

## Externalizing conversations: Statement of Position Map 1

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Welcome to another Friday Afternoon, my name's Mark Hayward and I am a part of the Institute of Narrative Therapy in the United Kingdom. I'm here today, this afternoon, to talk a little about Statement of Position Map I. Statement of Position Map I, equally with Statement of Position Map II is entirely the work of Michael White, okay, and what I'm going to be talking about is my understandings of what Michael talked about and how he explained his ideas about this maps, sequence of questions, and the different areas of enquiry, where they might go to, and what that might achieve for us. Now, this map was also in the past known as the Externalizing Conversations map so I did come across it in some literature and it says Externalizing Conversations map, it's basically the same thing. Now really this is, this is a problem-focused map, this is a way to help you get onto the problem, now, whilst we don't always want to be talking about problems, there are times when people do want to talk about problems, it's important to talk about problems, to provide some acknowledgement for that problem, and this is like a sequence of enquiry that can help us do that. Now, you know, as a map, it's just like a metaphor, maps for a metaphor, and it might also be called a pathway in that it suggests a kind of a sequence of enquiry that's ... you don't have to rigidly follow, that's not in the spirit of it at all, but there's some logic, there's some rationality, some sense in the, in the questions and the order in which they fall. So if you turn to the powerpoint that hopefully you've got, there's 9 slides on the powerpoint.

The first one says Externalizing Conversations and Statement of Position Map I, so I'll just talk about that. That just shows that this is, it's a structure, it can externalize the problem. Now I'm hoping you might have some familiarity with externalizing, and this map extends on externalizing practice and adds to it, so you can develop externalizing conversations and use them to develop an understanding of the problem. It also, this map allows us to provide a full acknowledgement of the problem on a person's life so there's really no limit to how far we can go in providing that important acknowledgement. It also gives people some distance between themselves and the problem, so they're not defined by a problem, they're not standing in the territory of a problem, they are outside the problem, they're at arm's length to the problem, they're in relationship with the problem, they're not divorced from it but nevertheless they're not defined or identified by it, they've got another place to stand in where they can see more than just the problem. So the first area of enquiry, when we are deciding we might want to talk more, to understand more, to provide more acknowledgement of a problem, it's about the characterising or the naming of the problem, this is on slide two. Now, of course, it's very common for counsellors and therapists to try and name the problem, find some way to characterise it but it's important not to just do it in any old way or if you're not careful what might happen is that you'll get an experience-distant characterisation of the problem.

You'll get some name for the problem that limits the possibilities of the conversation. For example people might come and say, well the problem's depression or the problem's anxiety. Now these words are the words of experts, this is professional language, okay, so if we agree that the proper naming for a problem is to call it, let's say, depression, well who knows most about depression? Who's studied books on depression, who's been to classes on depression, who's taken exams on depression, read papers on depression, well it's us, isn't it? So if we accept this kind of professional experience-distant language, in that it's distant from the experience of the person, then what we're doing is immediately accepting a hierarchy of knowledge that's quite counterproductive. In that hierarchy, who's at the top? Well we are, aren't we, because we are the people who have studied and learnt and are familiar with this language. And the people we're talking to are then underneath us in this hierarchy, this will have unwelcome effects, so what we're going to go for is not an experience-distant description but an experience-near description. Some way of characterising the problem that reflects our own personal engagement with it, immersion in it, and their own personal relationship with this problem. So for example, you'll see there's some examples on slide two here, one of them was a woman I was seeing who said, oh the problem's depression, okay, and I said, well what kind of depression are we talking about here? You know, what colour would it be? Okay, this is an attempt to start to externalise it, and she said, well it's black, and I said, well is it like shallow or deep? Well it's deep, oh it's like the black depth, she said yeah yeah, that's right yeah. So the black depth is already a better description of the problem than depression because it gives her some authority over it.

There's another example here of a young man I was seeing called Jack. He came in, his mother said, oh Jack's having all these terrible tempers, you know, awful tantrums. Now again, this is the kind of language of adults, you know temper tantrums, and Jack wasn't the least bit interested in talking to me, why should he be? He came with his two brothers and they were pointing at him and saying, yeah Jack's a problem, he's got these terrible tempers, you know. And I said, well Jack, what kind of tempers are we talking about here? He said, what, what do you mean? I said, well I saw a boy last week and his mother said he was having to deal with tempers and he told me his tempers were tyrannosaurus rex tempers. Are your tempers tyrannosaurus rex tempers too? He said no, no of course they're not. I said oh okay, well what kind of tempers are we talking about? He thought for a minute, then he said wolf. Oh wolf tempers! Okay, I'm beginning to get a bit of the picture, now tell me a bit about these kind of wolf tempers, like because I've seen pictures of wolves on the telly you know and sometimes they're quite cute and cuddly, little wolf cubs, and sometimes they're kind of fierce. And he said they're monsters! Oh right, wolf monsters, okay, that's getting clearer. And I said, well how does he kind of go about his day, this wolf monster, like what happens? Like does he ... is he kind of always there with you or does he kind of slink along in the under groves and then leap out or does he stand in front of you and kind of bare his teeth, what does he do? He pounces, Jack said. Oh okay. So now we've got the pounce of the wolf monster. Now, I asked around his brothers and his mother whether anyone else had experience of pouncing wolf monsters in their life, they said no, none of them knew about them. Now, see

Jack has been elevated, you know, three minutes ago Jack was a child with a problem, now he's the consultant on the problem, he's the only one who knows about pouncing wolf monsters, the only one who's had to live with pouncing wolf monsters, he's now been elevated to some authority on the problem. He's much more interested in talking to me now than he was. So it's a very helpful way of engagement. There's another example here of a woman I was talking to who said, oh my problem is detachment disorder. Now maybe someone had said she'd got attachment disorder, I don't know, but see again this is a problematic description so after a few questions, she said, I think it's a lurking suspicion of my mother's love, okay. This is much more easy to deal with and gives her much more say over the problem. So this is why it's important not to have any old characterisation of the problem, but to go for an experience-near one.

As it says here, they provoke primary authorship by the person describing the problem, okay. They're not passing problem-solving possibilities onto other people, it's their knowledge that's brought to the fore, not other people's. So that's the first area of enquiry, Statement of Position Map I. Let's turn to the next slide, which is slide number three, which gives some further examples of kinds of questions that can help externalise the problem in experience-near ways. I won't read them out, you can see them all written down for you. Often with children, children will draw problems or you can get them to model problems, these are just different kinds of externalization. So we've got now a problem that's been characterised in externalized and experience-near ways. Then second area of enquiry, slide four, is to make some connections with that described problem. Now typically these might be effects of the problem, but it might not also be effects, it might be things that came beforehand chronologically, it might be the foundations or the precedents of the problem. So as we ask about the effects of the problem on a person's life for example, then what we're continuing is that externalization, okay. If we're talking about the effects of a problem on a person's life, the problem is not the person's life, okay, one affects the other, so implicitly we're extending on that externalization. And there's really no end of connections we can make, no end of effects we can draw out or ask about if we want to properly acknowledge the problem, what it's done to someone's life.

So just some examples here about the kinds of questions I asked, like has the wolf monster affected your friendships? I remember also asking whether it affected his pocket money, it had. Had it made a difference to his bedtime, yes it had had him going to bed earlier than it used to. Did it affect how he got on at school, yes it had him staying in at break time for detentions. So you can get a sense of the kind of extent or the influence of the problem on Jack's life. Okay so that's the second area of enquiry, the effects of the problem on a person's life or it might be on other people's lives or it might be effects on relationships, it might be effects on their hopes for the future, it might be effects on their mood, you see there's really no limit to how much we can ask. In fact sometimes if it felt like someone had never really had a chance to talk about the problem, I might say, well, you know, I've understood that it's had this effect on your life and it's done this and this is what came beforehand and these are other connections with the problem, do you think I've understood enough now or is there more that I could

usefully get to know about this? So I can be guided as to how much acknowledgement is important to provide.

Two other kinds of connections I might ask about, one is about whether this problem appears in different contexts of life, other contexts of life than the ones immediately described and in other connections, whether other people also have had experience of this problem, okay. For example if you're talking with a child, their parent might well have had to deal with a similar problem when they were young. So that's the second area of enquiry, that's slide four, under Statement of Position Map. Let's go to slide five where there's some further examples of connecting questions, I won't read them out, you can see them there in front of you, there are no limit to examples, they're just some that I've found useful. So that's the second area of enquiry. The third area of enquiry is about the person's position on the problem and its effects, okay. It might also be about their experience of the problem and its effects, that's sometimes an alternative kind of word that can help people, you know, bring to mind ideas or things from their life that are relevant to this area of enquiry. So this might be just a simple question, it might be something like, you know, are you in favour of this or are you against it? Is this a positive thing in your life or a negative thing? And this might give us an idea of their position on the problem. It's very important to elicit their position on the problem before we go any further. It's all too easy for us to think that we know, you know, that this is a bad thing to have to deal with this kind of a problem, or to think that well, the social worker or the policeman or the teacher or the parent, they're the people whose views really matter on whether this is good or bad, or what society says about it etcetera. Now when we do that, we risk separating the person we're talking with from the conversation because we risk going on with the conversation not because they want to because it's a problem or a worry or they don't like what's going on, but because other people don't. So this is why it's called Statement of Position map, it's such an important area of enquiry. We might also ask someone, like, well what's it like to live with this problem? See that's a question about experience and it'll elicit the same kind of response. So here's some kind of questions here, some candidate questions, for eliciting people's experience, who would you rather have in charge of your life, the wolf monster or yourself? Well Jack decided he'd prefer to be in charge of his life himself rather than having the pouncing wolf monster. Does the wolf monster have his own interests at heart or does he have your interests at heart? Well unsurprisingly he didn't have Jack's interests at heart. So this ... another important aspect of this position on the problem and its effects is that it further extends that externalization, it further separates the person from the problem, because they're not defined by the problem, they now have a position on the problem, it's quite likely to be against the problem, okay.

The other thing is it's a springboard, a platform for all further enquiry really now, because everything else we ask about is on the basis of their position on the problem, not our position or an assumed position or whatever. So it really centres their preferences. The next slide, slide seven, is some further examples of questions to elicit someone's position on the effects of the problem and the problem itself, and you'll see there, they speak for themselves in some of the possibilities that you can ask, it may be a very short enquiry, this area three, it

may even be that by this stage in the conversation, it's become very very clear and people have already told you about their position on it so it's not that we have to make it a separate discrete stage if we've already been made clear about it, but if we haven't, it's so important to get that clear. So that's the third area of enquiry. When we talk about position of course, we're beginning to talk about values. Your position on something always reflects in a small way what you're giving value to, what you're holding precious here. But it's not a big question, like saying well what are your values in life, or what are your values about friendship, or your relationship with your mum or whatever. It's a much easier question to ask than that and it's a good springboard also for the next enquiry which is about the values of the person that make sense of their position so that's the fourth area of enquiry, this is slide eight now. The values that provide a context for their position, that make sense of their position.

So we might ask a question, like a why question, like well why is it you're against this problem? It might be simple as that. What is it that this problem gets in the way of that you want for your life? You know, what is it stopping you achieving in your life? Are there ambitions or hopes or dreams it seems to be trying to thwart? So we're now getting into what draws people forward in life of course, now we're talking about values, and there are some example questions here on slide number eight about the kind of questions we might ask. It might just be a why question, it might, you know, it might be, like what kind of life are you interested in that's at odds with the life that the pouncing wolf monster is taking you down? People will have ideas and hopes for their life that won't fit with the ideas that the problem has. These values also stop the therapist being the main author as to why something has to change here, why we need to move forward in some way, because this kind of problem is having these effects, I don't like it because it's getting in the way of something else I did want, so now we have a rationale for taking action, don't we. This is not our rationale, it's theirs, it's because they want things to be different. So the last slide, slide nine, is some other possible questions you might ask to, you know, elicit information about the values that make sense of their whole position on this matter. So we've really kind of gone through the four areas of enquiry now, and the Statement of Position Map I. If you look at your synopsis, you'll see that we have gone through those four and there's a bit in that synopsis also about why we might want to use this, what our intentions might be, and when we might use it, at what points in our work might it be useful and typically it might be in the beginning when people perhaps want to talk about a problem or someone else wants to talk about somebody's being a problem. It might be when a new issue emerges, a new kind of worry seems to emerge. It might be if someone's never really had a sense of being ... receiving acknowledgement for what their life's been like, never had a sense of feeling heard of listened to about what's been going on for them. You know, or when a new kind of particular problem emerges, we can use this map as a guide for our enquiry.

### **Example of work**

What I'd like to do now is to look at an example of work and to see if it's possible to work out how this map might have been useful to my enquiry and what it might have achieved for us that I could never have achieved without it.

Something else I'm going to do is to chart our conversation, the conversation I'm going to talk to you about, on a kind of a blank Statement of Position Map I form. Now charting is another one of Michael White's ideas, a way to clarify what's happening in a conversation, and you have I think a sheet of paper which says Statement of Position Map I and it has kind of four lines, four horizontal ... five horizontal lines with those four areas of enquiry and what we'll do is to map the different questions and responses in the transcript onto that chart so by the end of the conversation, we have a chart of the conversation that goes kind of up and down this map. Now my example of practice certainly doesn't go from the bottom straight up to the top. Practice, in my experience, is rarely neat or orderly in that way, it's much more up and down and you'll see this happening with this boy I was talking with.

So let me just tell you a bit about this boy, he was called Joey, and Joey was 9 years old, he was at a primary school in England and he came with his mother, she was called Petra, and his father, who was called Mart. And so we'll just go through the transcript, I won't refer to pages because yours might have been printed out in different pages than mine, but the first thing I'd already known about Joey was that he'd been excluded from school, he'd been excluded for a week, this was the second time he'd been excluded and this is because of what the school called unprovoked violent attacks on other pupils and on belongings of the school. So we already know now, don't we, that one of the effects of this issue had been his exclusion so we're starting really from that second area of enquiry, the effects, so I'm just going to make a little chart, make a little mark on my chart as we talk and then I'll point to it as we go on so we can try and see whether we're kind of seeing the conversation the same general way. So I'll just hold my chart up here, this is what I'm thinking that we've got this, and I've put an x just on that line, so I think we're starting off here the conversation with an effect of the problem. So then if we just read through the transcript together, it's only short, it's about eight minutes of video I think, and Petra, that's his mother, she says, because you asked me, she's saying to Joey, because they've had anti-bullying week this week in school, you asked me if I thought you were a bully, and I said well I didn't really know, not as far as I'm aware, and then you didn't like that did you because you made it sound like I am. No I'm not with you all the time, I'm not with you in class so I can't speak for when I'm not there. What, do you think you're a bully? So we're now onto a kind of naming of the problem, aren't we, okay, she's talking about her son as being a bully. Now this is a highly internalised description, and this is typical of the places people often start so we've gone from some kind of effect of the problem down to a kind of characterising. This is a literal characterising of Joey as a problem himself in that he is a bully, okay, so we have to be careful about externalising bullying I think, bullying are acts of violence and I don't think it's okay just to separate Joey too much from the acts of violence, to pretend that he didn't have some responsibility for them.

For example, I don't think it's okay to say, okay so it was the fist that hit the other boy, it wasn't you, so I'm going to be careful about just what limits I'm going to go in externalizing the bullying. I'm not going to add to his mother's internalizing, defining him as a bully. So anyway, we'll just look on, Joey says, sometimes, yeah.

So Joey seems to be agreeing that sometimes, yeah, he is a bully, okay. So I ask, could that lose you friends? Now on our map, this of course is a possible effect of the bullying, it could lose him friends, so we've gone down to characterising, down one level, we're coming back up again now to an effect of the problem, okay. So this is what I've got on my chart, I've got like an x going down, a ?? (24:11) then back up again, okay. So Joey nods, he agrees this could lose him friends, and then I say, and the kind of bullying things that you can get into, would that include shouting in people's faces? I asked that because he'd already told me that he'd been shouting in people's faces. I'd had a number of small bits of information of what had been going on that hadn't been characterised as bullying so I had not been able to kind of assimilate them into the story of bullying, okay. Now I'm wanting to see if they fit, if they make sense, if these are also events over time that link into this themal plot of bullying. Joey nods, yes, he nods that could include shouting in people's faces. I say, would there be other things too that you think people might count that as bullying? Joey says, mmm making fun of people, I do that a lot. Okay, so now we're talking about the specifics of the bullying, aren't we? This is a characterisation of the bullying. This isn't a characterisation so much of Joey as a bully, but the particular acts that constitute bullying.

So we're back down on the characterising in a slightly preferred form to me, because these are more technical descriptions, they're not pathologising or highly negative descriptions of Joey. I say, anything else Joey? What about rubbing people's drawings off the board, because I'd heard he'd been doing that. Joey says, I've done that once, okay so that's another particular description of the kinds of bullying he'd gotten into. Then I say, what about the fighting, was that ever, could that ever have been called bullying, the fighting you get into or not? Joey says, I think yes, okay. So that's two further examples of the particular kinds of bullying. So then we've heard a bit about some of the effects, we've got a bit of detail about what kinds of bullying he's talking about, so I say to him, and what do you think about bullying? Do you have like a position on bullying? What's your ... I know schools don't like bullying, but what do you think? So here I am asking Joey to be clear about what he thinks about bullying, so I'm clearly in the area of asking about his position on bullying. I say that second bit, I know schools don't like bullying but what do you think, because he doesn't answer my first question, there's a bit of a gap, a pause, so I try and provide some idea, some kind of background idea about what other people might think. Sometimes this can help make it clear what you might think, if you're clear what other people might think. Joey says, I think that like not everyone's going to get on but ..., okay, he's struggling to answer. So I say, so if you don't get on, you know, what were you going on to say. Joey says, oh I can't explain. So what I've done here is asked him a question too far, haven't I, it's too big a question, it's too much of a stretch, it's not reasonable, it's a bad question, I shouldn't have asked it. You can see why I did ask it but it was too soon. So I drop back a level and ask him some more, another question about something a little different that I hope might make it a bit clearer for him what his position could be.

I say, I was just asking about what you think about bullying because some people really hate bullying, some people think well bullying's okay, it's just the way the

world goes, you know, I wondered really what you thought about that, are you a bit in the middle or it depends who's doing it or ... so I'm trying to provide him with a kind of a bit of a background of ideas and information and views and often when we get some kind of background about what the possibilities are for a position, it makes it a bit clearer what our position is. It's a bit like that idea that it's easier to compare two things and describe one, okay, when you describe one is setting up some kind of background, some kind of situation which your own experience can fall into sharp relief, the contrast can become clear, become easier to know what you think.

Joey says, well a bit in the middle, I mean people can be like criticised in a way and obviously there's a joke, there's joking, but then I think it can be taken past joking to a certain point. Joey's still not really answering, is he, he's still not able to let me have his position on bullying. I imagine he's never been asked the question before, he doesn't know what his position is, he's got to think this through, it can also be a hard thing for him to talk about, the position on bullying. So he talks now about joking, okay, which is ... he's talking about joking and taking it past joking, now that does sometimes constitute bullying, doesn't it, going past joking, so I was interested in this. So, and I say, yeah or you might think you're joking but they might feel it like bullying, just to see if I understand that's what he meant. Joey says yeah. Just turn over my page at this point. So I say, that's two other things, two other particular examples, technical examples of the kind of bullying we're talking about, it could be taken past joking, it might start off joking, go too far and it gets really personal or something, or it might feel like joking to you and it might not feel like joking to them. Are those things you think you might've got into at times? Joey says yeah. I say, which ones of those things? Joey says, both of them. So what we've got now is two further examples that make clearer this characterisation of the bullying he's got into. So on my little map here, you'll see that we've gone up and down and we've gone down again, and this is typical. So then Joey says, when I say well which one of those things, he says both of them, I've actually realised that in the circle time, that's a particular thing they do in school, they sit children round in a circle, there was a boy, um, who was one of my friends and I kept saying he was part of the midget club and like he sort of went along with it, and there was another friend, I made fun of his accent and they went along with it as well, and after that circle time, it was completely different, first they were going along with it and then they were completely upset.

So we have two more examples now, don't we, of the kinds of bullying activities you've been getting into. The first one he's saying one boy's part of the midget club and the second one he's making fun of another child's accent. So I say, so sometimes people can go along with bullying to try and make it stop, don't they, to try and stop themselves getting hurt. Joey's nodding vigorously at this point, so I say, you've done that when people have done that to you. Joey says, I think it can work sometimes but then, people, say if someone calls me an idiot, and I go woop de doo yeah look at me, I'm an idiot, then it can sometimes all get worse because they go, oh you've just admitted that you're an idiot. So it's like, I think what's he talking about with going along with joking and then to try and stop yourself getting hurt, Joey's pointing out what it can lead to, I think he's quite



right about that! So I say to him, this is a number, I've got five different kinds of bullying here you found yourself getting into at times. Now that's the kind of, my externalization, bullying you found yourself getting into at times. In fact if you've been doing your chart with me, 1, 2, 3, 4, 5 ... we have 8 kinds of bullying, I wasn't very good at counting. It is 8 in fact. You found yourself getting into at times, What, I mean, I'm just not sure what you think about all these things, I say, whether you think they're okay, or partly okay or not okay or ... I pause for a bit, Joey doesn't say anything. Now you can see where I am, I'm back up to positioning now, thinking well now he's described a bit more about the particular kinds of bullying, had a bit more chance to think, maybe now he can speak about his position on this. I say to him, shall I go over this, I've been making notes, verbatim notes of what he's said, the different kinds of bullying, so now I can provide that kind of editorial, that backdrop, that editorial of what he's told me, okay, his current knowledge from which it might be that ... a foundation from which it might be an easier stretch to go to to respond to that question which is a higher up question about what he thinks about it, what his position is. So I say, shall I go over this. He nods. I say, making fun of people kind of bullying, shouting at people's faces, fighting, going past joking, joking but the other person feels it's like bullying, what do you think about these kinds of ways of acting towards, you know, between children, okay.

So here I am back in a positioning question. Joey says I think the joking thing is perfectly normal, but I think the shouting, arguing, physical fighting, I shouldn't be doing it, okay. He's getting clearer now about his position on some of the aspects of the bullying, okay, the joking he says is normal and a lot of banter is normal, I think, and a lot of banter is kind of affectionate and shouldn't be confused with bullying but he's clear that shouting, arguing, physical fighting, I shouldn't be doing that. So I said to him, have you got into arguing kinds of bullying as well in the past, I haven't heard much about arguing kinds of bullying. Joey says yeah. And then I say, because arguing with your dad, you probably wouldn't call that bullying, would you. I just want to be clear about different kinds of arguing because not all of them would probably constitute bullying. But you got into arguing that could be called a kind of bullying, Joey says yeah. Now I say, so if you're joking but if you go on past joking, you wouldn't call that bullying, I just want to get clear about whether, how he would characterise that joking.

Joey says, mmm I think I'm okay about the joking part but I think it's quite hard to tell when you've gone past joking so that's the hard bit. I think this is a fairly sophisticated understanding of joking for a 9 year old boy and I would agree that it fits my experience. So I say, it is hard, isn't it, does it happen with you like Tom jokes, Tom's his older brother, okay, quite a bit older, like Tom jokes and then goes past it and he might not know. Joey says, I do think there have been times, okay, but not times that I can remember. And then Mart, who's his dad, who's been sitting quietly listening to all this, next to Joey up to now, says, there are times when Joey tolerates Tom's attitude behaviour, although Tom's been pretty much oafish, is probably what I'd best describe Tom as, and there are times when Tom's behaviour is almost like a red rag to a bull with him. It depends on Joey's mindset at the time how he deals with it. So then I see there might be

another link here, another connection with the bullying and I say to him, so you've been on the receiving end maybe of some of the stuff yourself? Do you think that's made it easier for you to get into, like if you've been on the receiving end of pretty much all the types of bullying, I beg your pardon receiving end, that if you've had to receive it, you might feel like dishing it out sometimes or something? So this is about, an enquiry about a connection between whether he's on the receiving end and whether he's gotten into it, okay, so that's down a level on our chart. Joey says no, I've actually never felt like that, but I do feel really bad once someone has said to me, like you know, I think you're bullying me, because I have been on the receiving end of pretty much all the types of bullying and I don't like it, and then it sort of makes me feel sad that I'd sort of been a bully, I don't really like it. Joey's extending on his position now, isn't he, he's much clearer, he's got more words, he's got much more to say about what he thinks of this.

So it's possible now I think for me to ask about, you know, well if he doesn't want to be like this, how does he want to be? Now this is a question about values, isn't it, when you ask someone how they do want more to be. So I say, so how do you want more to be? So if you don't want to be a bully, how would you describe the way you do want to be like? If you're getting away from bullying, what are you getting towards? What kind of way of being or treating other people are you getting more towards? Now, this is a question I hope will work for Joey, you see, with an adult, you might be able to say, well do you have particular values that would work here, that's not so useful with a nine year old boy, but there are nevertheless forms of questions that can take us into the same area. Okay, Joey says, um I don't know, just a good friend really. This is a value now, so you're speaking about the value of friendship. So I say, a good friend? What's involved in that, in good friendship? Joey says, about treating them with respect. So we've got two things ... friendship and respect, okay. So I say, respect, so that's what you want to get more towards, respect, yeah, okay. So this is, I'll just show you how my charts are looking, that I've been making up, see we've gone up and down, all over the place, but we have gone to all the areas and we're now in the area of what Joey gives value to and this is a base for a very different kind of conversation, conversation about respect, conversation about friendship, conversation about just knowledge and experience of that and how comes he values it and where that might have come from, who else might be ... etcetera etcetera.

We're in a way off the Statement of Position I Map, what we've done is gone from the problem to something that Joey gives value to that will take us somewhere else now, away from the problem. So that's about come to the end of this bit of transcript and I hope you've been able to see how ?? (38:07) an example of the importance, particularly of positioning, okay, this is a thing that is so important not to go on beyond until you've got something clear about that, otherwise you risk losing the person, okay. And also I think how, you know, these conversations aren't, you know, just go straight up, 1, 2, 3, 4, they're a bit all over the place. But with this understanding of the map in our minds, then we know how we drop down a level, okay well this question hasn't worked, asked him a positioning question, he couldn't answer it, okay, I need to drop down a bit, provide a

stronger platform and then have another go. Doesn't work, okay let's drop down again, give it a bit longer, and then maybe we'll get somewhere.

### **Externalizing conversations and responsibility**

So okay, I just wanted to say a couple of things about responsibility and externalizing. You know, externalizing I think is a fantastic way of separating people from particularly internalizing descriptions that make it very hard for them to move forward but we do have to be careful in what we externalize and I don't think everything is just up for the same kinds of externalizations if we're going to take responsibility for some of the effects it might have on them. So I'm very careful particularly when we're talking about acts of violence or abuse to be very limited in terms of the kind of externalizings I would kind of offer or go for, so I don't want to separate people from what they did but I don't want them to be defined by what they did in terms of who they are and limit the possibilities for their future. But I think even when we're kind of limiting the kind of externalization that we go for, I'm talking about like as I did with Joey, just talked about the kinds of bullying you can get into. I do think often with people, there are things that can be externalized, for example, in different kinds of abuse, then you know, we might not want to externalize the abuse, what went on, but we might want to externalize, for example, the shaming that people might have experienced, okay. People might have experienced shaming from abuse, people on the receiving end of abuse, now, that kind of shaming can be talked about in a way which can make easier for people to link into I think. If we talked about it not how somebody was so much ashamed or is shameful but the shaming that goes on. Another thing I think we can talk about is the kind of silencing, this is another, again this is a noun, this is an externalized idea, silencing very typically happens to people who are victims of violence or abuse, they feel silenced and this is something we can link people around this kind of shared theme. Another thing that can be externalized I think, you know, particularly with men or with boys might be the kind of culture, might be the playground culture or the culture of men down the pub that might seem to make it okay to engage in these kinds of actions, these ways of talking, or these ways of treating people. Now, you know, Joey didn't invent bullying, particular men did not invent a man's culture that might seem to legitimate certain ways of treating women and it's not appropriate to hold them responsible because they're not really authors or the designers or the inventors of it. Nevertheless they are people who participate in it and extend on it. So I think we can talk about that kind of culture, we can investigate with them the history of that culture, how it comes to be popular, how it's sustained, what advantages it might be for whom and who it might disadvantage, without separating a man from responsibility, but making it clear that there are other things going on here as well. So that's about all I've got to say but I just want to thank you for joining me, and I'm hoping you'll have some comments on what we've been talking about today, I'd be very interested in your ideas about the map, about the charting of these maps which I owe particularly to Michael White who had a ... it was a fantastic idea about charting conversations to see where you've been, where you've not been, place you could've been, places you spent a lot of time or no time at all, and how that might help you in supervision to think,

well what could I have done differently next time. So I look forward to hearing from you and I hope you've had a good a time as I have here today. Thanks, bye.