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To see this, assume for a moment that the game is being played by two rational agents, as in classical game theory. Clearly, the rational strategy for each individual is W, for W dominates N. Each individual gets a higher payoff from playing W than N, irrespective of what its opponent does—30 rather than 20 if the opponent plays W, 10 rather than 0 if the opponent plays N. This captures a clear sense in which weak altruism is individually advantageous. In the context of evolutionary game theory, where the game is being played by pairs of organisms with hard-wired strategies, the counterpart of the fact that W dominates N is the fact that W can spread in the population even if pairs are formed at random cf. To see this, consider the expressions for the overall population-wide fitnesses of W and N: Therefore, weak altruism can evolve in the absence of donor-recipient correlation; as we saw, this is not true of strong altruism. So weak and strong altruism evolve by different evolutionary mechanisms, hence should not be co-classified, according to this argument. However, there is a counter argument due to D. Wilson , , who maintains that weak altruism cannot evolve by individual selection alone; a component of group selection is needed. More generally, within a single group of any size containing weak altruists and non-altruists, the latter will be fitter. So weak altruism can only evolve, Wilson argues, in a multi-group setting—in which the within-group selection in favour of N, is counteracted by between-group selection in favour of W. Thus weak altruism, like strong altruism, in fact evolves because it is group-advantageous, Wilson argues. The dispute between those who regard weak altruism as individually advantageous, and those like Wilson who regard it as group advantageous, stems ultimately from differing conceptions of individual and group selection. For Wilson, individual selection means within-group selection, so to determine which strategy is favoured by individual selection, one must compare the fitnesses of W and N types within a group, or pair. For other theorists, individual selection means selection based on differences in individual phenotype, rather than social context; so to determine which strategy is favoured by individual selection, one must compare the fitnesses of W and N types in the same social context, i. These two comparisons yield different answers to the question of whether weak altruism is individually advantageous. Thus the debate over how to classify weak altruism is intimately connected to the broader levels of selection question; see Nunney , Okasha , , Fletcher and Doebeli , West et al. By performing the behaviour, and suffering the short-term cost, the animal thus ensures or raises the chance that it will receive return benefits in the future. From a theoretical point of view, the most satisfactory resolution of this ambiguity is to use lifetime fitness as the relevant parameter cf. This stipulation makes sense, since it preserves the key idea that the evolution of altruism requires statistical association between donor and recipient; this would not be true if short-term fitness were used to define altruism, for behaviours which reduce short-term fitness but boost lifetime fitness can evolve with no component of kin selection, or donor-recipient correlation. However, the stipulation has two disadvantages: Reciprocal Altruism The theory of reciprocal altruism was originally developed by Trivers , as an attempt to explain cases of apparent altruism among unrelated organisms, including members of different species. Clearly, kin selection cannot help explain altruism among non-relatives. The cost of helping is offset by the likelihood of the return benefit, permitting the behaviour to evolve by natural selection. For reciprocal altruism to work, there is no need for the two individuals to be relatives, nor even to be members of the same species. However, it is necessary that individuals should interact with each more than once, and have the ability to recognize other individuals with whom they have interacted in the past. This evolutionary mechanism is most likely to work where animals live in relatively small groups, increasing the likelihood of multiple encounters. As West et al. Where reciprocal altruism is referred to below, it should be remembered that the behaviours in question are only altruistic in the short-term. In the IPD, players interact on multiple occasions, and are able to adjust their behaviour depending on what their opponent has done in previous rounds. There are two possible strategies, co-operate and defect; the payoff matrix per interaction is as in section 2. The fact that the game is iterated rather than one-shot

obviously changes the optimal course of action; defecting is no longer necessarily the best option, so long as the probability of subsequent encounters is sufficiently high. In their famous computer tournament in which a large number of strategies were pitted against each other in the IPD, Axelrod and Hamilton found that the Tit-for-Tat strategy yielded the highest payoff. In Tit-For-Tat, a player follows two basic rules: The success of Tit-for-Tat was widely taken to confirm the idea that with multiple encounters, natural selection could favour social behaviours that entail a short-term fitness cost. Bowles and Gintis For a useful discussion of social behaviour that evolves via reciprocation of benefits, see Sachs et al. Despite the attention paid to reciprocal altruism by theoreticians, clear-cut empirical examples in non-human animals are relatively few Hammerstein , Sachs et al. This is probably because the pre-conditions for reciprocal altruism to evolve- multiple encounters and individual recognition—are not especially common. It is quite common for a vampire bat to fail to feed on a given night. This is potentially fatal, for bats die if they go without food for more than a couple of days. On any given night, bats donate blood by regurgitation to other members of their group who have failed to feed, thus saving them from starvation. Since vampire bats live in small groups and associate with each other over long periods of time, the preconditions for reciprocal altruism are likely to be met. These findings appear to accord with reciprocal altruism theory. Trivers describes an apparent case of reciprocal altruism between non con-specifics. The interaction is mutually beneficial—the large fish gets cleaned and the cleaner gets fed. However, Trivers notes that the large fish sometimes appear to behave altruistically towards the cleaners. If a large fish is attacked by a predator while it has a cleaner in its mouth, then it waits for the cleaner to leave before fleeing the predator, rather than swallowing the cleaner and fleeing immediately. So the larger fish allows the cleaner to escape, because there is an expectation of return benefit—getting cleaned again in the future. As in the case of the vampire bats, it is because the large fish and the cleaner interact more than once that the behaviour can evolve. The evolutionary theories described above, in particular kin selection, go a long way towards reconciling the existence of altruism in nature with Darwinian principles. The grounds for this view are easy to see. Ordinarily we think of altruistic actions as disinterested, done with the interests of the recipient, rather than our own interests, in mind. But kin selection theory explains altruistic behaviour as a clever strategy devised by selfish genes as a way of increasing their representation in the gene-pool, at the expense of other genes. This is a tempting line of argument. Indeed Trivers and, arguably, Dawkins were themselves tempted by it. But it should not convince. The key point to remember is that biological altruism cannot be equated with altruism in the everyday vernacular sense. Biological altruism is defined in terms of fitness consequences, not motivating intentions. Ants and termites, for example, presumably do not have conscious intentions, hence their behaviour cannot be done with the intention of promoting their own self-interest, nor the interests of others. Thus the assertion that the evolutionary theories reviewed above show that the altruism in nature is only apparent makes little sense. Any evolutionary explanation of how a phenotypic trait evolves must ultimately show that the trait leads to an increase in frequency of the genes that code for it presuming the trait is transmitted genetically. Do theories of the evolution of biological altruism apply to humans? This is part of the broader question of whether ideas about the evolution of animal behaviour can be extrapolated to humans, a question that fuelled the sociobiology controversy of the s and is still actively debated today cf. Boyd and Richerson , Bowles and Gintis , Sterelny All biologists accept that *Homo sapiens* is an evolved species, and thus that general evolutionary principles apply to it. However, human behaviour is obviously influenced by culture to a far greater extent than that of other animals, and is often the product of conscious beliefs and desires though this does not necessarily mean that genetics has no influence. Nonetheless, at least some human behaviour does seem to fit the predictions of the evolutionary theories reviewed above. In general, humans behave more altruistically in the biological sense towards their close kin than towards non-relatives, e. It is also true that we tend to help those who have helped us out in the past, just as reciprocal altruism theory would predict. On the other hand, humans are unique in that we co-operate extensively with our non-kin; and more generally, numerous human behaviours seem anomalous from the point of view of biological fitness. Think for example of adoption. Parents who adopt children instead of having their own reduce their biological fitness, obviously, so adoption is an altruistic behaviour. But it is does not benefit kin—for parents are generally unrelated to the infants they adopt—and nor do the parents stand

to gain much in the form of reciprocal benefits. So although evolutionary considerations can help us understand some human behaviours, they must be applied judiciously. What is the relationship between these two concepts? They appear to be independent in both directions, as Elliott Sober has argued; see also Vromen and Clavien and Chapuisat. An action performed with the conscious intention of helping another human being may not affect their biological fitness at all, so would not count as altruistic in the biological sense. Conversely, an action undertaken for purely self-interested reasons, i. Sober argues that, even if we accept an evolutionary approach to human behaviour, there is no particular reason to think that evolution would have made humans into egoists rather than psychological altruists see also Schulz. On the contrary, it is quite possible that natural selection would have favoured humans who genuinely do care about helping others, i. Contrary to what is often thought, an evolutionary approach to human behaviour does not imply that humans are likely to be motivated by self-interest alone. Behavioural Inheritance in Evolution, Cambridge: Human Reciprocity and its Evolution, Princeton: Exploring the Equations of Life, Harvard: University of Calgary Press. S, and Gardner, A.

2: Biological Altruism (Stanford Encyclopedia of Philosophy)

A CaringBridge website is a personal health journal, rallying friends and family during any type of health journey. Start a free CaringBridge website today.

Early years[edit] Woodruff was one of nine children born to Bulah Thompson and Aphek Woodruff, a miller working in Farmington, Connecticut. He was raised by his step-mother Azubah Hart. As a young man, Woodruff worked at a sawmill and a flour mill owned by his father. Woodruff joined the Latter Day Saint church on December 31, 1830. At that time, the church numbered only a few thousand believers clustered around Kirtland, Ohio. On January 13, 1831, Woodruff left Kirtland on his first full-time mission, preaching without "purse or scrip" in Arkansas and Tennessee. He was married to nine women some historians claim 10; [5] however, not all of these marriages were concurrent. Phoebe Whittemore Carter 8 March 1831–10 Nov 1831, m. March 28, Emma Smith 1 March 1831–4 March 1831, m. March 13, Sarah Brown 1 Jan 1831–9 May 1831, m. Woodruff came to Kirtland on November 25, 1831, along with Abraham O. He was introduced to Phoebe by Milton Holmes on January 28, 1832. She was a native of Maine and had become a Latter Day Saint in 1831. Woodruff and Phoebe were married on April 13, 1832, with the ceremony performed by Frederick G. He stated that following a priesthood blessing, she was raised from this illness and was made whole. Phoebe was later numbered among the "leading ladies" who helped organize the Relief Society in Utah Territory in the 1830s through the 1840s. Although she married Woodruff, then age 46, when she was 15, she did not have the first of her eight children until she was 25. Emma was involved in the Relief Society, serving as both a ward and stake president for that organization. She also served as a member of the Relief Society General Board from 1842 to 1845. Farmer[edit] Woodruff operated a farm and orchards in Salt Lake City. He also had extensive livestock herds. On multiple occasions, his products won prizes at the Utah Territorial Fair. In 1849 he became president of the Utah Territorial Horticultural Society. He was a member of the legislative house from its formation in 1849 until 1851, and then served in the legislative council from 1851 until 1852. Congress to approve the constitution and grant statehood for Utah. This attempt to join the Union failed. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. August Learn how and when to remove this template message Woodruff and his brother, Azmon, were baptized by missionaries of the Church of Christ on December 31, 1830, in Richland, New York. Most of the mission was spent preaching in small towns and villages in western Kentucky and Tennessee. Phoebe joined Wilford in Farmington, Connecticut on July 16, 1831, where he baptized some of his relatives. Although Phoebe did not accompany him on all of his journeys over the next year and a half, she stayed at various locations in Connecticut, Massachusetts, and Maine, locations that he to some extent made his base of operations. In 1832, at the age of 32, Woodruff became a member of the Quorum of Twelve Apostles. He became a member of the Nauvoo city council and served as chaplain for the Nauvoo Legion, a local militia. Woodruff and Phoebe were sealed by Hyrum Smith in Nauvoo but, due to a loss of records, this ordinance was later repeated by Heber C. Kimball in Salt Lake City. After the death of Joseph Smith, Woodruff was an active participant in the westward progression of the Mormon pioneers. In 1847, Woodruff began serving as church historian and served in this position for 33 years. A religious conservative, he offered charismatic sermons during the period of Mormon Reformation from 1845 to 1852. Missionary service[edit] Woodruff became noted for his success as a missionary, completing several missions during his lifetime. As a missionary, Woodruff baptized thousands of converts. By his own estimate, they baptized "all the United Brethren save one. Be willing to let every man enjoy his own religion. It is his right to do that. If he does not accept your testimony with regard to the Gospel of Christ, that is his affair, and not yours. Do not spend your time in pulling down other sects and parties. It is never right to do that. This was the first temple in which the endowment ordinances were performed for the dead as well as for the living. Under the direction of Brigham Young, Woodruff was key in implementing this program[clarify] in the temple, in standardizing the ceremonies, and in giving various sermons to encourage broader understanding of the program. McAllister, who served as first counselor in the temple presidency and later succeeded Woodruff as temple president in 1848. Declaration of Independence and other Founding Fathers. He stated in a September 16, 1848, discourse that he had

been visited by the departed spirits of these men: The spirits of the dead gathered around me, wanting to know why we did not redeem them These were the signers of the Declaration of Independence I thought it very singular, that notwithstanding so much work had been done, and yet nothing had been done for them I straightway went into the baptismal font and called upon brother McCallister [sic] to baptize me for the signers of the Declaration of Independence, and fifty other eminent men, making one hundred in all, including John Wesley , Columbus , and others He returned to Salt Lake City in secret to take charge of the church but was not seen in any public meetings. During his tenure, the church faced a number of legal battles with the United States, primarily over the practice of plural marriage. The church faced a real possibility of being destroyed as a viable legal entity, as it was faced with disfranchisement and federal confiscation of its property, including temples. He wrote in his diary, "I have arrived at the point in the history of my life as the president of the Church Roberts , never seemed to come to terms with it. It had been a previous practice to have members sealed to church leaders by adoption. Although he instituted a number of sound financial practices, he was unable to completely solve these difficulties during his time as president. However, the church completed and dedicated the Manti and Salt Lake temples during his tenure. Woodruff died in San Francisco, California, and was succeeded as church president by his son-in-law, Lorenzo Snow. Woodruff was buried at the Salt Lake City Cemetery. During his life, Woodruff had observed significant growth in the church, and at his death, he was the leader of more than , adherents. He kept a daily record of his life and activities within the LDS Church, beginning with his baptism in Cowley , editor of his published journals, observed that Woodruff was "perhaps, the best chronicler of events in all the history of the Church. Several significant actions and speeches of early church leaders are known only through these diaries. Some recollections were recorded in his journal years after the events, which have caused some historians to question the complete reliability of certain events, as they were not recorded contemporaneously. President Woodruff rendered a most important service to the church. His Journals, regularly and methodically and neatly kept and strongly bound, â€"constitute an original documentary historical treasure which is priceless. The church is indebted to these Journals for a reliable record of discourses and sayings of the Prophet of the New Dispensationâ€"Joseph Smithâ€"which but for him would have been lost forever. The same is true as to the discourses and sayings of Brigham Young, and other leading elders of the church; [and] for minutes of important council meetings, decisions, judgments, policies, and many official actions of a private nature, without which the writer of history may not be able to get right viewpoints on many thingsâ€"in all these respects these Journals of President Woodruff are invaluable. Millennialist beliefs and apocalyptic prophecies[edit] Throughout his life, Woodruff believed that the Second Coming of Jesus and a cataclysmic end of the world was imminent. No man knoweth the day nor the hour; but the signs of both heaven and earth indicate His coming, as promised by the mouths of my disciples. The fig trees are leaving and the hour is nigh. Upon presenting the revelation to the First Presidency and his fellow apostles, it was accepted as "the word of the Lord. His mother dies at age Leaves for a mission in England. Members of the church attending general conference unanimously sustain the official declaration Woodruff issued regarding plural marriage. Oversees the establishment of the Genealogical Society of Utah. Dies in San Francisco, California, after a brief illness.

3: Child & Adolescent Mental Health CEUs | LGBTQ Conversion Therapy | Addiction Trauma Assessment

I have slowly been able to have this young lady talk with me. She would come into the mission for clothing and a cup of tea. One afternoon I was standing outside the mission with another woman from the Mama's group talking, I saw my young friend across standing on the street corner and I waved.

I was eager and ready to do whatever I could to help. While in school I did learn a few things about myself that I knew I had to be aware of at all times in doing my job. So, within the first month I had met this young lady. She is addicted, works on the streets and is pregnant. I have slowly been able to have this young lady talk with me. She would come into the mission for clothing and a cup of tea. She came stomping over looking ready for a fight. We were finished with the group for that day so I went to see if my friend in then washroom was okay. I knocked on the door and she opened it while her head was in the sink. I asker her if she would like some help washing her hair and she said yes. Debbie who was with me was kind enough to stay longer so I could help my friend. I sat her down in our salon chair and used shampoo not hand soap. As I was washing her hair it was quite clear she was going through withdrawal and my friend began crying. I asked her what was wrong and I assured her she could trust me. She said it felt nice to be touched. Well of course this was when my eyes welled up with tears. I had to remember that I needed to keep my emotions in check because I am no good to her otherwise. I sat her up and dried her hair while she continued to cry. I was able to get her to open about her baby and the help she needed for herself. She said it had been a long time since anyone has held her, so I gave her a hug and held her for a few minutes. Debbie and I gave her some food and drinks and of course lots of condoms. She made me re think the things I thought I could not overlook without great difficulty.

4: Home - Youngcare | Fighting for freedom of CHOICE

assisting with End of Life Care (Advanced Directives) with Children and Adults effective response to mass violence and terrorism by age, culture and ethnicity, and more. You can scan the brief descriptions of some of our Child and Adolescent Courses below.

Email We are to focus on the inward things of the heart, which we know and value intuitively but often neglect for that which is trivial, superficial, or prideful. My beloved brothers and sisters and friends, I have prayed earnestly that you might understand my words this morning in the spirit which is intended. I therefore seek your faith and prayers in my behalf. Jesus of Nazareth described His ultimate work: I humbly wish to speak of the essence of the gospel. The Ten Commandments are still a vital thread in the fabric of the gospel of Christ, but with His coming came new light and life which brings a fuller measure of joy and happiness. Jesus introduced a higher and more difficult standard of human conduct. It is simpler as well as more difficult because it focuses on internal rather than external requirements: Do unto others as you would have them do unto you. There was more emphasis on do than do not. More moral agency was given to each of us. Joseph Smith, the Prophet of the dispensation of the fulness of times, established the Church by revelation as the receptacle of gospel truth. He brought more light, warmth, and joy into the Church through the numerous lofty revelations, such as how the priesthood should be exercised: We are to focus on the inward things of the heart, which we know and value intuitively but often neglect for that which is trivial, superficial, or prideful. The saving principles and doctrines of the Church are established, fixed, and unchangeable. Under guidance from living prophets, new guidelines and procedures are put in place. I welcome these inspired changes. They are proof of the truthfulness of the restored gospel. Where does the responsibility for the making of moral judgments rest? With mature individuals, of course, it rests with each individual. In the case of children, the responsibility of giving moral guidance rests with the parents. They know the disposition, understanding, and intelligence of each child. Parents spend a lifetime seeking to establish and maintain good communications with each of their children. They are in the best position to make the ultimate moral decisions as to the welfare and well-being of their offspring. The higher principles of the gospel—justice, mercy, and faith—are very important in all family relationships. Many years ago when I was a bishop, a conscientious father came to me for counsel. He felt that the many and frequent activities of the Church made it difficult to have as much family togetherness as he and his wife deemed necessary. The children had the idea that they were not loyal to the Church if they did not participate fully in every recreational activity. I told this caring father that Church activities were to help him and his wife rear their children. Family unity, solidarity, and harmony should be preserved. After all, a family is the basic, permanent unit of the Church. There are three sources of guidance for making moral judgments. First is the guidance of the Holy Ghost. This is always a sure compass for those who have been baptized and received this supernal gift. The second source is the wise counsel of priesthood leaders whom the Lord has put in place to guide us. Third, the constant demonstration of love should temper all our judgments. Sometimes this means discipline. The Prophet Joseph Smith was once asked how he governed so diverse a people. There must be listening ears and obedience to the living prophet of the Church. Romney stated it well: I will give you an illustration. A man came over to see me, an elderly man. He was very upset about what had been said in this conference by some of the Brethren, including myself. I could tell from his speech that he came from a foreign land. Smith was a prophet of God? Grant is a prophet of God? Hinckley, whom we sustain as the prophet of our day. In large measure, those who are disobedient punish themselves. As the Lord said through Jeremiah: However, true religion is not looking primarily for weaknesses, faults, and errors. It is the spirit of strengthening and overlooking faults even as we would wish our own faults to be overlooked. When we focus our entire attention on what may be wrong rather than what is right, we miss the sublime beauty and essence of the sweet gospel of the Master. Judgment, the weightier matter of the law mentioned by the Savior, cannot be separated from the other two: One of the great examples of mercy in our time was extended by the Prophet Joseph to W. Phelps during the troubles of the Saints in the state of Missouri. Elder Phelps fell into apostasy. After suffering buffetings, on June 29, , while in Dayton,

Ohio, W. Phelps wrote to the Prophet Joseph: The least place with them is enough for me, yea, it is bigger and better than all Babylon. I ask forgiveness in the name of Jesus Christ of all the Saints, for I will do right, God helping me. I want your fellowship; if you cannot grant that, grant me your peace and friendship, for we are brethren, and our communion used to be sweet. Praise to the man who communed with Jehovah! Jesus anointed that Prophet and Seer. Blessed to open the last dispensation, Kings shall extol him, and nations revere. It can be enjoyed by young and old. In the early days of the Church, a young boy by the name of Will Cluff, 10 years of age, living in Nauvoo, had a remarkable, pure faith. He had an experience to which many of us can relate. His family was poor and had only one cow, which they depended on for food. In the spring of the cow strayed off. One evening in August his father came home very weary and discouraged. Early next morning Will rode to the Big Mound, three miles east and in the prairie country. Here he had often herded cows with other boys from Nauvoo. He got off the horse and, holding it by the bridle, knelt down and fervently prayed the Lord to direct him which way to go to find the cow. He climbed back on the horse and rode south, a course he was impressed to take even though there were numerous bunches of cattle in every direction. After traveling a few miles in the open prairie and passing hundreds of cattle, Will came to a fence. He dismounted and let down the stake, led his horse in, put up the fence, then rode three miles across the field. He again found himself in the open prairie with numerous bunches of stock in every direction. When he had gone about a quarter of a mile from the field, he rode right on to the cow, feeding alone some distance from any other animals. Will started to drive the cow in the direction of the city. He arrived late in the evening full of joy and thankful to his Father in Heaven. These are some of the weightier matters of the law the Savior said we should not leave undone. As a small boy on the farm during the searing heat of the summer, I remember my grandmother Mary Finlinson cooking our delicious meals on a hot woodstove. When the wood box next to the stove became empty, Grandmother would silently pick up the box, go out to refill it from the pile of cedar wood outside, and bring the heavily laden box back into the house. I was so insensitive and interested in the conversation in the kitchen, I sat there and let my beloved grandmother refill the kitchen wood box. I feel ashamed of myself and have regretted my omission for all of my life. I hope someday to ask for her forgiveness. This higher gospel requires that we look inward to our own souls, for we cannot deceive the Lord. I feel compelled to do so. I have had a testimony all of my life. Recently, however, there has come into my soul an overpowering witness of the divinity of this holy work. This sure witness is more certain than ever before in my life. Of this I testify in the name of Jesus Christ, amen.

5: Health Services Innovation Company

Actives (w/w) Octyl Salicylate 5%, Homosalate 10%, Butyl Methoxydibenzoylmethane 4%, Octocrylene 8%. Preservatives Phenoxyethanol, Benzyl Alcohol, Hydroxybenzoates. Directions Shake well and apply generously 20 minutes before sun exposure.

You can scan the brief descriptions of some of our Child and Adolescent Courses below. This course provides mental health and addiction professionals with accurate information about effective and ineffective therapeutic practices and supportive interaction as it pertains sexual orientation and gender identity in youth. Sex Assigned at Birth, and how the differentiation evolves in transgender children and adolescents. This course presents a sensitive discussion of the various trajectories that a TRANSGENDER identity in very young children may take when they are allowed to explore their gender identity during childhood and adolescence. The course also clearly describes the difference between Sexual Orientation, Gender Identity, and Gender Expression in children, adolescents, and young adults, and the possible blending of these gender attributes. Mental health and addiction professionals should find this course very helpful in working with the parents of LGBTQ children and adolescents. The goal is to understand the inherent basis for LGBTQ identity and the developmental process from childhood to adulthood. This course serves as a basic clinical guide which assists clinicians in identifying strengths and functionality patterns which can contribute to the development of resiliency and emotional survival of trauma - including, specifically, Complex Trauma. The Study Guide has three sections, each of which focuses on a different aspect of trauma and resilience. This course may be taken as either an Ethics course or an Assessment course. The course describes the critical errors that even the most experienced clinicians can make in the assessment and diagnosis of children and adolescents. A Researched-Based Practical Guide. Course 3I - "Bullying Prevention and Response: Clarifies the significant difference in effective approach to people following a mass violence or terrorist disaster, depending upon age, ethnicity, cultural factors, religion, and proximity to the disaster. Two chapters - first addressing therapeutic approaches to HIV positive adolescents, and second, interventions with HIV-AIDS within the context of the family, involving child management and planning issues with infected parents. A research-based study and guide for professionals which clarifies the ethical and supportive approach to assisting individuals with End of Life Care decisions, based upon different types of critical illness and high-risk conditions, including terminally ill children and HIV-AIDS patients. The research has identified varying approaches to working with children and their parents, HIV-AIDS patients and partners, cancer patients, stroke and burn victims, nursing facility residents, etc.. Click here to see how. It may take a few moments to process your purchase. Course 6B - After a Suicide: Toolkit for Schools Earn and download a certificate immediately upon completion of this module. Based upon these credentials, the course is accepted by most state boards for multiple licenses. The purpose was to assist schools in the aftermath of a suicide in the school community. This second edition includes updated information and new material. The material in this course reflects consensus recommendations developed in consultation with national experts, including school-based administrators and staff, clinicians, researchers, and crisis response professionals. This resource was originally developed for Administrators and Crisis Team staff in middle and high schools, but it is also valuable for Mental Health and Addiction Treatment Programs - particularly inpatient, residential and Intensive Outpatient programs. Although some of the guidance can also be used to serve other academic groups, the developmental differences between students in elementary, middle, and high school, and college must be taken into account when using the toolkit to respond to a death in a school or treatment program. Likewise, age differences in other workplaces must be taken into consideration. These materials are useful for Employee Assistance Program EAP professionals who are providing management consultation to school districts. The strategic interventions and tools presented in this course apply to both District students and District employees. Ideally, schools and other organizations should have a crisis response and postvention plan in place before a suicide occurs. That will enable staff to respond in an organized and effective manner. But whether or not a plan is in place, this toolkit contains information to initiate a coordinated response within the facility and the community. Know the Crisis

Response Steps that should be taken immediately, internally within the organization and within the community, when a school learns that a student or employee has died by suicide. Know the approaches to sharing information and coordinating activities with organizations outside the school, including the police department, the coroner or medical examiner, the faith community, the funeral home director, and mental health providers. Know how to appropriately use and guide Social Media to inform, while working to limit the spread of online rumors and the type of media content that can increase the risk of vulnerable students. Have direct access to an extensive array of tools and templates including sample guidelines for policy development, letter content, and procedures to be used in the aftermath of a suicide. A Toolkit for Schools 2nd edition. You are free to read, download, save, and print the Study Guides and Quizzes for this Course, before deciding to enroll in the course. You may enroll in the course at any time. You will then instantly receive your course completion certificate! Toolkit for Schools - Study Guide [Click here to view this study material.](#) [Click here to view and print the quiz you will take for this material.](#) Biopsychosocial and Risk Assessment and Diagnosis of Children and Adolescents - from Ethics to Practice and Into the Courtroom Earn and download a certificate immediately upon completion of this module. Like Course 2D, this is a dual focus course. The course also awards 3. To read about Ms. It addresses the clinical errors which even seasoned professionals can and do make when assessing children and adolescents -- errors which can lead to professional, ethical, and legal problems for you, and treatment outcome problems for your client. Aside from the potential for clinical embarrassment if we make errors in the write-up of an assessment interview or an error in the diagnoses, most clinicians do not give much thought to the potential for legal, ethical or other professional repercussions which might result from these routine activities. Nor do they see the development of a treatment plan as a potential for trouble. Together, these clinical activities are the Achilles Heel for behavioral health providers. Local Program Managers may even audit their charts internally from that perspective. But this, too, has the potential for trouble. The bottom line here: Get FREE Downloadable prototype assessment forms for Biopsychosocial Assessment, and for Risk Assessment, which the user can tailor to his or her own needs if software to modify pdf documents is available. Specific Goals of the Course: Learn how the use of a structured Biopsychosocial Assessment format [which integrates all key assessment findings] is directly related to two key expectations of Ethical Practice -- i. Understand how inadvertent omission of clinical details can adversely impact the correctness of diagnosis and the details of the treatment plan - resulting in allegations of clinical incompetence. Learn which omissions and errors in Biopsychosocial Assessment of Children and Adolescents most frequently result in legal and professional liability, in the event of an adverse treatment outcome. Understand the need for extra sensitivity to potential or current LGBT issues with children and adolescents. Learn how to spot your own flawed documentation patterns which lead to audit woes, ethical issues, and legal problems. From Ethics to Practice and Into the Courtroom Earn and download a certificate immediately upon completion of this module. These two instances of the course have the same content, but have different internal codes for Florida - one for Ethics, and one for General. To view the document and the quiz, click the links at the bottom of this course description. The course also awards 4. The Expert Panel consisted of a panel of researchers and practitioners in child and adolescent behavioral health with a strong background in gender development, gender identity, and sexual orientation in children and adolescents. The course is clinically appropriate for Professional Counselors, Social Workers, LMFTs, CEAPs, and Addiction Professionals who are working with or who may work with adolescents and children who are or may be questioning their sexual orientation or gender identity, and their parents. The course is clear about the impact of understanding and accepting LGBTQ identity and sexual orientation upon achievement of treatment goals. The course provides specific approaches to forming a healthy accepting professional relationship with LGBTQ youth and their families. The conclusions in this report are based on professional consensus statements arrived at by experts in the field. Conversion therapy perpetuates outdated views of gender roles and identities as well as the negative stereotype that being a sexual or gender minority or identifying as LGBTQ is an abnormal aspect of human development. Most importantly, it may put young people at risk of serious harm. Same-gender sexual attractions are part of the normal spectrum of sexual orientation. Sexual orientation change in children and adolescents should not be a goal of mental health and behavioral interventions". The

authors are clear that the inherent gender orientation, gender identity, and gender expression of each individual child CANNOT be changed through behavioral health interventions or social pressure - a conclusion that is now supported by virtually all professional behavioral health and medical associations as well as the DSM and the ICD. This Federal publication presents and supports GENDER as a fluid developmental construct which is experienced individually by children and adolescents from age 2 through puberty. Medical interventions cross sex hormone treatment and gender affirmative surgery as well as social gender transition are explored by the child and family with the assistance of a medical and behavioral health team, when the youth is ready for such considerations. Understand the vulnerability of children and adolescents to substance abuse, homelessness, anxiety, depression, and suicidal behaviors when submitted to Conversion Therapy.. Know the difference between Sexual Orientation, Gender Identity, and Gender Expression in children, adolescents, and young adults, and the possible blending of these gender attributes. Sex Assigned at Birth, as it pertains to the normal spectrum of sexual expression and development of gender identity in humans. Recognize the negative impact of failing to acknowledge LGBTQ identity and sexual orientation, upon achievement of treatment goals, and learn effective approaches to forming a healthy professional relationship with LGBTQ youth and their families. Understand the approved alternatives to Conversion Therapy that are appropriate at various stages of identity development, for support of LGBTQ youth. Know how to present the LGBTQ status of the child or adolescent to the parent, including 1 the inherent neurological and biochemical basis for LGBTQ identity and 2 the physical and emotional development process from childhood to adulthood. The course also awards 1. This course document serves as a basic clinical guide which assists clinicians in identifying strengths and functionality patterns which can contribute to the development of resiliency and emotional survival of trauma - including, specifically, Complex Trauma. The Study Guide has three sections, each of which focuses upon a different aspect of trauma and resilience. What does resilience look like in children? What factors might enhance resilience in children after traumatic events? What are some initial steps to enhance recovery during treatment or service delivery? CEAPs and other therapists can then play a role in helping employers to identify employees in which Complex Trauma has begun to exert an extended impact upon individuals and their families, and to develop a plan for intervention with those so affected. Goals of this course: Learn a specific therapeutic intervention to use with young adults, adolescents and pre-teens who are experiencing Complex Trauma. This document has three brief sections which pertain to children and families who have experienced a traumatic event or who suffer from an overwhelming accumulation of traumatic events in their day to day life circumstances. There is one quiz to take following the study of the three sections of the Study Guide. Click here to view this study material. Earn and download a certificate immediately upon completion of this module. It also awards 3. Based upon these credentials, course is accepted by most state boards for multiple licenses. The course materials were authored, copyrighted, and published in the public domain by SAMHSA in collaboration with multiple other federal authorities including CSAT and CMHS and several nationally recognized experts in adolescent mental health and psychosocial development.

6: C. S. Lewis - Wikipedia

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He had an elder brother, Warren Hamilton Lewis known as "Warnie". At first, he would answer to no other name, but later accepted Jack, the name by which he was known to friends and family for the rest of his life. He and his brother Warnie created the world of Boxen, inhabited and run by animals. I am the product of long corridors, empty sunlit rooms, upstairs indoor silences, attics explored in solitude, distant noises of gurgling cisterns and pipes, and the noise of wind under the tiles. Also, of endless books. His father then sent him to live and study at Wynyard School in Watford, Hertfordshire. The school was closed not long afterwards due to a lack of pupils; the headmaster Robert "Oldie" Capron was soon after committed to a psychiatric hospital. Lewis then attended Campbell College in the east of Belfast about a mile from his home, but left after a few months due to respiratory problems. He was then sent to the health-resort town of Malvern, Worcestershire, where he attended the preparatory school Cherbourg House, which Lewis calls "Chartres" in his autobiography. It was during this time that Lewis abandoned his childhood Christian faith and became an atheist, becoming interested in mythology and the occult. He found the school socially competitive. He also grew to love nature; its beauty reminded him of the stories of the North, and the stories of the North reminded him of the beauties of nature. His teenage writings moved away from the tales of Boxen, and he began using different art forms, such as epic poetry and opera, to try to capture his new-found interest in Norse mythology and the natural world. Studying with Kirkpatrick "The Great Knock", as Lewis afterwards called him instilled in him a love of Greek literature and mythology and sharpened his debate and reasoning skills. In , Lewis was awarded a scholarship at University College, Oxford. But what was worst was the English landscape I have made up the quarrel since; but at that moment I conceived a hatred for England which took many years to heal. He also expressed an interest in the Irish language, [17] [18] though there is not much evidence that he laboured to learn it. He developed a particular fondness for W. In a letter to a friend, Lewis wrote, "I have here discovered an author exactly after my own heart, whom I am sure you would delight in, W. He writes plays and poems of rare spirit and beauty about our old Irish mythology. Describing an encounter with a fellow Irishman, he wrote: After all, there is no doubt, ami, that the Irish are the only people: In he spent his honeymoon there at the Old Inn, Crawfordsburn, [26] which he called "my Irish life". On his nineteenth birthday 29 November he arrived at the front line in the Somme Valley in France, where he experienced trench warfare for the first time. He was demobilised in December and soon restarted his studies. In he became a philosophy tutor at University College and, in , was elected a Fellow and Tutor in English Literature at Magdalen College, where he served for 29 years until Paddy was killed in action in and Lewis kept his promise. Paddy had earlier introduced Lewis to his mother, Jane King Moore, and a friendship quickly sprang up between Lewis, who was eighteen when they met, and Jane, who was forty-five. The friendship with Moore was particularly important to Lewis while he was recovering from his wounds in hospital, as his father did not visit him. Lewis lived with and cared for Moore until she was hospitalised in the late s. He routinely introduced her as his mother, referred to her as such in letters, and developed a deeply affectionate friendship with her. Speculation regarding their relationship resurfaced with the publication of A. Wilson who never met Lewis attempted to make a case for their having been lovers for a time. In his biography Jack: A Life of C. Owen Barfield, who knew Jack well in the s, once said that he thought the likelihood was "fifty-fifty". Although she was twenty-six years older than Jack, she was still a handsome woman, and he was certainly infatuated with her. But it seems very odd, if they were lovers, that he would call her "mother". We know, too, that they did not share the same bedroom. It seems most likely that he was bound to her by the promise he had given to Paddy and that his promise was reinforced by his love for her as his second mother. In the introduction to the edition of his biography of Lewis he wrote: In chapter eight of this book I wrote that I was uncertain about whether they were lovers. Now after conversations with Mrs. Moore throughout his life, saying to his friend George Sayer, "She was generous and taught me to be generous, too. Moore, and her daughter Maureen. The Kilns was a house in the district of Headington Quarry on the outskirts of Oxford, now

part of the suburb of Risinghurst. They all contributed financially to the purchase of the house, which passed to Maureen, who by then was Dame Maureen Dunbar, when Warren died in 1967. Jane Moore suffered from dementia in her later years and was eventually moved into a nursing home, where she died in 1982. Lewis visited her every day in this home until her death. Return to Christianity Lewis was raised in a religious family that attended the Church of Ireland. He became an atheist at age 15, though he later described his young self as being paradoxically "angry with God for not existing". Had God designed the world, it would not be a world so frail and faulty as we see. This is a highly poetic, rather than a literal translation. A more literal translation, by William Ellery Leonard, [40] reads: I tried, trembling, to tell this man all that his writings had done for me. I tried to tell how a certain frosty afternoon at Leatherhead Station when I had first bought a copy of *Phantastes* being then about sixteen years old had been to me what the first sight of Beatrice had been to Dante: Here begins the new life. I started to confess how long that Life had delayed in the region of imagination merely: Tolkien, whom he seems to have met for the first time on 11 May, and the book *The Everlasting Man* by G. Lewis vigorously resisted conversion, noting that he was brought into Christianity like a prodigal, "kicking, struggling, resentful, and darting his eyes in every direction for a chance to escape". You must picture me alone in that room in Magdalen [College, Oxford], night after night, feeling, whenever my mind lifted even for a second from my work, the steady, unrelenting approach of Him whom I so earnestly desired not to meet. That which I greatly feared had at last come upon me. He records making a specific commitment to Christian belief while on his way to the zoo with his brother. In his later writings, some believe that he proposed ideas such as purification of venial sins after death in purgatory *The Great Divorce* and *Letters to Malcolm* and mortal sin *The Screwtape Letters*, which are generally considered to be Roman Catholic teachings, although they are also widely held in Anglicanism particularly in high church Anglo-Catholic circles. Regardless, Lewis considered himself an entirely orthodox Anglican to the end of his life, reflecting that he had initially attended church only to receive communion and had been repelled by the hymns and the poor quality of the sermons. He later came to consider himself honoured by worshipping with men of faith who came in shabby clothes and work boots and who sang all the verses to all the hymns. He later served in the local Home Guard in Oxford. We needed, many of us, a key to the meaning of the universe. Lewis provided just that. From then on, he was occupied at his summer holiday weekends visiting R. He maintained a strong attachment to the city of Oxford, keeping a home there and returning on weekends until his death in 1963. Joy Davidman She was my daughter and my mother, my pupil and my teacher, my subject and my sovereign; and always, holding all these in solution, my trusty comrade, friend, shipmate, fellow-soldier. My mistress; but at the same time all that any man friend and I have good ones has ever been to me. Lewis [54] In later life, Lewis corresponded with Joy Davidman Gresham, an American writer of Jewish background, a former Communist, and a convert from atheism to Christianity. Gresham, and came to England with her two sons, David and Douglas. Joy was the only woman whom he had met since she was divorced, this was not straightforward in the Church of England at the time, but a friend, the Rev. Peter Bide, performed the ceremony at her bed in the Churchill Hospital on 21 March. Earlier that year, the couple took a brief holiday in Greece and the Aegean; Lewis was fond of walking but not of travel, and this marked his only crossing of the English Channel after Clerk to keep readers from associating the book with him. Ironically, many friends recommended the book to Lewis as a method for dealing with his own grief. David informed Lewis that he was going to become a ritual slaughterer to present this type of Jewish religious functionary to the world in a more favourable light. In an interview, Douglas Gresham acknowledged that he and his brother were not close, but he did say that they are in email contact. His illness caused him to miss the autumn term at Cambridge, though his health gradually began improving and he returned that April. His health continued to improve and, according to his friend George Sayer, Lewis was fully himself by early May. On 15 July that year, he fell ill and was admitted to the hospital; he suffered a heart attack at 5: After he was discharged from the hospital, Lewis returned to the Kilns, though he was too ill to return to work. As a result, he resigned from his post at Cambridge in August. He collapsed in his bedroom at 5: Much of his scholarly work concentrated on the later Middle Ages, especially its use of allegory. His *The Allegory of Love* helped reinvigorate the serious study of late medieval narratives such as the *Roman de la Rose*. His book "A Preface to *Paradise Lost*" is still one of

the most valuable criticisms of that work. His last academic work , *The Discarded Image: An Introduction to Medieval and Renaissance Literature* , is a summary of the medieval world view, a reference to the "discarded image" of the cosmos. Curiously, the religious and conservative Betjeman detested Lewis, whereas the anti-establishment Tynan retained a lifelong admiration for him. When I began teaching for the English Faculty, I made two other friends, both Christians these queer people seemed now to pop up on every side who were later to give me much help in getting over the last stile. They were HVV Dyson Friendship with the latter marked the breakdown of two old prejudices.

7: Helping Hands Street Mission | Hamilton, ON » New Day, New Lesson

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9: Wilford Woodruff - Wikipedia

The childlike faith of a follower of the divine Christ is a choice spiritual gift. It can be enjoyed by young and old. In the early days of the Church, a young boy by the name of Will Cluff, 10 years of age, living in Nauvoo, had a remarkable, pure faith.

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