell me about them?
C1. I only talked to my grade seven practitioner last year when one of my ... well we've been best friends, in grade two and we haven't liked each other since then...and we just got into a bit of an argument and she just made me really upset and I just talked to him.
A. Did you approach your grade seven practitioner?
C1. Yah.
A. Was the interaction between you and your grade seven practitioner similar or different from the interaction between you and Mr. X?
C1. I don't know, I just asked him because we were just sitting at the same table and I asked him if I could move to a different table because she was bothering me. He asked me why?
A. Were there other people around you?
C1. No, it was at recess.
A. Did he ask you anything?
C1. Yah, like why.
A. Did you feel more comfortable in that situation than you did with Mr. X?
C1. Yah, 'cause I know him a bit better 'cause he 'cause he lives close to me and he goes to our squash courts and I just know him really well.
A. What would your advice be to other kids in your class that are having problems?
CI. I guess just find someone to talk to because it feels a lot better.
A. What would your advice be to someone who is not sure who to talk to?
CI. I would just say that I talked to this person and I felt really comfortable.
A. Was Mr. X able to meet your needs?
CI. Yah, I guess cause he made me feel better.
A. What might you suggest to a practitioner trying to provide a safe place?
CI. Just make sure that that person feels comfortable and that they want to talk to you.
A. What do you think practitioners need to do to be able to provide safe places?
CI. Just find a room where you feel comfortable in.
A. What would you recommend to those practitioners that aren't providing safe places?
CI. I'm not sure.
A. If you were a student that needed a safe place, and no safe places existed in your school...what would your reasons be in explaining the need for a safe place?
CI. Well sometimes we need people to talk to and we like to be somewhere where we feel comfortable.
A. Do you think all children choose to talk with their practitioners about personal matters?
CI. Probably not.
A. Why?
CI. Because...I don't know I guess a lot of the kids don't like the practitioners here and they wouldn't feel right.
A. Do you think there are practitioners that they do talk to?
CI. Yah.
A. Is there anything you would like to add to the interview? Anything that is important for me to know?
C1. No.
A. You mentioned early that sometimes you have a gut reaction or instinct as to whether you are safe around certain people? Did you feel that connection between us or were you just interested in participating in the study?
C1. I guess because you said it would be confidential and that I can trust you.
A. Why do you think it was that you could trust me, even though we haven't known each other for a long time?
C1. I don't know...it's like a friendly feeling I guess.
A. If someone else was doing the study, what things might have made you feel uncomfortable?
C1. If they asked me questions that I didn't want to answer, or if I didn't get a good feeling about them.
A. I am really interested in the notation of a gut feeling. With us, you have no prior knowledge of me, we've just met and yet you feel comfortable with me. This is, I think, is an area that needs to be explored...as a practitioner, we don't always know what you are thinking and whether or not you feel that a safe place is provided by us...so why is it that there are certain practitioners that everyone feels safe around? Or why is it that some practitioners, no one feels safe around?
C1. My home room practitioner, Mrs. X, she is really friendly and we can talk to her about anything...I guess just 'cause she's really nice and she will tell us stuff that she's gone through.
A. Could you explain what you mean by "nice"?
C1. You don't get upset over little things and respect others.
A. Do you think being approachable is important?
C1. Yah.
A. What does it mean to be approachable, for a practitioner to be approachable?
C1. You should be able to go up and say "Can I talk to you?" and they should say "Yes right now or later".
A. Is it important to have an open door policy, or to walk around the class and ask if anyone needs help?
C1. Yah, those are really important.
A. Anything else you would like to add?
C1. To trust someone you have to be able to joke around...
A. And they have to be able to do the same?
C1. Yah.
A. Great. Thanks for your insights and your help in my study.
First Thoughts and Reflections After First Meeting Coauthor One

Coauthor One was eager in considering the possibilities of participating in the study. Her keen attitude was demonstrated in her asking questions and volunteering to be the first to be interviewed. In interviewing Coauthor One her eagerness was less apparent and her ability to articulate what she felt to be a safe place and what being safe meant was initially strained. As the interview continued her comfort level rose and/or apprehensions seemed to dissipate and she answered with more conviction. Coauthor One, unlike Coauthor Two, had, in my opinion, fewer lived-experiences that encompassed and were the foundations of what she perceived to be "a safe place" and what it meant to be "safe". She had a notion of what it meant; however, she was unable to base that determination in critical reflexivity.

Coauthor One lacks self-assurance and is a somewhat shy but her keenness and willingness to participate demonstrated her belief that she had something to contribute. Her willingness to participate might have also been an indication that she "needed" more opportunities to talk. She was very accommodating in her participation in the study and became more self-assured in her contribution to the study as the study progressed.
Patterns of Lived Body

The Need To Be Comfortable - The Choice To Disclose

- Why is it that there are certain practitioners that everyone feels safe around? - home room practitioner, "...Mrs. X, she is really friendly and we can talk to her about anything...I guess just 'cause she's really nice and she will tell us stuff that she's gone through."

- Mean by "nice"? - "You don't get upset over little things and respect others."

- Feel uncomfortable with some practitioners - not really that nice & they just give her a weird feeling.

- Doesn't think all children choose to talk with their practitioners about personal matters - don't like a lot of practitioners & wouldn't feel right.

- Didn't feel comfortable talking to Principal; didn't know him that well; this might change...able to go up & talk if had more time with him, more interactions with him...not necessarily about personal matters but more contact with him.

- The time spent with someone and how well you know them is important

- Wouldn't feel comfortable going up to just anyone & talking - those that she could, she has known them longer.

- Trust someone=know the person, know that they have gone through stuff that she has.

- The Principal made her feel comfortable by telling her that she didn't have to say anything if she didn't want to & she could just listen -- he wasn't making her talk.

- His use of humor? - it helped break the tension.
- Wouldn't have talked to him if he had told her that she had to talk - feel like he was making her.
- Interested in participating in the study - the researcher (me) said it would be confidential and that she can trust me.
- Feel uncomfortable doing study if - asked questions that she didn't want to answer, or if she didn't get a good feeling about them.
- Able to talk to the researcher (me) although she doesn't know me - CI is... "critical and this doesn't bother me."

**Being Comfortable In One's Environment**
- Sometimes we need people to talk to and we like to be somewhere where we feel comfortable.
- Brought into a new space - somewhere she had never been - "It would feel weird 'cause I wouldn't know the surroundings."
- Familiar surrounding are important.

**Characteristics of Someone You Feel Safe Around**
- Why is it that there are certain practitioners that everyone feels safe around? - home room practitioner, "...Mrs. X, she is really friendly and we can talk to her about anything... I guess just cause she's really nice and she will tell us stuff that she's gone through."
- Trust someone = know the person, know that they have gone through stuff that she has.
- Mean by "nice"? = "You don't get upset over little things and respect others."

**Responding To An Intuitive Feeling - A "Gut Feeling"**
- Feel uncomfortable with some practitioners - not really that nice & they just give her a weird feeling.
- Why she thought it was that she could trust me, even though we hadn't know each other for a long time? - "...it's like a friendly feeling I guess."
Feelings Associated With Being With Others And In Solitude
-Likes being surrounded by others-general space --however likes ownership of personal space.
-Likes to be by herself-in a closed-in room-no windows.

Feelings Of Ownership -A Consequence Of One's Physical Presence
-Likes being surrounded by others-general space--however likes ownership of personal space.
-Likes her home room-because she is in it-ownership.

The Escalation Of Emotions -The Inevitable Breakdown
-After contemplation-of critical incident-cousins dying-emotional outbreak
-Ran down to the bathroom-crying.
-Never had anything like this happen to her before -CI-hard to grasp they were gone-no prior experience.
- She didn't know if she would be able to talk to the Principal because she was so upset and she was just afraid to talk to him.

Coping With One's Lived-experiences -The Need To Disclose
-Unable to deal with loss of cousins' deaths -nothing like this had ever happened
-Broke down-ran to bathroom & cried.
-Worried that Principal might think that she was weird or something -the suppression of the human experience of pain, suffering & grief.
-Feels it would have been easier to go through this CI if she had a sister to go through it with, because she can't talk to her brothers.
-Reasons in explaining the need for a safe place? -sometimes we need people to talk to and we like to be somewhere where we feel comfortable.
-Advice to other kids in her class that are having problems -find someone to talk to because it feels a lot better.
-Principal was able to meet her needs since he had made her feel better
-Talking helps to get to her 'insides' - she felt much better after talking to him because she got out some of her emotions.

What Will Others Think? - The Insecurities Associated With Lowering Our Guard
- She didn't know if she would be able to talk to the Principal because she was so upset and she was just afraid to talk to him.
- Wouldn't feel comfortable going up to just anyone & talking - those that she could, she has known them longer.

The Affective Domain & The Need To Repress It
- Got emotional in class - ran down to the bathroom -- crying.
- She didn't know if she would be able to talk to the Principal because she was so upset and she was just afraid to talk to him.
- Talking helps to get to my "insides" - yet ran to bathroom.

Shared Experience - A Human Connection
- Believes that the Principal cares about her welfare - "Well when he told me about his dad that made me feel like he cared" — he understood.
- Principal was able to meet her needs since he had made her feel better.
- Trust someone = know the person, know that they have gone through stuff that she has.

The Art Of Caring
- What she would recommend to those practitioners who aren't providing safe places? - not sure -- her reasons in explaining the need for a safe place?
- Sometimes we need people to talk to and we like to be somewhere where we feel comfortable.
- Believes that the Principal cares about her welfare - "Well when he told me about his dad that made me feel like he cared" -- he understood.
Being Approachable
- Being approachable is important -- approachable means = "You should be able
to go up and say "Can I talk to you?" and they should say "Yes right now or
later."
- Important to have an open-door policy, & to walk around the class & ask if
anyone needs help.
- Sometimes we need people to talk to and we like to be somewhere where we feel
comfortable.

Patterns of Lived Time
Trust & Its Relationship To Time
- Trust in question - thought he would go & tell everyone that her cousins had died-
a pretty delicate thing -- at this moment decided to go & talk to him - he tried to
get her mind off of it.
- Didn't feel comfortable talking to Principal - didn't know him that well.
- In deciding whether or not to talk to the Principal and trust him -- what she
knew of him herself was important and some of what her French practitioner
said - he had been really nice before this.
- Wouldn't feel comfortable going up to just anyone & talking - those that she
could, she has known them longer.
- This might change -- able to go up & talk if - had more time with him, more
interactions with him... not necessarily about personal matters but more contact
with him.
- The time spent with someone and how well you know them is important.
- Trust someone = know the person, know that they have gone through stuff that
she has.
-Able to talk to the researcher (me) although she doesn't know me -CI
is..."critical and this doesn't bother me."

-Principal was able to deal with her emotions-would go talk to him again -trust
him now.

-Why she thought it was that she could trust me, even though we hadn't know
each other for a long time? -"...it's like a friendly feeling I guess."

Knowing -Knowing For A Long Time

-Didn't feel comfortable talking to Principal -didn't know him that well.

-Wouldn't feel comfortable going up to just anyone & talking -those that she
could, she has known them longer.

-Time spent with someone -contact & interactions important in getting to know
someone.

-Know the person -know that they have gone through stuff that she has.

-She approached her grade seven practitioner about a problem --felt more
comfortable than situation with the Principal -knew him a bit better --lives close
to her & he goes to her squash courts.

-Why she thought it was that she could trust me, even though we hadn't know
each other for a long time? -"...it's like a friendly feeling I guess."

In Times Of Disclosure -Choosing Whom To Talk To

-In times of trouble at school-talks to her mom, then a practitioner.

-In times of trouble at home-talks to her friends, & then maybe a practitioner

-Needs to know person & trust her.

-Able to talk to the researcher (me) although she doesn't know me -CI
is..."critical and this doesn't bother me" -..it's like a friendly feeling I guess."

-Feels comfortable disclosing to a friend -yet sometimes needs someone else that
can help-a practitioner.

-Immediacy --needed someone to talk to and someone to listen.
Would talk to someone again if they were able to help them earlier.

Wouldn't feel comfortable going up to just anyone & talking - those that she could, she has known them longer.

Talk to someone that makes you feel comfortable, that you know & possibly that has been suggested by someone you trust.

Why is it that there are certain practitioners that everyone feels safe around? - home room practitioner, "...Mrs. X, she is really friendly and we can talk to her about anything...I guess just 'cause she's really nice and she will tell us stuff that she's gone through."

Mean by "nice"? = "You don't get upset over little things and respect others."

Being approachable is important -- approachable means = "You should be able to go up and say "Can I talk to you?" and they should say "Yes right now or later."

Important to have an open-door policy, & to walk around the class & ask if anyone needs help.

Disclosure - The Particulars That Are Influential In Determining Whether To Disclose Personal Matters

Needed someone to talk to and someone to listen.

Is in or able to disclose in a room that is visibly accessible.

Needs to trust who she discloses to - whether or not they can be trusted is in question.

Feel comfortable & know the person well.

Why she thought it was that she could trust me, even though we hadn't know each other for a long time? - "...it's like a friendly feeling I guess."

Wouldn't feel comfortable going up to just anyone & talking - those that she could, she has known them longer.

The time spent with someone and how well you know them is important.
- Trusted other recommends talking to someone - may help.
- The Principal made her feel comfortable by telling her that she didn’t have to say anything if she didn’t want to & she could just listen - he wasn’t making her talk.
- Unable to cope/accept/deal with CI - no prior experience.
- Wouldn’t have talked to him if he had told her that she had to talk - feel like he was making her.
- At no time during their conversation did she think that he would tell someone else about their discussion - confidentiality.
- Know that they have gone through stuff that she has.
- Believes that the person cares about her welfare & is understanding.
- Person is friendly and can talk to them about anything - nice and share lived-experiences.
- Mean by "nice"? = "You don’t get upset over little things and respect others."
- Is approachable..."You should be able to go up and say "Can I talk to you?" and they should say "Yes right now or later."
- Important to have an open-door policy, & to walk around the class & ask if anyone needs help.

Retrospective

- Never had anything like this happen to her before - CI-hard to grasp they were gone - no prior experience.
- Feels it would have been easier to go through this CI if she had a sister to go through it with, because she can’t talk to her brothers.
- She feels much better after talking to Principal - got out some of her emotions - would go talk to him again - trust him now.
- Something good resulted - CI-learned to deal with not having someone there - can get on with my life - taught her that she can trust people that she doesn’t know
- in deciding whether or not to talk to the Principal and trust him -- what she knew of him was important and some of what her French practitioner said.

- "Breaking moment", the moment in which you decided to talk to Principal

- French practitioner suggested that she talk to the Principal - told her he was nice guy, could be trusted & that she didn't have to talk to him if she didn't want to - if the Principal had taken to her an uncomfortable space - thinks that she would have talked anyway - needed someone to talk to and someone to listen.

- believes that other kids choose to trust the Principal & talk to him about matters of a delicate nature - for the same reasons as her.

- Nice that the Principal share something of his personal life - but not important.

- His use of humor? - it helped break the tension.

- Would probably talk to the Principal again however would not seek him out, if she needed to talk to someone - he would have to go up & talk to her - maybe not if the discussion revolved around something really serious.

- This might change - able to go up & talk if - had more time with him, more interactions with him... not necessarily about personal matters but more contact with him.

- The time spent with someone and how well you know them is important

- talking helps to get to my "insides."

- Advice to other kids in her class that are having problems - find someone to talk to because it feels a lot better.

- Believes that the Principal cares about her welfare - told her about his dad -- he understood.

- Advice be to someone who is not sure who to talk to? - say that she talked to this person and she felt really comfortable.

- Suggest to a practitioner trying to provide a safe place? - make sure that the person feels comfortable and that they want to talk to you.
What she thinks practitioners need to do to be able to provide safe places? - find a room where you feel comfortable in.

What she would recommend to those practitioners that aren't providing safe places? - not sure -- her reasons in explaining the need for a safe place?

Sometimes we need people to talk to and we like to be somewhere where we feel comfortable.

Doesn't think all children choose to talk with their practitioners about personal matters - don't like a lot of practitioners & wouldn't feel right.

Does think that there are practitioners that they do talk to.

Why is it that there are certain practitioners that everyone feels safe around? - home room practitioner, "...Mrs. X, she is really friendly and we can talk to her about anything... I guess just 'cause she's really nice and she will tell us stuff that she's gone through."

Talking To A Practitioner - Prior Experiences

-Had chosen to talk to her practitioner before this - but not about this CI

talked to other practitioners before this (about personal matters) -- she had talked to her grade seven practitioner last year -- friend (best friend in grade 2) had not "...liked each other since then... and we just got into a bit of an argument and she just made me really upset and I just talked to him."

-She approached her grade seven practitioner.

-She just asked him because they were just sitting at the same table & she asked him if she could move to a different table because she was bothering her.

-He asked me why? - he asked her why - at recess -- felt more comfortable than situation with the Principal - knew him a bit better -- lives close to her & he goes to her squash courts.

-Advice to other kids in her class that are having problems - find someone to talk to because it feels a lot better.
Advice be to someone who is not sure who to talk to? -say that she talked to this person and she felt really comfortable.

The Particulars That Led Up To The Critical Incident

-Critical incident -away at hockey tournament -Mother called her brother to see how things were -he told her that their cousins had died -never had anything like this happen to her before -CI-hard to grasp they were gone -no prior experience

The Transformative/Revelatory Moment -Critical Incident

-Hit her in French class -sitting there & started thinking -ran to bathroom as she was crying -friend went down to see if she was okay.

-Friend called a name -everybody went down to the bathroom -her cousin died & only one person came down.

-French practitioner came to talk to her & suggested that she talk to the Principal -the "breaking moment", the moment in which you decided to talk to him -"I guess well he was telling me that Mr. X was a really nice guy and everything, and that I could trust him and that I didn't have to talk to him if I didn't want to and I guess that's it."

A Need To Disclose-Associated Feelings

-Didn't feel comfortable talking to Principal -didn't know him that well.

-She didn't know if she would be able to talk to the Principal because she was so upset and she was afraid to talk to him.

-Never had anything like this happen to her before -CI-hard to grasp they were gone -no prior experience.

-Needed someone to talk to and someone to listen.

-Talking helps to get to my "insides".

-Wouldn't have talked to him if he had told her that she had to talk -feel like he was making her --the Principal made her feel comfortable by telling her that she
didn't have to say anything if she didn't want to & she could just listen -- he wasn't making her talk.

- Concerned about confidentiality.

- Trust in question - being comfortable.

- Believes that the Principal cares about her welfare - "Well when he told me about his dad that made me feel like he cared" -- he understood.

- Principal was able to meet her needs since he had made her feel better what she would recommend to those practitioners that aren't providing safe places? - not sure -- her reasons in explaining the need for a safe place?

- Sometimes we need people to talk to and we like to be somewhere where we feel comfortable.

- Feel uncomfortable doing study if - asked questions that she didn't want to answer, or if she didn't get a good feeling about them.

- Needs someone who is approachable & respects you.

**Future Disclosure**

- In times of trouble at school - talks to her mom, then a practitioner.

- In times of trouble at home - talks to her friends, & then maybe a practitioner.

- Would probably talk to the Principal again however would not seek him out, if she needed to talk to someone - he would have to go up & talk to her - maybe not if the discussion revolved around something really serious.

- Wouldn't feel comfortable going up to just anyone & talking - those that she could, she has known them longer.

- This might change -- able to go up & talk if - had more time with him, more interactions with him... not necessarily about personal matters but more contact with him.

- The time spent with someone and how well you know them is important.
Patterns of Lived Relations

Safety In Numbers

- "Safe" means -- "you would feel that...like I always feel that someone is watching me and I would just like to be somewhere where I don't feel like that."

- A place that you feel safe -- at home and at school.

- Feel safe in these places because there is a whole lot of people around.

- Safety implies being around other people, and "safety in numbers."

- Can feel safe with a one-on-one - if people are around.

- A safe place = where there are people around & people she knows - somewhere closed in - watch everything.

- Like rooms that don't have windows because "...I feel like I'm by myself. But I like rooms with windows cause I can see out and see what's going on."

- Talked with the Principal in the speech room - comfortable space - because it was closed in & it's away from everybody else - she knows there are people around but it's somewhat private.

Characteristics/Features/Indicators Of Someone You Feel "Safe" Around

- The characteristics of someone you feel safe around = they couldn't be really scary looking, they would have to treat you with respect, and be nice.

- Someone you feel safe around = her Grandma - she's nice, she's her Grandma, & she can trust her.

- "Trust" means - she can tell her things and she won't go and tell her mom.

- What does it mean to respect someone? = they have to treat her equally, they can't back talk to her because we can't back talk to them.

- Why is it that there are certain practitioners that everyone feels safe around?

- Home room practitioner, "...Mrs. X, she is really friendly and we can talk to her about anything... I guess just 'cause she's really nice and she will tell us stuff that she's gone through."
-Mean by "nice"? = "You don't get upset over little things and respect others."
-Being approachable is important -- approachable means = "You should be able to go up and say "Can I talk to you?" and they should say "Yes right now or later."
-Important to have an open door policy, & to walk around the class & ask if anyone needs help.

Disclosure - Who To Talk To?
-If you needed someone to talk to about personal matters that you considered to be of a delicate nature who would you talk to? -- about school matters - her mom, then a practitioner (her practitioner) -- about home issues - friend.

Issues of Trust, Comfort, & Respect - And Their Relationship To One's Choice In Deciding Who To Talk To
-Feeling safe talking to a practitioner about personal matters = depends... if she can trust them or not.
-Asked if she would like to talk to the Principal - not sure as she didn't know him and wasn't sure if she could trust him.
-Trust in question - thought he would go & tell everyone that her cousins had died - a pretty delicate thing.
-Able to talk to the researcher (me) although she doesn't know me - CI is... "critical and this doesn't bother me."
-Something good resulted - CI taught her that she can trust people that she doesn't know.
-French practitioner came to talk to her & suggested that she talk to the Principal - the "breaking moment", the moment in which you decided to talk to him - "I guess well he was telling me that Mr. X was a really nice guy and everything, and that I could trust him and that I didn't have to talk to him if I didn't want to and I guess that's it."
-Trust someone = know the person, know that they have gone through stuff that she has.
-Why she thought it was that she could trust me, even though we hadn't know each other for a long time? "...it's like a friendly feeling I guess."
-In deciding whether or not to talk to the Principal and trust him --what she knew of him herself was important and some of what her French practitioner said-he had been really nice before this.
-Wouldn't feel comfortable going up to just anyone & talking -those that she could, she has known them longer.
-This might change --able to go up & talk if-had more time with him, more interactions with him...not necessarily about personal matters but more contact with him.
- The time spent with someone and how well you know them is important.
-Respect -treated equally.

-nice="You don't get upset over little things and respect others."

**Being Comfortable -Being Comfortable With One's Practitioners**

-There are certain practitioners that she feels more comfortable with.

-Feel uncomfortable with some practitioners -not really that nice & they just give her a weird feeling.

-Didn't feel comfortable talking to Principal -didn't know him that well.

-Wouldn't feel comfortable going up to just anyone & talking -those that she could, she has known them longer.

-This might change --able to go up & talk if-had more time with him, more interactions with him...not necessarily about personal matters but more contact with him.

- The time spent with someone and how well you know them is important.
-The Principal made her feel comfortable by telling her that she didn't have to say anything if she didn't want to & she could just listen -- he wasn't making her talk.

-Wouldn't have talked to him if he had told her that she had to talk -feel like he was making her.

-Advice be to someone who is not sure who to talk to? -say that she talked to this person and she felt really comfortable.

-What she would recommend to those practitioners that aren't providing safe places? -not sure -- her reasons in explaining the need for a safe place?

-sometimes we need people to talk to and we like to be somewhere where we feel comfortable.

-Feel uncomfortable doing study if -asked questions that she didn't want to answer, or if she didn't get a good feeling about them.

Confidentiality

-Trust in question -- thought he would go & tell everyone that her cousins had died-- a pretty delicate thing.

-Talk to the Principal -- decided to talk to him --"...I didn't have to talk to him if I didn't want to and I guess that's it."

-Talked with the Principal in the speech room --comfortable space --somewhat private.

-Interested in participating in the study --the researcher (me) said it would be confidential and that she can trust me.

Anxieties Associated With Getting Help -What Will Others Think?

-Trust in question -- thought he would go & tell everyone that her cousins had died-- a pretty delicate thing.

-Worried that Principal might think that she was weird or something --the suppression of the human experience of pain, suffering & grief.
What you were thinking about at the time, going to talk to Mr. X? - afraid to talk to the Principal - unsure she could because she was so upset.

-Hit her in French class - sitting there & started thinking - ran to bathroom as she was crying.

Sharing Stories/Lived-experiences--Comforting Those In Turmoil

-Principal tried to get mind of it - told her about when his father died & tried to make her laugh.

-Utilization of humor - healing & soothing - get your mind off of it - feel better after talking to the Principal.

- Never had anything like this happen to her before - CI-hard to grasp they were gone - no prior experience.

- CI-Principal explained "... how... like he was talking to his dad one day and the next he had a heart attack and he died. And then he just got me laughing and everything and he just told me that eventually you do get over it and that it is a really hard thing to go through."

- Nice that the Principal share something of his personal life - but not important.

- Trust someone = know the person, know that they have gone through stuff that she has.

Expertise? - Seeking The Advice Of A Knowledgeable Person

- Talked to friend that came down - felt comfortable with her - but told her that there wasn't anything she could do -- need not fulfilled, needed to speak to someone else - the Principal.

- Trusted French practitioner's suggestion - talking to the Principal - therefore trusted Principal's intentions.

- In deciding whether or not to talk to the Principal and trust him -- what she knew of him herself was important and some of what her French practitioner said - he had been really nice before this.
-French practitioner's input helped.

The Need To "Know" Someone - What It Is To Really "Know" Someone
-Something good resulted - taught her that she can trust people that she doesn't know.
-Wouldn't feel comfortable going up to just anyone & talking - those that she could, she has known them longer.
-This might change -- able to go up & talk if - had more time with him, more interactions with him... not necessarily about personal matters but more contact with him.
-The time spent with someone and how well you know them is important.
-Why she thought it was that she could trust me, even though we hadn't know each other for a long time? - "...it's like a friendly feeling I guess."

A Caring Relationship
-Believes that the Principal cares about her welfare - "Well when he told me about his dad that made me feel like he cared" -- he understood.
-Advice to other kids in her class that are having problems - find someone to talk to because it feels a lot better.
-Principal was able to meet her needs since he had made her feel better.

The Art of Listening - Needing Someone To Listen
-Talk to the Principal - the "breaking moment", the moment in which you decided to talk to him - "... I didn't have to talk to him if I didn't want to and I guess that's it."
-If the Principal had taken her to an uncomfortable space - thinks that she would have talked anyway -- needed someone to talk too and someone to listen.
-Talking helps to get to my "insides" - felt much better after talking with the Principal - he was able to meet her needs since he had made her feel better.
Advice to other kids in her class that are having problems - find someone to talk to because it feels a lot better.

What she would recommend to those practitioners that aren't providing safe places? - not sure -- her reasons in explaining the need for a safe place?

-sometimes we need people to talk to and we like to be somewhere where we feel comfortable.

Patterns of Lived Space

Being Approachable

- Approached Grade Seven Practitioner about personal matter - felt more comfortable, sitting at same table - knew him better - being approachable is important - approachable means = "You should be able to go up and say "Can I talk to you?" and they should say "Yes right now or later."

- Important to have an open-door policy, & to walk around the class & ask if anyone needs help.

Feeling Safe & Comfortable In One's Lived Space

- Word "safe" means -- "I guess you would feel that... like I always feel that someone is watching me and I would just like to be somewhere where I don't feel like that."

- Reasons why she feels safe in these places (home & school) - because there are a whole lot of people around.

- The difference then between being comfortable with me and with the need to be around a whole lot of people? - because there is still people around in the school.

- Needs to feel comfortable with a practitioner in order to be able to talk to them about personal matters - depends if you can trust them or not.

- A safe place = where there are people around & people she knows - somewhere closed in - watch everything.
The actual room itself? -feels more comfortable in her classroom. "I am in it every day so I am really used to that" -likes the windows.

Like rooms that don't have windows because "...I feel like I'm by myself. But I like rooms with windows cause I can see out and see what's going on."

Brought into a new space -somewhere she had never been -"It would feel weird cause I wouldn't know the surroundings."

Familiar surroundings are important.

If the Principal had taken her to an uncomfortable space -thinks that she would have talked anyway --needed someone to talk too and someone to listen.

Suggest to a practitioner trying to provide a safe place? -make sure that the person feels comfortable and that they want to talk to you.

What she thinks practitioners need to do to be able to provide safe places? - find a room where you feel comfortable in.

Sometimes we need people to talk to and we like to be somewhere where we feel comfortable.

Providing Safe Places In School

Somewhere where she doesn't feel like someone is watching over her.

Feel safe at school -because there is a whole lot of people around.

The difference then between being comfortable with me and with the need to be around a whole lot of people? -because there is still people around in the school.

In her school the surroundings that make her feel safe or comfortable -her friends and people she knows.

The actual room itself? feels more comfortable in her classroom. "I am in it every day so I am really used to that" -likes the windows.

Likes rooms that don't have windows because "...I feel like I'm by myself. But I like rooms with windows 'cause I can see out and see what's going on."
Talked with the Principal in the speech room - comfortable space - because it was closed in & it's away from everybody else - she knows there are people around but it's somewhat private.

Suggest to a practitioner trying to provide a safe place? - make sure that the person feels comfortable and that they want to talk to you.

What she thinks practitioners need to do to be able to provide safe places? - find a room where you feel comfortable in.

What she would recommend to those practitioners that aren't providing safe places? - not sure -- her reasons in explaining the need for a safe place?

Sometimes we need people to talk to and we like to be somewhere where we feel comfortable.

Being approachable is important -- approachable means = "You should be able to go up and say "Can I talk to you?" and they should say "Yes right now or later."

Important to have an open-door policy, & to walk around the class & ask if anyone needs help.

Safety In Numbers

Reasons why she feels safe in school & at home - because there are a whole lot of people around.

Safety implies being around other people, and "safety in numbers."

She feels comfortable with her and me doing the interview even though there aren't a whole lot of people around.

The difference then between being comfortable with me and with the need to be around a whole lot of people? - because there are still people around in the school.
Disclosure & Its Relevance To Lived Space -Lived-experience

In Various Lived Spaces

-If she needed someone to talk to about personal matters that she considered to be of a delicate nature she would talk to —if school matters = her mom firstly, a practitioner next (her practitioner) --if home matters =my friends.

-Approached Grade Seven Practitioner about personal matter pertaining to school -couldn't get along with girl she was sitting with -felt more comfortable, sitting at same table -knew him better
Appendix F

Interview With Coauthor Two

Personal data
Name Carolyn
Date April 24/96 Date of CI 1 year ago
Gender Male (_ ) Female ( _ X _ )
Age: 13 Age ( at critical incident[s] ): 12

Coauthor Two

Interview as transcribed
A. What does the word "safe" mean to you?
C2. Well I feel safe at home, like no one can get my house without me knowing. And cause it's my house.
A. Because it is familiar?
C2. Yah.
A. Is it safe because there are other people in the house?
C2. Yah.
A. Does it have to be certain people that make a place safe, or safer?
C2. I like when my mom is there or somebody.
A. Is there a certain classroom in the school that you may feel safer in?
C2. Well no, well in like our home room it is my home room, but it is also my classes, but like it is also mine cause I am in it.
A. Is there anything particular about the room that you like?
C2. No, its just like it's my desk, my stuff is in there, it's like in my room.
A. What are the characteristics of someone you feel safe around?
C2. Someone that you can trust, someone that will like protect you.
MQ

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\text{MQ} & = E(0,0,0,0) \\
\end{align*}
A. What does it mean that you can trust someone?
C2. Like if you tell them something they won't blab it all over the place.
A. Is there anything else that is important?
C2. Well like someone you know ...you know that you can trust.
A. Then does knowing imply that you have known that person for a long time?
C2. Yah.
A. Would you feel safe around someone that you didn't know well or knew for only a short time?
C2. Well no...umm sort of...like I don't really know them a lot so they could be psycho person I just don't know it.
A. If you needed someone to talk to about personal matters that you considered to be of a delicate nature who would you talk to?
C2. A friend.
A. Would a friend be the first person you would think of?
C2. Yah.
A. A particular friend?
C2. Like one of my good friends that I have had for a while, like I won't just go to somebody I didn't really know.
A. Who would you talk to next?
C2. I have this lady that comes in and talks to me once in awhile and I will talk to her.
A. Would you talk to a practitioner?
C2. If it had to do something with school or it was at school.
A. If it had to do with something other than school? Who would you talk to?
C2. My friends or that lady.
A. Okay. So you generally talk to practitioners about something that had to do with school...
C2. Yah.

A. And anything outside of school you don't feel as comfortable...

C2. When I say like if I got sad at school or something happened to me like outside of school but it like hit me at school.

A. So you might feel safe talking to a practitioner about personal matters?

C2. Yah to certain practitioners.

A. Why certain practitioners?

C2. Well a lot of practitioners in this school have big mouths, and they like to tell other practitioners and that just goes around.

A. Any other reasons?

C2. Well because I don't really know them and most of them I don't like.

A. So liking someone means you may talk to them?

C2. Yah.

A. So what does it mean to like a practitioner?

C2. Like they have to be nice, and they can help you if you don't understand.

A. What does it mean to be a nice practitioner?

C2. Someone who like understands you, like if you are having a bad day like they can understand or if like leave me alone or if you don't understand something they will talk to you and stuff.

A. What is a "safe place" to you?

C2. Would be my house, because it's my house and there are people there. And it's my space.

A. Are there safe places in our school?

C2. Outside the school like in the playground...if you need some privacy like you just go there.

A. And that's because no one is around you and you can have...

C2. You can have a conversation in private.
A. Is there no place in the school that you might feel safe in? Our classroom, another classroom in the school, a resource room?
C2. No.
A. Do you feel comfortable in this room?
C2. Umm, sort of.
A. What about this room makes you feel safe and what makes you feel unsafe?
C2. Well like anybody can walk in at any time or like there is people around and if you are trying to talk in private they could be standing at the door and hearing what you are saying.
A. Okay, that's good. Think of a safe place...are there certain things that indicate it is a safe place?
C2. Well there would be like locks and stuff, and there would be either a lot of people or no people at all.
A. Why do you say sometimes a lot of people and why none at all.
C2. 'Cause if there is a lot of people around and if you needed help they would be there but if there is nobody around there could be like a psycho person in that group of people so you would be safe by yourself.
A. So safety can mean two things...safety in numbers and safety because you are by your self.
C2. Yah.
A. Do you feel comfortable in your classroom? Is that a safe place?
C2. No, cause there are some people that butt into your business.
A. I will give you a situation...if a practitioner says to you (everyone is out at recess) "If you need someone to talk to, come on in...there's nobody around"; would you feel safe then?
C2. No 'cause like it's just like an open space it's like our classroom and people are around.

A. What if your practitioner closed the door?

C2. The practitioners they don't really care, they just open the door if they have to talk to you they don't really consider that you are doing anything or talking.

A. What do you think a practitioner could do then, in that situation, to make you feel safer?

C2. Go in a smaller room.

A. What about putting a note on the door, saying "Meeting in progress do not disturb"?

C2. There would still be people outside in the hall walking around.

A. So they need to go somewhere that is away from everyone.

C2. Yah.

A. Is there such a place in our school that you think might be suitable?

C2. There's like one room, its sort of like upstairs, way over there...it's a small room and its got a door and like all the little classrooms are downstairs.

A. And that might be a better place?

C2. Yah.

A. Are there acknowledged safe places? Are there places that other kids might think are safe?

C2. I don't know.

A. What are the needs of kids seeking safe places?

C2. Well, if it's not safe then you wouldn't feel comfortable talking. I would want it to be safe and private.
A. Tell me about a time when you talked to a practitioner about a personal matter. Recall the incidents that led up to this decision and led you to believe that you could trust this practitioner.

C2. Well in grade five my parents got a divorce and then a couple of years ago my dad met this girl. And she was not very nice at all, she was mean to me and my brother and she had her own little kid and he was stupid and no one really liked him. And when we went out to my dad's house...like we go there on weekends...um she would be extremely mean to us because she thought that my dad didn't love her as much when we came and my dad is like "Well we're there and like we are his kids" and you're just a stupid lady. She wasn't nice at all, I told all my friends on her 'cause I couldn't stand her, I told my mom, I told everyone. She would act so innocent around other people and then when there wasn't anyone around she would be the meanest person. She finally left...so my dad has been by himself...well he has a roommate, but he lives by himself and he lives out in the country and I thought about (the time when I really got upset) my parents, about her and some of my friends were in a fight with me and all this other bad stuff that has happened...I didn't think about anything good, just all this bad stuff.

A. So it all seemed to be piling up together.

C2. Yah, and then it sort of like got me depressed.

A. When did it hit you?

C2. I was sitting at lunch and then I go to sit with people and they say "No you can't sit there" so I go to sit somewhere else and they kept saying "No you can't sit there". So I had to go all the way to the other side of the room and sit by myself. And then it sort of like hit me that there was like no one there and I was all by myself.

A. What were you feeling, right at this moment?
C2. Nobody wants me, and sort of mad.
A. Did you break down there?
C2. No, I sort of just eat my lunch and then afterward I put my head down and I sort of cried and it just hit me "Nobody wants you, everything is all bad, the world is bad why would you want to stay here?"
A. What happened next?
C2. I started crying and everybody was like "What's wrong?" and I said "Just leave me alone" and they were "Like well just tell me". And they were all standing around and they kept asking all sort of questions and I was telling them to just go away. I said that I wanted something to take away the pain, so just leave me alone and they were like 'well don't do that' and stuff. And then they all started crying.
A. And then you went back to class?
C2. No I was in class. Everyone was like out for lunch recess. And then Mrs. Practitioner came and I went and talked to her in the office and then they got the lady that usually talks to me...she talked to me a couple of years ago when that girl was living with my dad. So she came over and then they got this other stupid lady to come in and she like thought that I tried to kill myself like every day and she thought that I was some kind of psycho...she made a big deal about like nothing. She wanted to talk to my mom about it and she wanted to get my mom in because she thought that I was this big psycho lady and she was like a retard and I kept telling her like nothing's wrong, like leave me alone and I didn't want to talk to her. She said that she was coming back and I told her that I didn't want to talk to her.
A. Just so I understand what happened. Did Mrs. Practitioner come over to you and say...
C2. "Let's go talk."
A. So you didn't approach her, she approached you?

C2. Yah.

A. Did she say let's talk at my desk or at the office?

C2. She said 'Do you want to go talk, well then come with me to the office.' So we went down to the office and went into the vice principal's office and talked.

A. Did you feel comfortable in that space with her?

C2. Well sort of like there weren't a lot of people around and like the space was small.

A. Would you have felt more comfortable had she suggested that you talk but that you could chose the place that you could talk?

C2. It was all right that she choose that.

A. Tell me what happened when she talked to you. What did she say?

C2. Well she asked like what was going on and I told her all the stuff and she was like "Do you want someone to talk to? Do you want that lady to come back in?" And I said "Sure". We talked for a while and then she left. Then I talked to that lady and then...

A. The lady you talked to...is someone that you have talked to before about personal matters..

C2. Yah.

A. Do you trust that lady?

C2. Yah.

A. And why do you trust that lady?

C2. Because she is like my counsellor, I've known her for a while, like I've done gymnastics with her son and stuff and I've known her for a while. Like I really got to know her when that lady lived with my dad, like I went there every week. I just couldn't stand that lady any more.
A. Would you have talked to Mrs. Practitioner in greater depth if she hadn't suggested talking to this lady?

C2. No like I told her all the stuff and she was like "Do you want to go to that lady". I think it would have been just the same like we wouldn't have talked more. Like she didn't like really know what to say.

A. What did you think of her suggestion to talk to this lady? Did it make you feel more comfortable?

C2. It made me feel better.

A. What if she would have suggested talking to someone else?

C2. I wouldn't have talked to them.

A. Why did you trust this lady?

C2. Well like I just do, she didn't go tell everybody like what I say.

A. That's important.

C2. Yah.

A. Did you have any hesitations in talking to Mrs. Practitioner or this lady?

C2. No I just wanted someone to talk to. Like I didn't want to talk to my friends 'cause like they were annoying me. And they all wouldn't leave me alone.

A. This question may sound repetitive but in answering it will make sure I understand you. So...Why did you choose to disclose to this person?

C2. Well 'cause I needed someone to talk to and I've talked to her before and she has always helped and there is nothing that she has said that didn't work except for when she told me to be friends with that girl that was living with my dad and that just wouldn't work.

A. Can you tell me what characteristics this person possesses that led you to believe that you could talk to them about such matters?
C2. Like she is always happy, she is like really nice and you can talk to her about anything. Like even if one of my friends like are upset and can ask her if they can talk to her.

A. Is this person someone you believe that other students choose to trust with personal information?

C2. I think they would.

A. What did this person do when you confronted them with your problem?

C2. When she first got there she gave me a hug and then she started talking to me and said that she hadn't talked to me in a while. And then she asked me what had been going on and I told her and she asked me if I wanted to talk to this other lady and at first I thought that it would good 'cause I thought she would just be like the counsellor, but she was this stupid lady.

A. I guess you trusted her thinking that she would choose someone good to talk to. Did this change your relationship in any way?

C2. No, like she didn't really know her either. She's like a different counsellor, like she talks to people all the time.

A. Did the first counsellor help you?

C2. Yah, like she made me see that like not everything is bad, that you had to see the good things and stuff.

A. What did you learn from this experience?

C2. That no one really hates me, like it's just like a bad day and you have to take it and you just can't go around every time you have a bad day thinking that I'm going to go home and kill myself.

A. Did you learn anything about talking to other people or about other people?

C2. It helps to talk, like you can't keep things up inside of you or else you're just going to explode.

A. What would you suggest to other kids in a similar circumstance?
C2. You've got to talk to somebody. You can't go around thinking that everybody hates you and always thinking the world is all bad 'cause there's nothing good in it cause there is.
A. If someone came up to you and they asked you who they should talk to, who would you suggest?
C2. I would say to try their friends and if that doesn't work then try someone that you don't know. 'Cause I thought it helped when I didn't know that counsellor lady, the first one, and at first I didn't know but I got to know her...like I thought it was easier to talk to her 'cause I didn't know her. And then I started to knowing her and then it was easy, easier. 'Cause like if you know somebody and you talk to them they could go say something to someone else. But if they don't know them then they don't know anyone who knows you, so they can't really go around blabbing anything 'cause they don't really know who you are.
A. What did this lady do that made you feel comfortable in talking to her?
C2. Like she was a regular counsellor, like she helps people out over at the high school and she came over and talked to me and I thought it helped.
A. Was there any certain things that she did that made you feel comfortable?
C2. She was like always smiling and she was always happy and she put everything in a good perspective.
A. Was there anything that she did that made you feel uncomfortable in talking to her?
C2. No.
A. What does it mean to trust someone?
C2. You just trust them. They have to be a good person in order for you to trust them. They have to be able to keep secrets, they have to be able to be there for you like if you had a bad day or are upset, and they listen if you have
something to say and will be there. I trust them not to say anything if I tell them something.

A. Do you think this person cares about your welfare?

C2. I think she does because if she didn't she would be saying stuff but I know she hasn't. She comes like every other week even though I don't have a problem but she still likes to come and talk to me, just in case, just to see what's going on.

A. Would you talk to her again? After having talked to her about your critical incident?

C2. Yah. And I could talk to my friends or Mrs. Practitioner, but I couldn't talk to other practitioners. I don't like other practitioners. Like if you just hate somebody you are not going to go up to them and say "Yah like I'm really depressed talk to me", they would be like "Blaa" and bite your head off.

A. Had you ever choose to talk to a practitioner before her?

C2. No.

A. Why didn't you chosen to talk to a practitioner?

C2. 'Cause I didn't really know them. Like I knew them as a practitioner, but I didn't know them outside of school.

A. That's important?

C2. Yah, cause like you don't know what they are like, like they could be an extremely mean practitioner but they could be nice outside of school or they could be like nice or be like some kind of weirdo.

A. How did that make you feel, feeling that you did not have anyone to talk to?

C2. I felt really bad. Grade five I went through this whole death thing, like I used to write death on all my stuff and draw nuances and stuff like that. Everyone has a depression year but you just got to deal with it.
designed for series of small numbers of.

This presentation will consist of 12 slides, each focusing on a specific aspect of the study. The slides will be designed to provide a clear and concise overview of the research, highlighting key findings and conclusions.

I. Introduction
   - Background information
   - Objectives of the study

II. Methodology
   - Study design
   - Data collection techniques
   - Analysis methods

III. Results
   - Overview of findings
   - Statistical analysis
   - Interpretation of results

IV. Discussion
   - Implications of the results
   - Comparison with existing literature
   - Limitations of the study

V. Conclusion
   - Summary of key points
   - Recommendations for future research

VI. References
   - List of sources cited in the presentation

Appendix
   - Additional data and supporting evidence

This presentation will be followed by a Q&A session to address any questions or concerns from the audience.
A. Is there any particular practitioner in the school that you think you know better?


A. Is she your home room practitioner?

C2. Yah.

A. Is that why you think you know her a little bit better?

C2. She's like nice, we don't have to call her Mrs. Practitioner, we can call her by her first name, and she like jokes around with us all the time. If someone is like really annoying she will make fun of them, like just joking, and then they will make fun of her and she won't get mad or anything. She's like a really nice practitioner, like she acts the way we act.

A. And that's important.

C2. Yah.

A. Do you think that you may know your physical education practitioner any differently?

C2. She is my physical education practitioner.

A. Do you think that has anything to do with knowing her? Perhaps that you get to see her in a different light?

C2. Yah I do. Like she takes gym really seriously though. But in a way like a lot of people think that she is sexist against guys, like a lot of practitioners are in this school, but in gym it is like totally different like its the opposite...like girls were on modified gym like for football, and for floor hockey and other stuff 'cause she didn't thought that girls couldn't do it. So like the guys were doing regular stuff while the girls were playing catch. It was like really stupid.

A. Did any of the practitioners suggest talking to anyone else about this matter, and/or suggest a solution/recommend reading a book etc.?

C2. No.
A. So the critical incident, when you finally exploded and got emotional, that they finally knew something was wrong?

C2. Yah.

A. No one noticed anything before this? No one noticed that you were depressed?

C2. No.

A. What might you suggest to a practitioner trying to provide a safe place?

C2. They have to be nice, they don't have to be like old hags. They have to be able to talk to somebody, understand what someone is going through not like "Oh well like I did that when I was little and it's just going to pass". Like it's different for everybody. Everybody is not the same as they were. And if someone is upset they can go talk to them, they don't just like "Oh well, go outside" or "Do this" or "Do that". You have to be nice to somebody.

A. Is being approachable important?

C2. I think so.

A. Do you know what I mean by approachable?

C2. Yah like being able to talk to them.

A. What are some things a practitioner does if she is approachable?

C2. They have to be basically nice, they just have to be a nice person not like a mean person. Like not like "Oh like I know everything I'm a practitioner and get to do that and that, you're just students listen to what I say."

A. What do you think practitioners need to do to be able to provide safe places?

C2. In a way they like have to act like the grade that they are teaching. If they are an intermediate practitioner then they should think like an intermediate student. Like they shouldn't think like "I'm fifty-four and I should do this and that" and they should just listen.
A. So they should try and relate to where you are at?

C2. Yah.

A. In terms of providing a space place, is there anything specific they should do?

C2. As long as they can be able to talk and not tell the rest of the practitioners, in their stupid little practitioner lounge.

A. What would you say to those practitioners that aren't providing safe places?

C2. They have got to be nice...they are so mean.

A. What would you tell the practitioners the consequences of not providing safe places are?

C2. People don't like them and they have no friends. No one will come talk to them and if they say "Talk to me" no one will talk to them because they are mean.

A. If you and other students do not have a safe place to talk, what are the consequence of such?

C2. Then they have to deal with it themselves and they could go do something crazy.

A. Do you think it affects their home life and/or school life?

C2. Oh yah. 'Cause they could be mad at the world and like not do their school work and yell at their parents.

A. Do you think all children choose to talk with their practitioners about personal matters?

C2. No.

A. Might some and not others?

C2. Some might, it's like different for everybody.

A. Could you explain that?
C2. Well some people might feel comfortable and some people like might not want to talk to them.

A. Is there anything that you think we didn't talk about and you wish to add or comment on?

C2. No.

A. I am going to ask you some questions about me; please be honest and feel free to say whatever you think. We don't really know each other but we are getting to know each other a little bit, more so I'm getting to know you than you are getting to know me. Why was it that you decided to participate in the study?

C2. Like I've had a problem and I've talked to somebody before, and like I thought it might help.

A. Help you or other kids?


A. Do you feel comfortable talking to me?

C2. Yah.

A. Why is that?

C2. 'Cause I don't know you.

A. I'm not sure I understand.

C2. 'Cause if I knew you then I would know things about you and I then I would sort of like hold that against you.

A. Did it have anything to do with an initial feeling you had about me, a "gut instinct"?

C2. Well I might as well talk to her and had an instinct.

A. How would you know to trust me?

C2. Cause you don't know anybody I know, so you can't like just go around and say all these things because you don't know who I am.
A. Do you recall ever having a gut instinct about a practitioner?
C2. Mrs. Practitioner, like when we first got into class at first I didn't really like her. She sort of loosened up and stuff, so then I got to know her 'cause like she can talk to you about a lot. Like I think a lot of people in our class know mostly everything about her. We know where she lives, and we know that she has a dog.
A. Is it important then that practitioners share their lifeworld with you?
C2. Yah, like in order for them to understand I think they have to have an incident in a way that happened to them, but if they didn't they could try their best to understand what you are going thorough. Not like "Oh it's a phase and it is going to go away". Like it may not.
A. Do you feel that the school is providing you a safe place or providing someone that can give the students a safe place?
C2. Well they are the ones that got that counsellor to talk to me, so in a way, but like I wouldn't go around talking to all of the practitioners.
A. Well that's it, thank you so much for this chance to get to know you and for your being so candid.
C2. You're welcome.
First Thoughts and Reflections After First Meeting Coauthor Two

I first met Coauthor Two during the initial meeting for the five prospective students that were interested in participating in the study. She was quiet and attempted to personify a very laid-back, relaxed young person, yet unmasked she seemed to be a very apprehensive, experienced beyond her years, a mistrusting young woman. In the meeting she attempted to disguise her misgivings of the study and perhaps of me, in remarking that "whatever was fine with her." This hardened attitude and/or edge of Coauthor Two that toughened her childlike characteristics disguised a needy child, needy of some attention and of some respect. Minute glimpses of laughter and/or ease were few and yet, it was my belief that underneath this hardened exterior was a child, a child that wanted someone to trust and someone to care. Her insightfulness and reflexivity were keen and could be articulated with clarity and conviction. She trusted few and felt comfortable in knowing that I, although I would have personal knowledge of her lifeworld in her disclosing to me, would not have the knowledge of her inside world, knowledge of who to tell if I chose to break my ethic responsibility of confidentiality. In disclosing her story Coauthor Two was reimmersed in a time, I feel, she wishes to forget or someone in her significant relations wishes she would forget. Coauthor Two shares little glimpses of herself and at such times is able to let her walls down and feel comfort with herself and others. For whatever reason Coauthor Two trusted me enough to disclose her story and share parts of her lifeworld with me. I was honoured and fortunate to have met such a candid, insightful young woman. It is my hope that, with time and positive affirming lived-experiences, she may learn to trust others and to trust herself. The intensity in which she lives reminds me of myself; I just hope that with lived-experiences she may find healthy alternatives that capture and create positive energies.
My interactions with Coauthor Two and the remarks of her about herself lead me to believe that she often involves herself in things but rarely finishes what she starts. Unfortunately, Coauthor Two did not complete her responsibilities of her involvement in the study in completing a written description of her critical incident. Asked repetitively, she avoided her obligations and remarked on our last conversation that she couldn't write a critical incident because her parents didn't want her to think about it anymore.
Control, power, and functionality are traditionally linked to visual and tactile feedback, yet these are not necessarily seen as traditional design elements. In current design philosophy, visual and tactile feedback are often considered as secondary to the primary function of the product. However, as technology advances, designers are beginning to explore new ways of integrating feedback into their designs. This shift towards more intuitive and user-friendly interfaces has opened up new possibilities for feedback design.
Appendix G

Lived Body, Lived Time, Lived Relations
and Lived Space Patterns: Coauthor Two

Lived Body

The Need To Be Comfortable-The Choice To Disclose

- Needs of kids seeking safe places? -"...if it not safe then you wouldn't feel comfortable talking. I would want it to be safe and private."

- Why did you choose to disclose to this person? - needed someone to talk to & she has talked to her before and she has always helped and there is nothing that she has said that didn't work.

- Thought it helped when she didn't know that counsellor lady (the first one) - at first she didn't know but I got to know her... like I thought it was easier to talk to her cause I didn't know her. "...And then I started to knowing her and then it was easy, easier. 'Cause like if you know somebody and you talk to them they could go say something to someone else. But if they don't know them then they don't know anyone who knows you, so they can't really go around blabbing anything cause they don't really know who you are."

- Do think all children choose to talk with their practitioners about personal matters? - no--some might - it's like different for everybody.

- Some people might feel comfortable and some people like might not want to talk to them.

- Feel comfortable with homeroom practitioner - know her a little bit better?

-"...she's nice, we don't have to call her Mrs. Practitioner, we can call her by her first name, and she like jokes around with us all the time. If someone is like really annoying she will make fun of them, like just joking, and then they will
make fun of her and she won't get mad or anything. She's like a really nice practitioner, like she acts the way we act.

- Need to know what like in school & out of school (practitioners).
- Practitioners have to be nice "...have to be able to talk to somebody, understand what someone is going through not like "Oh well like I did that when I was little and it's just going to pass". Like it's different for everybody. Everybody is not the same as they were. And if someone is upset they can go talk to them, they don't just like "Oh well, go outside" or "Do this" or "Do that". You have to be nice to somebody."
- Do you feel comfortable talking to me (the researcher)? -yes--doesn't know me--if she knew me then she would know things about me and she would hold that against me.
- "Cause you don't know anybody I know, so you can't like just go around and say all these things because you don't know who I am."

Being Comfortable In One's Environment

- "Safe" mean= feel safe at home, no one can get into my house without her knowing, & because it's her house.
- It is familiar & there are other people in the house.
- Feels safer in her home room -it is her class but like it is also hers because she is in it.
- Anything particular about the room "...just like it's my desk, my stuff is in there, it's like in my room."
- What is a "safe place" to her? -her house--because its her house and there are people there--it's her space.
- Safe places in our school? -outside the school like in the playground--can have a conversation in private.
- No particular place in school that she feels safe in.
Unsafe --"...anybody can walk in at any time or like there is people around and if you are trying to talk in private they could be standing at the door and hearing what you are saying."

Needs of kids seeking safe places? -"...if it not safe then you wouldn't feel comfortable talking. I would want it to be safe and private."

Doesn't feel comfortable/safe in her classroom? - there are some people that butt into your business.

Characteristics of Someone You Feel Safe Around

-Characteristics of someone she feels safe around -someone that you can trust, & someone that will protect you.

-Trust someone? -"...if you tell them something they won't blab it all over the place."

-Have to be a good person in order for you to trust them -able to keep secrets-able to be there for you like if you had a bad day or are upset -they listen if you have something to say -trust them not to say anything -confidentiality

-Important-someone you know & you know that you can trust & that you like that person-mean to like a practitioner? -have to be nice, and they can help you if you don't understand & understand you & is able to deal with your needs

-Important-knowing implies--knowing for a long time.

-Does not feel safe with someone didn't know well -could be a psycho person.

-Characteristics this person possess that lead you to believe that you could talk to them about such matters? -always happy, really nice and you can talk to her about anything.

-Practitioners have to be nice -"...have to be able to talk to somebody, understand what someone is going through not like "Oh well like I did that when I was little and it's just going to pass". Like it's different for everybody.

Everybody is not the same as they were. And if someone is upset they can go
talk to them, they don't just like "Oh well, go outside" or "Do this" or "Do that". You have to be nice to somebody.

**Responding To An Intuitive Feeling-A "Gut Feeling"**

-An initial feeling you had about me, a "gut instinct"? -"Well I might as well talk to her and had an instinct."

-Do you recall ever having a gut instinct about a practitioner? -"Mrs. Practitioner, like when we first got into class at first I didn't really like her. She sort of loosened up and stuff, so then I got to know her 'cause like she can talk to you about a lot. Like I think a lot of people in our class know mostly everything about her. We know where she lives, and we know that she has a dog."

**Feelings Associated With Being With Others And In Solitude**

-Why do you say sometimes a lot of people and why none at all? -"...if there is a lot of people around and if you needed help they would be there but if there is nobody around there could be like a psycho person in that group of people so you would be safe by yourself."

-Safety in numbers and safety because you are by yourself

**Feelings Of Ownership-A Consequence Of One's Physical Presence**

-Feels safer in her home room -it is her class' but like it is also hers because she is in it.

-Anything particular about the room "...just like it's my desk, my stuff is in there, it's like in my room."

-What is a "safe place" to her? -her house--because its her house and there are people there--it's her space.

**The Escalation of Emotions-The Inevitable Breakdown**

-She "...thought about (the time when I really got upset) my parents, about her and some of my friends were in a fight with me and all this other bad stuff that has happened...I didn't think about anything good just all this bad stuff."
All seemed to be piling up together - got her depressed.

Hit her - she was sitting at lunch - feeling at this moment - "Nobody wants me, and sort of mad."

Cried - "...it just hit me "Nobody wants you, everything is all bad, the world is bad why would you want to stay here?" 

Crying and everybody was asking what was wrong & to tell them - wanted to be left alone -- told them that she "...wanted something to take away the pain."

Finally exploded and got emotional - then they finally knew something was wrong - noone noticed that she was depressed.

Coping With One's Lived-experiences - The Need To Disclose

She "...thought about (the time when I really got upset) my parents, about her and some of my friends were in a fight with me and all this other bad stuff that has happened...I didn't think about anything good just all this bad stuff."

All seemed to be piling up together - got her depressed.

Feeling at this moment - "Nobody wants me, and sort of mad."

Cried - "...it just hit me "Nobody wants you, everything is all bad, the world is bad why would you want to stay here?"

Wanted to be left alone -- told them that she "...wanted something to take away the pain."

Just wanted someone to talk to.

Thought that everyone hates her & thinking she should go home & kill herself.

Helps to talk, can't keep things bottled up inside of you or else you're just going to explode.

If you do not have a safe place to talk - have to deal with it themselves and you could go do something crazy - could affect home life and/or school life.
-Suggest to other kids in a similar circumstance? -got to talk to somebody

"...can't go around thinking that everybody hates you and always thinking the world is all bad cause there nothing good in it cause there is."

"Everyone has a depression year but you just got to deal with it."

**The Affective Domain & The Need To Repress It**

- Hit her -she was sitting at lunch -no one wanted to sit with her at lunch -sat by herself-started crying and everybody was asking what was wrong & to tell them-wanted to be left alone--told them that she "...wanted something to take away the pain."

- Put her head down & started crying.

- Any hesitations in talking to Mrs. Practitioner or this lady? -"No I just wanted someone to talk to."

**Shared Experience-A Human Connection**

- Important then that practitioners share their lifeworld with you? -"Yah, like in order for them to understand I think they have to have an incident in a way that happened to them, but if they didn't they could try their best to understand what you are going through. Not like "Oh it's a phase and it is going to go away."

**The Art Of Caring**

- What if your practitioner closed the door? -"The practitioners they don't really care, they just open the door if they have to talk to you they don't really consider that you are doing anything or talking."

- Counsellor -when confronted with her problem -first got there she gave her a hug -started talking & said that she hadn't talked to her in a while -she asked her what had been going on & asked her if she wanted to talk to this other lady -first counsellor help you? -made her see that not everything is bad that she had to see the good things.
-Counsellor (one) cares about your welfare? -yes "...because if she didn't she would be saying stuff but I know she hasn't. She comes like every other week even though I don't have a problem but she still likes to come and talk to me, just in case, just to see what's going on."

-What might you suggest to a practitioner trying to provide a safe place? -they have to be nice -"...have to be able to talk to somebody, understand what someone is going through not like "Oh well like I did that when I was little and it's just going to pass". Like it's different for everybody. Everybody is not the same as they were. And if someone is upset they can go talk to them, they don't just like "Oh well, go outside" or "Do this" or "Do that". You have to be nice to somebody."

**Being Approachable**

-Being approachable is important.

-Mean by approachable? -being able to talk to them.

-Things a practitioner does if she is approachable? -have to be basically nice--Like not like "Oh like I know everything I'm a practitioner and get to do that and that, you're just students listen to what I say."

**Miscellaneous**

-Do you think that you may know your physical education practitioner any differently? --she is my physical education practitioner.

-Has anything to do with knowing her? -yes.

**Lived Time**

**Trust & Its Relationship To Time**

-Mean that you can trust someone? -"...if you tell them something they won't blab it all over the place."

-Also important -someone you know & you know that you can trust.
Important-knowing implies-knowing for a long time.

Feel safe with someone didn't know well -could be a psycho person--don't know
why certain practitioners? -a lot of practitioners in this school have big mouths,
& ". . . they like to tell other practitioners and that just goes around."

Don't really know them and most of them she does not like.

Liking someone means= you may talk to them.

Do you trust that lady? -yes--"she is like my counsellor, I've known her for a
while, like I've done gymnastics with her son and stuff and I've known her for a
while. Like I really got to know her when that lady lived with my dad, like I went
there every week."

Trust this lady? -she didn't go tell everybody what she says--that's important.

Why didn't you choose to talk to a practitioner? -"...didn't really know them.
Like I knew them as a practitioner, but I didn't know them outside of school."

Important? -need to know what like in school & out of school.

How would you know to trust me? -"Cause you don't know anybody I know, so
you can't like just go around and say all these things because you don't know who
I am."

Knowing-Knowing For A Long Time

Also important-someone you know & you know that you can trust.

Important-knowing implies-knowing for a long time.

Feel safe with someone didn't know well -could be a psycho person--don't know.

Don't really know them and most of them she does not like.

Do you trust that lady? -yes--"she is like my counsellor, I've known her for a
while, like I've done gymnastics with her son and stuff and I've known her for a
while. Like I really got to know her when that lady lived with my dad, like I went
there every week."
In Times Of Disclosure-Choosing Who To Talk To

- If you needed someone to talk to about personal matters that you considered to be of a delicate nature who would you talk to? - a friend (first person she would think of).
- A particular friend? - one of her good friends.
- Won't just go to somebody she didn't really know.
- Who would she talk to next? - her counsellor.
- Would she talk to a practitioner? - if it had to do with school or at school.
- Had to do with something other than school - talk to her friends or her counsellor.
- "...If I got sad at school or something happened to me like outside of school but it like hit me at school."
- You can trust someone - "...if you tell them something they won't blab it all over the place."
- An initial feeling you had about me, a "gut instinct"? - "Well I might as well talk to her and had an instinct."
- How would you know to trust me? - "Cause you don't know anybody I know, so you can't like just go around and say all these things because you don't know who I am."
- Might feel safe talking to a practitioner about personal matters? - certain practitioners.
- Why certain practitioners? - a lot of practitioners in this school have big mouths, & "...they like to tell other practitioners and that just goes around". - confidentiality
- Liking someone means = you may talk to them.
- "...Understands you, like if you are having a bad day like they can understand or if like leave me alone or if you don't understand something they will talk to you and stuff."
"...If it not safe then you wouldn't feel comfortable talking. I would want it to be safe and private."

Needed someone to talk to & she has talked to her before and she has always helped and there is nothing that she has said that didn't work.

Why didn't you choose to talk to a practitioner? "...didn't really know them. Like I knew them as a practitioner, but I didn't know them outside of school".

Important? -need to know what like in school & out of school.

Is being approachable important? -yes.

Mean by approachable? -being able to talk to them.

Things a practitioner does if she is approachable? -have to be basically nice--"Like not like "Oh like I know everything I'm a practitioner and get to do that and that, you're just students listen to what I say."

Disclosure - The Particulars That Are Influential In Determining Whether To Disclose Personal Matters

Mean that you can trust someone? -"...if you tell them something they won't blab it all over the place."

Also important -someone you know & you know that you can trust.

Important-knowing implies--knowing for a long time.

Important? -need to know what like in school & out of school (practitioners).

Won't just go to somebody she didn't really know.

Wouldn't talk to many practitioners -a lot of practitioners in this school have big mouths, & "...they like to tell other practitioners and that just goes around".- confidentiality.

Unsafe--"...anybody can walk in at any time or like there is people around and if you are trying to talk in private they could be standing at the door and hearing what you are saying."

Unable to cope/accept/deal with CI -no prior experience.
...
- "...Understands you, like if you are having a bad day like they can understand or if like leave me alone or if you don't understand something they will talk to you and stuff."

- It is a safe place? - there would be either a lot of people or no people at all.
- Needs of kids seeking safe places? - "...if it's not safe then you wouldn't feel comfortable talking. I would want it to be safe and private."
- Feel comfortable in that space with her? - "...sort of like there weren't a lot of people around and like the space was small".
- Any hesitations in talking to Mrs. Practitioner or this lady? - "No I just wanted someone to talk to. Like I didn't want to talk to my friends 'cause like they were annoying me. And they all wouldn't leave me alone."
- Needed someone to talk to & she has talked to her before and she has always helped and there is nothing that she has said that didn't work.
- Certain things that she did that made you feel comfortable? - always smiling & always happy - put everything in a good perspective.
- Counsellor (one) cares about your welfare? - yes "...because if she didn't she would be saying stuff but I know she hasn't. She comes like every other week even though I don't have a problem but she still likes to come and talk to me, just in case, just to see what's going on."
- Counsellor - when confronted with her problem - first got there she gave her a hug - caring.
- Person whom she discloses to has to be nice - "...have to be able to talk to somebody, understand what someone is going through not like "Oh well like I did that when I was little and it's just going to pass". Like it's different for everybody. Everybody is not the same as they were. And if someone is upset they can go talk to them, they don't just like "Oh well, go outside" or "Do this" or "Do that". You have to be nice to somebody."
-An initial feeling you had about me, a "gut instinct"? -"Well I might as well talk to her and had an instinct."

-How would you know to trust me? -"Cause you don't know anybody I know, so you can't like just go around and say all these things because you don't know who I am."

-Someone who shares their life world with you is important -not necessary.

-Is being approachable important? -yes.

-Someone who is approachable -"being able to talk to them."

-Things a practitioner does if she is approachable? -have to be basically nice-- "Like not like "Oh like I know everything I'm a practitioner and get to do that and that, you're just students listen to what I say."

Retrospective

-Would you have talked to Mrs. Practitioner in greater depth if she hadn't suggested talking to this lady? -wouldn't have talked more -she didn't really know what to say.

-If she would have suggested talking to someone else? -wouldn't have talked to them.

-At first she thought that it would be good-- thought she would just be like the counsellor -"...but she was this stupid lady."

-Thought it helped when she didn't know that counsellor lady (the first one) -at first she didn't know but I got to know her...like I thought it was easier to talk to her cause I didn't know her. "...And then I started to knowing her and then it was easy, easier. 'Cause like if you know somebody and you talk to them they could go say something to someone else. But if they don't know them then they don't know anyone who knows you, so they can't really go around blabbing anything cause they don't really know who you are."
-First counsellor help you? -made her see that not everything is bad that she had to see the good things.

-Learn from this experience? -no one really hates her, "...it's just like a bad day and you have to take it and you just can't go around every time you have a bad day thinking that I'm going to go home and kill myself."

-Learn anything about talking to other people or about other people? - helps to talk, can't keep things up inside of you or else you're just going to explode.

-Suggest to other kids in a similar circumstance? -got to talk to somebody-

"...can't go around thinking that everybody hates you and always thinking the world is all bad 'cause there's nothing good in it 'cause there is."

-Suggest to talk to-- try their friends and if that doesn't work then try someone that you don't know.

-What might you suggest to a practitioner trying to provide a safe place? -they have to be nice- "...have to be able to talk to somebody, understand what someone is going through not like "Oh well like I did that when I was little and it's just going to pass". Like it's different for everybody. Everybody is not the same as they were. And if someone is upset they can go talk to them, they don't just like "Oh well, go outside" or "Do this" or "Do that". You have to be nice to somebody."

-What do you think practitioners need to do to be able to provide safe places?

-"...have to act like the grade that they are teaching. If they are an intermediate practitioner then they should think like an intermediate student. Like they shouldn't think like 'I'm fifty-four and I should do this and that' and they should just listen."

-If you and other students do not have a safe place to talk, what are the consequences of such? -have to deal with it themselves and they could go do something crazy.
- Certain things that she did that made you feel comfortable? - always smiling & always happy - put everything in a good perspective.
- Counsellor (one) cares about your welfare? - yes "...because if she didn't she would be saying stuff but I know she hasn't. She comes like every other week even though I don't have a problem but she still likes to come and talk to me, just in case, just to see what's going on."
- "Grade five I went through this whole death thing, like I used to write death on all my stuff and draw nuances and stuff like that. Everyone has a depression year but you just got to deal with it."
- An initial feeling you had about me, a "gut instinct"? - "Well I might as well talk to her and had an instinct."
- How would you know to trust me? - "Cause you don't know anybody I know, so you can't like just go around and say all these things because you don't know who I am."
- Do you recall ever having a gut instinct about a practitioner? - "Mrs. Practitioner, like when we first got into class at first I didn't really like her. She sort of loosened up and stuff, so then I got to know her 'cause like she can talk to you about a lot. Like I think a lot of people in our class know mostly everything about her. We know where she lives, and we know that she has a dog".
- Is it important then that practitioners share their lifeworld with you? - "Yah, like in order for them to understand I think they have to have an incident in a way that happened to them, but if they didn't they could try their best to understand what you are going through. Not like "Oh it's a phase and it is going to go away."
- Do you feel that the school is providing a safe place for you or providing someone that can give you a safe place? - "they are the ones that got that counsellor to talk to me, so in a way, but like I wouldn't go around talking to all of the practitioners."
Talking To A Practitioner-Prior Experiences
-Time when you talked to a practitioner about a personal matter -CI---in grade five parents got a divorce -couple of years ago dad meet a girl-not nice -mean to her & her brother -had her own child -stupid & no one really liked him.
-First counsellor help you? -made her see that not everything is bad that she had to see the good things.
-Learn anything about talking to other people or about other people? -helps to talk, can't keep things up inside of you or else you're just going to explode.

Particulars That Led Up To The Critical Incident
-When they went out to their dad's house (on weekends) -she would be extremely mean to them-she was jealous of the relationship.
-Told all her friends she couldn't stand her -told her mom.
-"...She would act so innocent around other people and then when there wasn't anyone around she would be the meanest person."
-She finally left -dad has been by himself. -has a roommate -he lives by himself and he lives out in the country.
-She "...thought about (the time when I really got upset) my parents, about her and some of my friends were in a fight with me and all this other bad stuff that has happened...I didn't think about anything good just all this bad stuff."
-All seemed to be piling up together -got her depressed.

The Tranformative/Revelatory Moment-Critical Incident
-All seemed to be piling up together -got her depressed

-Hit her -she was sitting at lunch --"...go to sit with people and they say 'No you can't sit there' so I go to sit somewhere else and they kept saying 'No you can't sit there'. So I had to go all the way to the other side of the room and sit by myself. And then it sort of like hit me that there was like no one there and I was all by myself."
-Feeling at this moment--"Nobody wants me, and sort of mad."

-Eat lunch and then afterward she put her head down and cried and "...it just hit me "Nobody wants you, everything is all bad, the world is bad why would you want to stay here?"

-Started crying and everybody was asking what was wrong & to tell them

-wanted to be left alone--told them that she "...wanted something to take away the pain"--then they all started crying.

-Was in class--everyone was like out for lunch recess--Mrs. Practitioner came over & asked to talk -Let's go talk...come to the office-went into Vice Principal's office.

-Went & talked to Mrs. Practitioner in the office & then they got the lady that usually talks to her.

-Finally exploded and got emotional -then they finally knew something was wrong

-no one noticed that she was depressed.

A Need To Disclose-Associated Feelings

-hit her-she was sitting at lunch --"...And then it sort of like hit me that there was like no one there and I was all by myself."

-feeling at this moment--"Nobody wants me, and sort of mad."

-eat lunch and then afterward she put her head down and cried and "...it just hit me "No body wants you, everything is all bad, the world is bad why would you want to stay here?"

-Talked to counsellor & counsellor got another lady to talk to her -other lady thought that she attempted to kill herself on a daily basis -thought she was a psycho--"...she made a big deal about like nothing."

- Wanted to talk to her mom about it.
"Kept telling her like nothings wrong, like leave me alone and I didn't want to talk to her. She said that she was coming back and I told her that I didn't want to talk to her."

-Any hesitations in talking to Mrs. Practitioner or this lady? -"No I just wanted someone to talk to. Like I didn't want to talk to my friends 'cause like they were annoying me. And they all wouldn't leave me alone". -feeling that you did not have anyone to talk to? -really bad

Future Disclosure

-If you needed someone to talk to about personal matters that she considered to be of a delicate nature whom would you talk to? -a friend (first person she would think of).

-A particular friend? -one of her good friends.

-Won't just go to somebody she didn't really know.

-Who would she talk to next? -her counsellor.

-Would she talk to a practitioner? -if it had to do with school or at school.

-Had to do with something other than school -talk to her friends or her counsellor.

-"...If I got sad at school or something happened to me like outside of school but it like hit me at school."

-Might feel safe talking to a practitioner about personal matters? -certain practitioners.

-Talk to her again? -yes, she would talk to her counsellor again.

-Could talk to her friends or Mrs. Practitioner -couldn't talk to other practitioners.

Lived Relations

Safety In Numbers

- It is familiar & there are other people in the house.
-She likes when her mom is there or somebody.
-Indicates it is a safe place? -there would be either a lot of people or no people at all.
-Why do you say sometimes a lot of people and why none at all? -"...if there is a lot of people around and if you needed help they would be there but if there is nobody around there could be like a psycho person in that group of people so you would be safe by yourself."
-Safety in numbers and safety because you are by yourself.
-If practitioner approached her & asked if she wanted to talk by themselves -no-
-open space -people around still.

**Characteristics/Features/Indicators Of Someone You Feel "Safe" Around**
-Characteristics of someone she feels safe around -someone that you can trust, & someone that will protect you.
-mean that you can trust someone? -"...if you tell them something they won't blab it all over the place."
-Also important -someone you know & you know that you can trust.
-Is being approachable important? -yes.
-Mean by approachable? -being able to talk to them.
-Things a practitioner does if she is approachable? -have to be basically nice--"Like not like "Oh like I know everything I'm a practitioner and get to do that and that, you're just students listen to what I say."

**Disclosure-Who To Talk To?**
-If you needed someone to talk to about personal matters that she considered to be of a delicate nature whom would you talk to? -a friend (first person she would think of).
-A particular friend? -one of her good friends.
-Who would she talk to next? -her counsellor.
-Would she talk to a practitioner? -if it had to do with school or at school.
-Had to do with something other than school -talk to her friends or her counsellor
-"...If I got sad at school or something happened to me like outside of school but it like hit me at school."

Issues of Trust, Comfort, & Respect-And Their Relationship In One's Choice In Deciding Who To Talk To

-Mean that you can trust someone? -"...if you tell them something they won't blab it all over the place."
-Also important -someone you know & you know that you can trust.
-Won't just go to somebody she didn't really know.
-Do you trust that lady? -yes--"she is like my counsellor, I've known her for a while, like I've done gymnastics with her son and stuff and I've known her for a while. Like I really got to know her when that lady lived with my dad, like I went there every week."

-Trust this lady? -she didn't go tell everybody what she says--that's important.
-Characteristics this person possesses that led you to believe that you could talk to them about such matters? -always happy, really nice and you can talk to her about anything--if a friend is upset can ask her if they can talk to her.
-Suggest to talk to-- try their friends and if that doesn't work then try someone that you don't know.
-Certain things that she did that made you feel comfortable? -always smiling & always happy -put everything in a good perspective.
-Nothing made her feel uncomfortable in talking to her.
-Mean to trust someone? -have to be a good person in order for you to trust them
-able to keep secrets -able to be there for you like if you had a bad day or are upset -they listen if you have something to say -trust them not to say anything -confidentiality.
-Could talk to her friends or Mrs. Practitioner -couldn't talk to other practitioners
-Does not like other practitioners-- "Like if you just hate somebody you are not
  going to go up to them and say 'Yah like I'm really depressed talk to me', they
  would be like 'Blaa' and bite your head off."

-What might you suggest to a practitioner trying to provide a safe place? -they
  have to be nice -"...have to be able to talk to somebody, understand what
  someone is going through not like "Oh well like I did that when I was little and it's
  just going to pass". Like it's different for everybody. Everybody is not the same
  as they were. And if someone is upset they can go talk to them, they don't just
  like "Oh well, go outside" or "Do this" or "Do that". You have to be nice to
  somebody."

-Do you feel comfortable talking to me? -yes--doesn't know me--if she knew me
  then she would know things about me and she would hold that against me.

-an initial feeling you had about me, a "gut instinct"? -"Well I might as well talk to
  her and had an instinct."

-How would you know to trust me? -"Cause you don't know anybody I know, so
  you can't like just go around and say all these things because you don't know who
  I am."

-Do you recall ever having a gut instinct about a practitioner? -"Mrs. Practitioner,
  like when we first got into class at first I didn't really like her. She
  sort of loosened up and stuff, so then I got to know her 'cause like she can talk to
  you about a lot. Like I think a lot of people in our class know mostly everything
  about her. We know where she lives, and we know that she has a dog."

**Being Comfortable-Being Comfortable With One's Practitioners**

-Might feel safe talking to a practitioner about personal matters? -certain
  practitioners.
- Why certain practitioners? - a lot of practitioners in this school have big mouths, & "...they like to tell other practitioners and that just goes around."

- Don't really know them and most of them she does not like.

- Liking someone means = you may talk to them.

- Mean to like a practitioner? - have to be nice, and they can help you if you don't understand.

- Needs of kids seeking safe places? - "...if it's not safe then you wouldn't feel comfortable talking. I would want it to be safe and private."

- Could talk to her friends or Mrs. Practitioner - couldn't talk to other practitioners - does not like other practitioners -- "Like if you just hate somebody you are not going to go up to them and say 'Yah like I'm really depressed talk to me', they would be like 'Blaa' and bite your head off."

- What do you think practitioners need to do to be able to provide safe places? - "...have to act like the grade that they are teaching. If they are an intermediate practitioner then they should think like an intermediate student. Like they shouldn't think like 'I'm fifty-four and I should do this and that' and they should just listen."

Confidentiality

- Doesn't feel comfortable/safe in her classroom? - there are some people that butt into your business.

- Mean that you can trust someone? - "...if you tell them something they won't blab it all over the place."

- A lot of practitioners in this school have big mouths, & "...they like to tell other practitioners and that just goes around."

- Safe places in our school? - outside the school like in the playground -- can have a conversation in private.
Unsafe—"...anybody can walk in at any time or like there is people around and if you are trying to talk in private they could be standing at the door and hearing what you are saying."

What if your practitioner closed the door? -"The practitioners they don't really care, they just open the door if they have to talk to you they don't really consider that you are doing anything or talking."

Needs of kids seeking safe places? -"..if it not safe then you wouldn't feel comfortable talking. I would want it to be safe and private."

Trust this lady? -she didn't go tell everybody what she says--that's important.

Mean to trust someone? -have to be a good person in order for you to trust them -able to keep secrets -able to be there for you like if you had a bad day or are upset -they listen if you have something to say -trust them not to say anything - confidentiality.

In providing a safe place, is there anything specific they should do? -"As long as they can be able to talk and not tell the rest of the practitioners, in their stupid little practitioner lounge."

Anxieties Associated With Getting Help-What Will Others Think?

Talked to counsellor & counsellor got another lady to talk to her -other lady thought that she attempted to kill herself on a daily basis -thought she was a psycho--"...she made a big deal about like nothing."

Wanted to talk to her mom about it.

"Kept telling her like nothings wrong, like leave me alone and I didn't want to talk to her. She said that she was coming back and I told her that I didn't want to talk to her."

Sharing Stories/Lived-experiences--Comforting Those In Turmoil

What might you suggest to a practitioner trying to provide a safe place? -they have to be nice -"...have to be able to talk to somebody, understand what
someone is going through not like 'Oh well like I did that when I was little and it's just going to pass'. Like it's different for everybody. Everybody is not the same as they were. And if someone is upset they can go talk to them, they don't just like 'Oh well, go outside' or 'Do this' or 'Do that'. You have to be nice to somebody."

-Is it important then that practitioners share their lifeworld with you?-"Yah, like in order for them to understand I think they have to have an incident in a way that happened to them, but if they didn't they could try their best to understand what you are going thorough. Not like 'Oh it's a phase and it is going to go away.'

**Expertise?-Seeking The Advice Of A Knowledgeable Person**

-Felt more comfortable had she suggested that you talk but that you could chose the place that you could talk? -all right that she choose that.

-She asked her what was going on & she (Coauthor Two) told her all the stuff.

-Mrs. Practitioner asked if she wanted someone to talk to & asked if she wanted her counsellor to come in.

-Would you have talked to Mrs. Practitioner in greater depth if she hadn't suggested talking to this lady? -wouldn't have talked more -she didn't really know what to say.

-Any hesitations in talking to Mrs. Practitioner or this lady? -"No I just wanted someone to talk to. Like I didn't want to talk to my friends cause like they were annoying me. And they all wouldn't leave me alone."

-At first she thought that it would be good-- thought she would just be like the counsellor-"...but she was this stupid lady."

**The Need To "Know" Someone-What It Is To Really "Know" Someone**

-Important -knowing implies--knowing for a long time.

-Won't just go to somebody she didn't really know.
Won't talk to most practitioners - don't really know them and most of them she does not like.

Suggest to talk to-- try their friends and if that doesn't work then try someone that you don't know.

Thought it helped when she didn't know that counsellor lady (the first one) - at first she didn't know but I got to know her...like I thought it was easier to talk to her 'cause I didn't know her. "...And then I started to knowing her and then it was easy, easier. 'Cause like if you know somebody and you talk to them they could go say something to someone else. But if they don't know them then they don't know anyone who knows you, so they can't really go around blabbing anything cause they don't really know who you are." Why didn't you choose to talk to a practitioner? -"...didn't really know them. Like I knew them as a practitioner, but I didn't know them outside of school.

Important? - need to know what like in school & out of school.

Any particular practitioner in the school that you think you know better? - Mrs. Practitioner-- home room practitioner -"...she's nice, we don't have to call her Mrs. Practitioner, we can call her by her first name, and she like jokes around with us all the time. If someone is like really annoying she will make fun of them, like just joking, and then they will make fun of her and she won't get mad or anything. She's like a really nice practitioner, like she acts the way we act." Do you think that you may know your physical education practitioner any differently? -- she is my physical education practitioner.

Has anything to do with knowing her? - yes.

A Caring Relationship

"...Understands you, like if you are having a bad day like they can understand or if like leave me alone or if you don't understand something they will talk to you and stuff."
null
-What if your practitioner closed the door? -"The practitioners they don't really care, they just open the door if they have to talk to you they don't really consider that you are doing anything or talking."

-Why did you choose to disclose to this person? -needed someone to talk to & she has talked to her before and she has always helped and there is nothing that she has said that didn't work.

-Characteristics this person possesses that led you to believe that you could talk to them about such matters? -always happy, really nice and you can talk to her about anything--if a friend is upset can ask her if they can talk to her.

-Counsellor -when confronted with her problem -first got there she gave her a hug-counselor (one) cares about your welfare? - yes "...because if she didn't she would be saying stuff but I know she hasn't. She comes like every other week even though I don't have a problem but she still likes to come and talk to me, just in case, just to see what's going on."

The Art of Listening -Needing Someone To Listen

-Any hesitations in talking to Mrs. Practitioner or this lady? -"No I just wanted someone to talk to. Like I didn't want to talk to my friends 'cause like they were annoying me. And they all wouldn't leave me alone."

-Needed someone to talk to & she has talked to her before and she has always helped and there is nothing that she has said that didn't work.

-Learn anything about talking to other people or about other people? -helps to talk, can't keep things up inside of you or else you're just going to explode.

-Suggest to other kids in a similar circumstance? -got to talk to somebody -"...can't go around thinking that everybody hates you and always thinking the world is all bad 'cause there nothing good in it 'cause there is."

-Feeling that you did not have anyone to talk to? -really bad.
-If you and other students do not have a safe place to talk, what are the consequence of such? -have to deal with it themselves and they could go do something crazy.

**Lived Space**

**Being Approachable**

-Unsafe--"...Anybody can walk in at any time or like there is people around and if you are trying to talk in private they could be standing at the door and hearing what you are saying."

-If practitioner approached her & asked if she wanted to talk by themselves -no --open space -people around still.

-What if your practitioner closed the door? -"The practitioners they don't really care, they just open the door if they have to talk to you they don't really consider that you are doing anything or talking."

-What do you think a practitioner could do then, in that situation, to make you feel safer? -go in a smaller room, far away from everyone.

-Is being approachable important? -yes.

-Mean by approachable? -being able to talk to them.

**Feeling Safe & Comfortable In One's Lived Space**

-"Safe" mean =feel safe at home, no one can get into my house without her knowing, & because it's her house.

- It is familiar & there are other people in the house.

-She likes when her mom is there or somebody.

-Feels safer in her home room- it is her class but like it is also hers because she is in it.

-Anything particular about the room "...just like it's my desk, my stuff is in there, it's like in my room."
- Characteristics of someone she feels safe around - someone that she can trust, & someone that will protect her.
- Won't just go to somebody she didn't really know.
- What is a "safe place" to her? - her house--because it's her house and there are people there--it's her space.
- Safe places in our school? - outside the school like in the playground--can have a conversation in private.
- Unsafe--"anybody can walk in at any time or like there is people around and if you are trying to talk in private they could be standing at the door and hearing what you are saying."
- Indicates it is a safe place? - locks and stuff, & there would be either a lot of people or no people at all.
- What if your practitioner closed the door? - "The practitioners they don't really care, they just open the door if they have to talk to you they don't really consider that you are doing anything or talking."
- Needs of kids seeking safe places? - "...if it not safe then you wouldn't feel comfortable talking. I would want it to be safe and private."
- Feel comfortable in that space with her? - "...sort of like there weren't a lot of people around and like the space was small" - counsellor & her talked in Vice Principal's Office.
- Felt more comfortable had she suggested that you talk but that you could choose the place that you could talk? - all right that she chose that.

Providing A Safe Place In School
- Feels safer in her home room - it is her class' but like it is also hers because she is in it - familiar.
- Anything particular about the room "...just like it's my desk, my stuff is in there, it's like in my room."
Ownership of space is important.

Safe places in our school? Outside the school like in the playground—can have a conversation in private—no particular place in school that she feels safe in.

Unsafe": anybody can walk in at any time or like there is people around and if you are trying to talk in private they could be standing at the door and hearing what you are saying."

Indicates it is a safe place? Locks and stuff, & there would be either a lot of people or no people at all.

Doesn't feel comfortable/safe in her classroom? There are some people that butt into her business.

If practitioner approached her & asked if she wanted to talk by themselves - no open space-people around still.

What if your practitioner closed the door? "The practitioners they don't really care, they just open the door if they have to talk to you they don't really consider that you are doing anything or talking."

What do you think a practitioner could do then, in that situation, to make you feel safer? Go in a smaller room, far away from everyone.

A place in our school that you think might be suitable? "...one room, its sort of like upstairs, way over there...it's a small room and its got a door and like all the little classrooms are downstairs."

Acknowledged safe places? Does not know.

Needs of kids seeking safe places? "...if it's not safe then you wouldn't feel comfortable talking. I would want it to be safe and private."

Feel comfortable in that space with her? "...sort of like there weren't a lot of people around and like the space was small."

In providing a safe place - a place where the practitioner can be able to talk & confidentiality is key.
-Do you feel that the school is providing you a safe place for you or providing someone that can give you a safe place? -"they are the ones that got that counsellor to talk to me, so in a way, but like I wouldn't go around talking to all of the practitioners."

**Safety In Numbers**

-what is a "safe place" to her? -her house--because its her house and there are people there--it's her space.

-Unsafe--"...anybody can walk in at any time or like there is people around and if you are trying to talk in private they could be standing at the door and hearing what you are saying."

-Why do you say sometimes a lot of people and why none at all? -"...if there is a lot of people around and if you needed help they would be there but if there is no body around there could be like a psycho person in that group of people so you would be safe by yourself".

-Safety in numbers and safety because you are by yourself.

**Disclosure & Its Relevance To Lived Space -Lived-experience**

**In Various Lived Spaces**

-Would she talk to a practitioner? -if it had to do with school or at school

-had to do with something other than school -talk to her friends or her counsellor.

-"...If I got sad at school or something happened to me like outside of school but it like hit me at school."

**The Loneliness of Space**

-Hit her -she was sitting at lunch --"...go to sit with people and they say 'No you can't sit there' so I go to sit somewhere else and they kept saying 'No you can't sit there'. So I had to go all the way to the other side of the room and sit by myself. And then it sort of like hit me that there was like no one there and I was all by myself."
-Eat lunch and then afterward she put her head down and cried and "...it just hit me "Nobody wants you, everything is all bad, the world is bad why would you want to stay here?"

-Started crying and everybody was asking what was wrong & to tell them
-wanted to be left alone—told them that she "...wanted something to take away the pain"—then they all started crying.
Appendix J

Critical Incident Reporting

Coauthor One

Question D.

Tell me about a time when you approached a practitioner about a matter which you consider to be of a delicate nature. Describe the characteristics, features, or indicators which led you to believe that you could trust this practitioner (i.e. what makes this a safe place).

Response to D.

I can remember that day as though it was yesterday, June 11, 1995. The accident actually happened June 10, 1995 but I didn’t find out until the next day.

My family and the "Smiths" were in Ottawa because Joe Smith and my brother were playing in a hockey tournament with their summer hockey team the Platers. Joe and I were having a great time hanging out, riding in the elevators, licking the ice in the ice box and saying things to the French people that they wouldn’t understand. Well except until we are about to leave.

My mom called home to tell my other brother, who was 19 that we were coming home. She asked if everything was OK...and that’s when we found out...that our cousins (father and son) were killed in a car accident. They were coming home from a baseball tournament. The son had been up late the night before at the formal and he fell asleep at the wheel. The father was asleep in the back of the car. A milk truck tried to swerve to miss them but it was impossible. They were rushed to the London hospital. The father died instantly, but the son was in critical condition. He passed on before any family got there. We didn’t even watch it on the news because we wanted to remember them the way they were.
I guess it never really clicked that they were gone until the next day at school. I have never dealt with anything like this before, no one that has been so close to me has ever died, and two deaths were too much. At first I thought that it was all a bad dream, but I never woke up so I had to face the music.

The day that it hit me was the next day at school during French class. We never do anything in French class so we were talking. Well one thing led to another and we got to talking about a boy who had committed suicide at our school. I realized then that they were gone. I could feel that lump in my throat and tears started dripping down my face. I ran to the bathroom fully aware that everyone was looking at me. A minute or two went by and one of the girls in my class came down and asked me what was wrong. I told her and she helped me a little bit by just listening. What made me even sadder was that one of the girls in my class got called "Bones", she ran down to the bathroom bawling, everyone went down to see she was okay. Both of my cousins died and only one person had the decency to take even 3 minutes out of their busy schedule to see if I was OK. Death is a really hard thing to get over. I mean it felt like a big void was there just waiting to be filled, I knew it never would be. I went back to class still crying. A few people asked what was wrong, but I knew that they didn't care. No one would even understand. I didn't know my cousins very well, but I wanted to.

Imagine losing two loved ones all at the same time.

After class was over, our French practitioner took me outside and asked me what was wrong. When I told him he asked me if I wanted to talk to our Principal. I wasn't sure whether I should or not, I felt kind-of silly. I knew that I shouldn't have, but I had never confided in a practitioner before.

I finally decided to talk to him because my French practitioner said that he was nice and that it might help. It wasn't so much that I wanted to talk to our
Principal, I just wanted to talk to SOMEONE. I knew he didn't care, just like everyone else.

He took me up to the speech room and basically told me that the sadness and anger will pass, and he tried to get my mind off of my cousins by telling me the story of when his dad died. He also tried to make me laugh. It helped more than I thought it would because I got out some mixed feelings.

This was really hard thing for me to deal with, especially since I lost both of them. The visitation was especially hard because the mother was standing there with a daughter on each side and a coffin on each side. They all just looked like they were about to collapse.

The funeral was even harder. I still think about them whenever I see a big truck. I miss them.

Surely God was against them but thanks to my principal I have learned to understand that it's a part of life and it happens to everyone.

Coauthor Two

Question D.

Tell me about a time when you approached a practitioner about a matter which you consider to be of a delicate nature. Describe the characteristics, features, or indicators which led you to believe that you could trust this practitioner (i.e. what makes this a safe place).

Response to D.

C2. Well in grade five my parents got a divorce and then a couple of years ago my dad met this girl. And she was not very nice at all, she was mean to me and my brother and she had her own little kid and he was stupid and no one really liked him. And when we went out to my dad's house...like we go there on
weekends...um she would be extremely mean to us because she thought that my dad didn't love her as much when we came and my dad is like "Well we're there and like we are his kids" and you're just a stupid lady. She wasn't nice at all, I told all my friends on her 'cause I couldn't stand her, I told my mom, I told everyone. She would act so innocent around other people and then when there wasn't anyone around she would be the meanest person. She finally left...so my dad has been by himself...well he has a roommate, but he lives by himself and he lives out in the country and I thought about (the time when I really got upset) my parents, about her and some of my friends were in a fight with me and all this other bad stuff that has happened...I didn't think about anything good, just all this bad stuff.

A. So it all seemed to be piling up together.

C2. Yah, and then it sort of like got me depressed.

A. When did it hit you?

C2. I was sitting at lunch and then I go to sit with people and they say "No you can't sit there" so I go to sit somewhere else and they kept saying "No you can't sit there". So I had to go all the way to the other side of the room and sit by myself. And then it sort of like hit me that there was like no one there and I was all by myself.

A. What were you feeling, right at this moment.

C2. Nobody wants me, and sort of mad.

A. Did you break down there?

C2. No, I sort of just eat my lunch and then afterward I put my head down and I sort of cried and it just hit me "No body wants you, everything is all bad, the world is bad why would you want to stay here?"

A. What happened next?
C2. I started crying and everybody was like "What's wrong?" and I said "Just leave me alone" and there were "Like well just tell me". And they were all standing around and they kept asking all sort of questions and I was telling them to just go away. I said that I wanted something to take away the pain, so just leave me alone and they were like 'well don't do that' and stuff. And then they all started crying.

A. And then you went back to class?

C2. No I was in class. Everyone was like out for lunch recess. And then Mrs. Practitioner came and I went and talked to her in the office and then they got the lady that usually talks to me...she talked to me a couple of years ago when that girl was living with my dad. So she came over and then they got this other stupid lady to come in and she like thought that I tried to kill myself like every day and she thought that I was some kind of psycho...she made a big deal about like nothing. She wanted to talk to my mom about it and she wanted to get my mom in because she thought that I was this big psycho lady and she was like a retard and I kept telling her like nothing's wrong, like leave me alone and I didn't want to talk to her. She said that she was coming back and I told her that I didn't want to talk to her.

A. Just so I understand what happened. Did Mrs. Practitioner come over to you and say...

C2. "Let's go talk."

A. So you didn't approach her, she approached you?

C2. Yah.

A. Did she say let's talk at my desk or at the office?

C2. She said 'Do you want to go talk, well then come with me to the office." So we went down to the office and went into the vice principal's office and talked.

A. Did you feel comfortable in that space with her?
C2. Well sort of like there weren't a lot of people around and like the space was small.

A. Would you have felt more comfortable had she suggested that you talk but that you could chose the place that you could talk?

C2. It was all right that she choose that.

A. Tell me happened when she talked to you. What did she say?

C2. Well she asked like what was going on and I told her all the stuff and she was like "Do you want someone to talk to? Do you want that lady to come back in?" And I said "Sure". We talked for a while and then she left. Then I talked to that lady and then...

A. The lady you talked to...is someone that you have talked to before about personal matters ..

C2. Yah.

A. Do you trust that lady?

C2. Yah.

A. And why do you trust that lady?

C2. Because she is like my counsellor, I've known her for a while, like I've done gymnastics with her son and stuff and I've known her for a while. Like I really got to know her when that lady lived with my dad, like I went there every week. I just couldn't stand that lady any more.

A. Would you have talked to Mrs. Practitioner in greater depth if she hadn't suggested talking to this lady?

C2. No like I told her all the stuff and she was like "Do you want to go to that lady". I think it would have been just the same like we wouldn't have talked more. Like she didn't like really know what to say.

A. What did you think of her suggestion to talk to this lady? Did it make you feel more comfortable?
C2. It made me feel better.
A. What if she would have suggested talking to someone else?
C2. I wouldn't have talked to them.
A. Why did you trust this lady?
C2. Well like I just do, she didn't go tell everybody like what I say.
A. That's important.
C2. Yah.
A. Did you have any hesitations in talking to Mrs. Practitioner or this lady?
C2. No I just wanted someone to talk to. Like I didn't want to talk to my friends 'cause like they were annoying me. And they all wouldn't leave me alone.
A. This question may sound repetitive but in answering it will make sure I understand you. So...Why did you choose to disclose to this person?
C2. Well 'cause I needed someone to talk to and I've talked to her before and she has always helped and there is nothing that she has said that didn't work except for when she told me to be friends with that girl that was living with my dad and that just wouldn't work.
Appendix I

Syntheses and Tables of the Patterns of Lived Body, Lived Time, Lived Relations, and Lived Space

Lived Body

Being in tune with one's intuitive side, and being observant of behaviours and attitudes of others often influence a child's decision about those to whom she will disclose. Feeling comfortable and safe around a practitioner are necessary factors in the decision to disclose. Feeling safe in one's environment and feeling secure in space are complementary needs. The need to disclose is often precipitated by what seems to be an inexorable outcome of being unable to deal with aspects of one's lifeworld. Anxieties associated with what others may think, the obsession to repress emotions, and the need to have someone to listen are often stumbling blocks. Practitioners who are genuine in their concern for the welfare of their students enhance the possibilities of disclosure and the possibilities of providing the features of a safe place.
### Table 1

**Lived Body**

<table>
<thead>
<tr>
<th>Patterns Of Lived Body</th>
<th>Exploring</th>
<th>Developing</th>
</tr>
</thead>
<tbody>
<tr>
<td>- need to be comfortable</td>
<td>- comfort &amp; its relationship to disclosing</td>
<td>- if comfortable may disclose-</td>
</tr>
<tr>
<td></td>
<td>- based on an intuitive &amp;/or factual/experiential basis</td>
<td>- uncomfortable-will not disclose</td>
</tr>
<tr>
<td>- being comfortable</td>
<td>- being comfortable in one's space greatly influences the ease of disclosure</td>
<td>- familiar space &amp; a sense of ownership is critical</td>
</tr>
<tr>
<td>one's environment</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- characteristics of someone you feel safe around</td>
<td>- individualistic-some common characteristics required</td>
<td>- must possess characteristic(s)- based on observable behaviours &amp; general overall perception</td>
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<td></td>
<td></td>
<td></td>
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<tr>
<td>- responding to a intuitive feeling-a 'gut feeling'</td>
<td>- intuitive feeling-belief that one-uncertainty of can disclose to a person</td>
<td>what intuitive feeling is based on -choosing to respond to or ignore intuitive feeling</td>
</tr>
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</table>

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<table>
<thead>
<tr>
<th>Lived Body Patterns</th>
<th>Exploring</th>
<th>Developing</th>
</tr>
</thead>
<tbody>
<tr>
<td>-feelings associated being with others &amp; in solitude</td>
<td>-feelings of security/insecurity</td>
<td>-an imbalance in needs</td>
</tr>
<tr>
<td>-feelings of ownership</td>
<td>-a consequence of one's physical being-ownership in living in it</td>
<td>-fosters feelings of comfort &amp; security-safe</td>
</tr>
<tr>
<td>-the escalation of emotions</td>
<td>-overwhelmed-internalized grief/pain-the inevitable breakdown</td>
<td>-physical outpouring of emotions-crying</td>
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<tr>
<td>-coping with one's lived experiences-the need to</td>
<td>-inability to cope with lifeworld</td>
<td>-needing someone to listen &amp;/or disclose talk to-seek out or be sought out</td>
</tr>
<tr>
<td>-what will others think?</td>
<td>-associated insecurities-fear of the unknown repercussions</td>
<td>-ignore insecurities &amp; choose to disclose; fears prevent disclosing &amp; getting help</td>
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<thead>
<tr>
<th>Lived Body Patterns</th>
<th>Exploring</th>
<th>Developing</th>
</tr>
</thead>
<tbody>
<tr>
<td>-the affective domain &amp; the need to repress it down</td>
<td>in coping the body often emotional outbreak-cry</td>
<td>hide emotions-mask pain/disharmony-&amp;/or upon getting emotional hide emotions from others ignore need to repress emotions</td>
</tr>
<tr>
<td>-shared experience</td>
<td>can be a bonding connection to another</td>
<td>can foster feelings of understanding &amp; empathy-act of caring or insincerity &amp; condescending</td>
</tr>
<tr>
<td>-the art of caring</td>
<td>genuine acts/gestures of care</td>
<td>acceptance of unconditional acts of care disbelief of concern-question sincerity</td>
</tr>
<tr>
<td>-being approachable</td>
<td>being able to approach a practitioner &amp; ask for help with a high degree of comfort</td>
<td>behaviour/perceptions of practitioner warrants approachability behaviour/perceptions of practitioner discount approachability</td>
</tr>
</tbody>
</table>
Lived Time

When examining the dimension of lived time it is clear that the when, where and what of the particulars of the coauthor's experience have carried forth in time an interwoven web of meanings, expectations and realizations: trust and its relationship to time, the need to know someone and its relationship to time. The ability to be reflective and retrospective are important dimensions of time. Table 2 Lived Time clearly illustrates these dimensions and their relevance to Lived Time and a safe place.

Lived Relations

Given the abundance of relational patterns, it might seem that lived relations is a dominant theme as illustrated by the length of Table 3. This may hold when the themes are only examined on a "frequency" basis; however, when examining patterns more carefully, it is actually an interweaving of body, time, space and relational themes that exists. This is not to say that the relational patterns are not of particular importance, but rather that they are of notable significance as they demonstrate the relational textures of the intuitions, thoughts and feelings of these coauthors. Although many of the relations emphasize the indicators of a safe place and/or person, when examined with more closely they also become indicators in understanding the junior high school culture and their concerns and needs as individuals in a "period of transition from childhood to adult status, a time ripe with possibilities to become a fully functional and capable individual. It is time when personal limits are explored and lifetime attitudes and patterns of living begin to be established" (Luke & Sinclair, 1995, 31).

Lived Space

The space segments taken from both interviews of the Coauthors although
<table>
<thead>
<tr>
<th>Lived Time Patterns</th>
<th>Exploring</th>
<th>Developing</th>
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</thead>
<tbody>
<tr>
<td>trust &amp; its relationship to time</td>
<td>-need to know person in order to be able to trust them-contact/ interaction is key</td>
<td>-how much time? -quality of time? -know=trust/don't know=questioning of trust</td>
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<td></td>
<td>-concern of confidentiality</td>
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</tr>
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<td></td>
<td>-need to know person</td>
<td>-know someone=trust her=confidentiality don't know someone? trust &amp; confidentiality in question</td>
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<tr>
<td>-knowing</td>
<td>-knowing implies-knowing-knowing=comfortability for a long time</td>
<td>=feeling safe=ease about disclosing -how much time is required?</td>
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<tr>
<td>-in times of disclosure</td>
<td>-who to disclose to is on the what, where, &amp; when of matters-particular persons to disclose to in a relationship to time of</td>
<td>-immediacy=needs someone to talk to -first choice is not always a practitioner -availability? &amp; approachability?</td>
</tr>
<tr>
<td>-choosing who to talk to</td>
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</tr>
<tr>
<td>Lived Time Patterns</td>
<td>Exploring</td>
<td>Developing</td>
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<td>---------------------</td>
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</tr>
</tbody>
</table>
| Lived-experience(s) | trouble-i.e., if trouble at school talk to mom, then a practitioner | -disclosure-the particulars |-influential in determining the decision to disclose -available/approachable practitioner that possesses the particulars at time of need is key -particulars based on time =need to know=trust=feel comfortable -availability of a safe place & a practitioner that offers a safe place -reflective & retrospective insight -being able to articulate & -possibility of understand the significance of one's lived-experience(s) transformation/growth & trust of others -or regression & mistrust of others -ability to suggest/advise others (table continues)
<table>
<thead>
<tr>
<th>Lived Time Patterns</th>
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<th>Developing</th>
</tr>
</thead>
<tbody>
<tr>
<td>-talking to a practitioner</td>
<td>-prior experiences</td>
<td>-can have positive,</td>
</tr>
<tr>
<td>-prior experiences</td>
<td>-influential in future</td>
<td>-affirming confirmation or negative, inhibiting consequences</td>
</tr>
<tr>
<td>-the particulars that</td>
<td>-dealing with the &quot;stressors&quot; of the moment(s) prior to deciding a need to disclose</td>
<td>-build-up of the stresses</td>
</tr>
<tr>
<td>led up to the critical</td>
<td>-inability to cope on</td>
<td>-eventually incident</td>
</tr>
<tr>
<td>-the transformative moment</td>
<td>-a need to talk to someone</td>
<td>-overwhelming</td>
</tr>
<tr>
<td>-a need to disclose</td>
<td>-insecurities/anxieties</td>
<td>-emotional outbreak</td>
</tr>
<tr>
<td>-associated feelings</td>
<td></td>
<td>-asked if needs someone to talk to?</td>
</tr>
<tr>
<td>-future disclosure</td>
<td>-possibilities of disclosure</td>
<td>-saving face-self-dignity</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-need someone to talk to</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-recognize the positive outcomes of talking to someone</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-question trust &amp; confidentiality</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-definite persons &amp; priority ordering of persons to talk to</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-still feel uncomfortable</td>
</tr>
</tbody>
</table>

(\text{table continues})
Lived Time Patterns | Exploring | Developing
-------------------|----------|-------------------
talking to previous person disclosed to or comfortable

relatively smaller in number as compared to the other dimensions, reveal much insight into the lived space and its relationship to a "safe place". This dimension deepens our understanding of perceptions of a safe, comfortable surrounding, one in which the student chooses to disclose. It attunes the practitioners to features that increase the likelihood of disclosure by means of providing "comfortable", "welcoming", and "approachable" spaces.
<table>
<thead>
<tr>
<th>Procedure</th>
<th>Compounds</th>
<th>Phase 1/II Results</th>
</tr>
</thead>
<tbody>
<tr>
<td>Formulation</td>
<td>Stability</td>
<td>Results in improved bioavailability</td>
</tr>
<tr>
<td>Manufacturing</td>
<td>Toxicity</td>
<td>No significant adverse effects</td>
</tr>
</tbody>
</table>

Some studies have investigated the potential of using different compounds in the formulation process. It was observed that a specific compound showed promising results in Phase 1/II trials, leading to further development. However, additional research is needed to fully understand its potential.
### Table 3

**Lived Relations**

<table>
<thead>
<tr>
<th>Lived Relations Patterns</th>
<th>Exploring</th>
<th>Developing</th>
</tr>
</thead>
<tbody>
<tr>
<td>-safety in numbers</td>
<td>-security/feels safe when in the proximity of others or when alone -insecurity/not safe when in the proximity of others/alone</td>
<td>-a need to be aware of others' relation in space -affects disclosure -conflicting needs</td>
</tr>
<tr>
<td>-indicators of someone you feel &quot;safe&quot; around</td>
<td>-trusting, confidential, nice, approachable, &amp; respectful</td>
<td>-specifics of each are on individualistic interpretation; are practitioners aware of characteristics &amp; how do they determine if they need to improve on them, or simply don't possess such in the eyes of the students?</td>
</tr>
<tr>
<td>-disclosure-who to talk to?</td>
<td>-school matters-mom, then practitioner -school matters-friend, then counsellor</td>
<td>-practitioners are not necessarily the first person children would disclose to -why not?</td>
</tr>
</tbody>
</table>

*(table continues)*
<table>
<thead>
<tr>
<th>Lived Relations Patterns</th>
<th>Exploring</th>
<th>Developing</th>
</tr>
</thead>
<tbody>
<tr>
<td>-trust, comfort, &amp; respect</td>
<td>-home matters-friend, then counsellor</td>
<td>-how can practitioners foster safe places and be safe person to disclose to?</td>
</tr>
<tr>
<td>-being comfortable with one’s practitioners</td>
<td>-trust=confidentiality, knowing=extended interaction/contact with person-respect=understand prerogative</td>
<td>-is there a need? and/or are their needs being fulfilled by significant others?</td>
</tr>
<tr>
<td>confidentiality</td>
<td>-comfort=nice person, positive &amp; doesn’t make you talk</td>
<td>-all concepts are intertwined-each coexists with each other directly influences who disclose to</td>
</tr>
<tr>
<td>confidentiality</td>
<td>-a need to have a comfortable relationship with ones practitioners</td>
<td>-being comfortable a disclosure</td>
</tr>
<tr>
<td>confidentiality</td>
<td>-demand for confidentiality-need for confidentiality</td>
<td>-few practitioners that feel comfortable with--no safe places in school-</td>
</tr>
<tr>
<td>confidentiality</td>
<td></td>
<td>-if practitioner breaks</td>
</tr>
</tbody>
</table>

*(table continues)*
<table>
<thead>
<tr>
<th>Lived Relations Patterns</th>
<th>Exploring</th>
<th>Developing</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>privacy &amp; a safe place from practitioner</td>
<td>confidentiality-never trust again &amp; need to know that practitioner will not tell other practitioners</td>
</tr>
<tr>
<td>-anxieties with getting help-what will others think?</td>
<td>-fears associated with unpredictability of the response of the practitioner disclosing -what will she think?</td>
<td>-fears override need to disclose -accept fears &amp; disclose -fear of practitioner overreacting-involving others</td>
</tr>
<tr>
<td>-sharing stories</td>
<td>-practitioner sharing their lived-experiences with students</td>
<td>-convey understanding &amp; share part of their lifeworld with student -nice but not essential -must allow for individual differences &amp; uniqueness of of lived-experience</td>
</tr>
<tr>
<td>-expertise?</td>
<td>-friends can not always fulfill needs-need the &quot;expertise&quot; of</td>
<td>-expert allowed to pick location of safe place &amp;/or suggest talking to another</td>
</tr>
</tbody>
</table>

(table continues)
<table>
<thead>
<tr>
<th>Lived Relations Patterns</th>
<th>Exploring</th>
<th>Developing</th>
</tr>
</thead>
<tbody>
<tr>
<td>-the need to &quot;know&quot;</td>
<td>-knowing=extended</td>
<td>-practitioners often suggest to disclose to</td>
</tr>
<tr>
<td>someone</td>
<td>period of time</td>
<td>others-others=experts</td>
</tr>
<tr>
<td></td>
<td>knowing=implies be</td>
<td>-ambiguity in definition</td>
</tr>
<tr>
<td></td>
<td>able to trust some</td>
<td>-don't know someone &amp; can disclose-don't know</td>
</tr>
<tr>
<td></td>
<td>one</td>
<td>some others &amp; can't disclose-unpredictable</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-finds it difficult to trust another</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-develop a sixth sense-a sensitivity &amp; trust of</td>
</tr>
<tr>
<td></td>
<td></td>
<td>oneself to know if someone is trustworthy</td>
</tr>
<tr>
<td>-a caring relationship</td>
<td>-need to be cared about</td>
<td>-need to demonstrate acts/attitudes that</td>
</tr>
<tr>
<td></td>
<td></td>
<td>convey a caring nature</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-enhances general well-being &amp; being</td>
</tr>
<tr>
<td></td>
<td></td>
<td>understood</td>
</tr>
<tr>
<td>-the art of listening</td>
<td>-need for someone</td>
<td>-talking helps-keeping</td>
</tr>
<tr>
<td></td>
<td>to listen</td>
<td>everything bottled inside</td>
</tr>
<tr>
<td></td>
<td></td>
<td>is destructive</td>
</tr>
</tbody>
</table>

(table continues)
<table>
<thead>
<tr>
<th>Lived Relations Patterns</th>
<th>Exploring</th>
<th>Developing</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>-desperation-just need</td>
</tr>
<tr>
<td></td>
<td></td>
<td>someone to listen &amp;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>someone that doesn't</td>
</tr>
<tr>
<td></td>
<td></td>
<td>demand answers</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-the &quot;art&quot; of listening</td>
</tr>
<tr>
<td></td>
<td></td>
<td>required</td>
</tr>
</tbody>
</table>
Table 4

**Lived Space**

<table>
<thead>
<tr>
<th>Lived Space Patterns</th>
<th>Exploring</th>
<th>Developing</th>
</tr>
</thead>
<tbody>
<tr>
<td>-being approachable</td>
<td>-important-should be able to feel comfortable approaching a practitioner &amp; asking for help</td>
<td>-needs to be approachable &amp; offer safe place to talk</td>
</tr>
<tr>
<td>-feeling safe &amp; comfortable in one's lived space</td>
<td>-space can either exhibit comfort/security or discomfort &amp; thus insecurity</td>
<td>-occupy &amp; utilize space that one feels comfortable &amp; at ease in avoiding space(s) that you feel uncomfortable in sensing safe &amp; comfortable influences decision to disclose</td>
</tr>
<tr>
<td>-providing safe places in school</td>
<td>-few safe places in school -feels safer in home room</td>
<td>-if no safe places-will not feel comfortable in disclosing -who &amp; how do you determine what a safe place is?-different for different kids?</td>
</tr>
</tbody>
</table>

*(table continues)*
<table>
<thead>
<tr>
<th>Lived Space Patterns</th>
<th>Exploring</th>
<th>Developing</th>
</tr>
</thead>
<tbody>
<tr>
<td>safety in numbers</td>
<td>-associated feelings of safety/security when sharing space with others</td>
<td>-need to feel safe-need to have people around &amp; still have privacy &amp; confidentiality</td>
</tr>
<tr>
<td>-disclosure &amp; its</td>
<td>-depending on where personal matter occurs</td>
<td>-matter takes place in school-talk to friend/practitioner</td>
</tr>
<tr>
<td>relevance to lived</td>
<td>influences choice of who to talk to</td>
<td></td>
</tr>
<tr>
<td>space</td>
<td>-feeling alone in one's general space-even if occupied by others</td>
<td>-isolation-can lead to detrimental outcomes</td>
</tr>
<tr>
<td>-the loneliness of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>space</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>